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To the Library
of Hamam University

From the Compiler

Aug 9, 1930

ANNOTATIONS

ON THE

NEW TESTAMENT:

COMPILED FROM THE BEST CRITICAL AUTHORITIES,
AND DESIGNED FOR POPULAR USE.

BY J. P. DABNEY.

PART I.

THE HISTORICAL BOOKS.

CAMBRIDGE:

HILLIARD AND BROWN.

1829.

1175.31

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J. P. Dabney

Annotations on the New Testament

DISTRICT OF MASSACHUSETTS, to wit.

District Clerk's Office.

BE IT REMEMBERED, that on the tenth day of August, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, J. P. Dabney, of the said district, has deposited in this office the title of a book the right whereof he claims as author, in the words following, *to wit*:

"Annotations on the New Testament: compiled from the best critical authorities, and designed for popular use. **By J. P. Dabney.**"

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS,

Clerk of the District of Massachusetts.

CAMBRIDGE:

E. W. METCALF AND COMPANY.

PREFACE.

THE Prospectus of the following work announced it as intended 'for popular use'; a description, to which, it is presumed, in a good degree, it has well conformed. This form of speech was deemed equivalent to, 'mere English readers.' The design was to serve hereby, the ends of those who were unable to seek for scripture-truth at its fountain-head, or to derive *directly* the light, which foreign critics have shed upon its pages. But to insure this result, somewhat of cooperation is necessary in the reader. By the word *popular*, was not meant, a work level to the lowest measure of understanding or attainments; a book, which might, like any English volume, be read right onward, without interruption or delay; read, not studied; and in which, every thing was found prepared to the hands of the most indolent reader. This would certainly have been an egregious mistake. Those who cannot so far task their patience and industry, as to seek out and compare the scripture references with which this work abounds, will find it, not an unprofitable purchase, perhaps, wholly; but certainly, abridged of half its value.

These last remarks may serve also in answer to a complaint which has been sometimes heard; to wit, the want of *fulness* in this compilation. The reply might suffice, That 'fulness' can only be gained by the sacrifice of something else; and would have defeated the very end of this work, which was to afford a cheap and convenient manual of scripture commentary. Beside, what does this word import? If it is not, that the reader's pains should be wholly spared, by quoting in full, the numerous passages, which are now briefly designated by chapter and verse, its meaning is not perceived: if it is, this would be a lost labor both to the compiler and his readers. Much further illustration or

diversity of comment, than is given on a large proportion of the passages noticed, it might not have been easy to adduce.

The rule suggested in the Prospectus, of giving but one explication of a passage, has not been very closely observed. The instances, in truth, are very many, in which it is not easy to settle the claims of precedence, (either from good sense or true criticism) between two and sometimes three senses, which have been put upon a passage; and in such cases, common justice requires that neither should be suppressed. A few passages there are of peculiar perplexity, (chiefly in the Eps.) the interpretations of which have even doubled the above number. All that is left to the Compiler, in such cases, has been to arrange in regular, and (of late) numerical series, the several solutions of the difficulty, offered; leaving them, often without indicating a preference, to the judgment of the reader.

The citation of authorities is not without its perplexity. Two or three names have sometimes been annexed to comments when less would have sufficed; and others again, resting on a single name, might have been confirmed, if necessary, by the aid of more. An annotation, in some instances, will not need the authority which any name could give; being commended, by its own obvious good sense, to the judicious reader. Where, however, the view given of a passage, is somewhat unusual or novel, a different course is called for; and the Compiler accordingly, has in such instances, been at some pains, (as far as convenience would permit) to sustain, by the weight of authorities, the position he has taken, where the popular sense of a passage has been discarded as unsound and untenable.

In such a body of commentary, it is not to be expected that every part will be equally satisfactory; and it will be nothing strange, if opinions adduced, are, to the eye of many, new, singular, and even offensive. Candor and forbearance are, in respect to such, asked from the reader. He will do well, not angrily or hastily to reject what, for the moment, revolts him; and the aspect of which is so often found to be sensibly changed by longer acquaintance. That simple rule for the study of the

scriptures, hinted at in the Prospectus, may stand in lieu, to the English reader, of a learned system of interpretation;—viz. that the *scripture-use* of terms and phrases is EVERY THING; in the balance with which, modern associations and senses are of no account. What this use is, he can only learn by a long, faithful, and attentive study of the sacred writings.

There is no fondness, it is hoped, manifest in the present work, for far-fetched or figurative interpretations. Where the literal or popular sense has been discarded, it has been not from vanity, but from conviction. There are few instances (as it is pleasant, in review, to see) of such explications, to which the above disadvantage (if it can be so called) is not compensated by the respectable patrons, which are subjoined. There are few, which, so far as authorities can go, have not as good a title to adoption, as their opposites; or, to command respect, where they fail to secure assent. Those eminent lights of biblical learning, in the early period of the Reformation, who were critics of no party, and whose names give place to none, are found repeatedly on the side of what is, in our day, the obnoxious interpretation.

The preparation of a work, like this, for 'unlearned readers,' so called, is not unattended by difficulties, which even the intelligent and patient study of such readers will not always obviate. This remark has respect to those notes, properly called *critical*; i. e. having relation, in some way, to the original text in the N. T.; and many of which are of too important a kind to be dispensed with, merely because they are critical. Many English readers have perhaps but an indistinct notion of what is meant by the different formation of a Greek verb or noun, a difference which is yet seen sensibly to affect the meaning of the passage; or of those 'various readings' of the original, the claims of which, to be the genuine text, are formally settled by the array of MSS., Versions, and Fathers. This subject, however, admits of being made better understood than it is at present; as the reader will find in Tract No. xxvi. of the Unitarian Association, (lately issued), 'The History of the text of the N. T.' This tract, which has well condensed into narrow limits, a large amount of biblical

information, would make a useful appendix or preface to the present work.

The Compiler has known no impediment, in the prosecution of this work, like that growing out of the necessity forced upon him, of taking, as the basis of his labors, the Received or Public Version. He was wholly unsuspecting, when he began, of the extent of the mistakes, which the negligence, prejudice, or ignorance of its authors, had created. Upon these, as they have multiplied, he has felt, here and there, constrained to animadvert. What comparative facility and abridgment of his task would have been found, (had the case permitted) in substituting for it, the versions of Newcome or Wakefield; or of (on the Hist. Books) Pearce or Campbell! Whether any other European translation, so indifferent, has chanced to attain the same consequence and authority, may well admit of a doubt. The mention of the prejudices, which disfigure the C. V., brings to mind, the animadversions of Campbell upon Beza, in the same particular. What then must be the condemnation of our Trs.? They were (by general admission), the obsequious imitators of Beza in their own work, whose single authority sometimes outweighed in the scale, that of the learned world beside; and engrafted on the stock of his doctrinal prejudices, which they partook, local and temporary ones of their own. In connexion with the charge of *ignorance*, it is well to add the remark of a biblical orthodox friend, (than whom no one has for years been more assiduously occupied in these studies),—That the authors of our version seem often not to have looked into their grammar or lexicon, and (in despite of the professions of their title-page), to be little else than the Translators from Translators. Even where they appear to be exempt from this censure, praise is not to be inferred, as a necessary consequence. The leading, characteristic fault (if any, such) of this version, is its servility to the letter of the Greek. Doubtless, there is an opposite error; and into this, Wakefield not unfrequently falls. But the process of our Trs. would seem literally to have been,—(let not this be thought caricature)—duly to seek out, in the lexicon,

each word of the original, and to place, after the manner of the tyro, the first meanings there found, side by side, till the sentence was complete. What result the aggregate might show, as to construction or sense,—this they left to those who came after them, as being no part of their province. That variety of meanings, which the most esteemed philologists and critics now sanction, as deducible from the same word, was clearly very foreign from their thoughts; and perhaps (in their reverence for God's word) they might deem all exercise of the judgment on the literal result from a Greek passage, criminal; even so much as was necessary to shape it into propriety and sense.*

The Compiler has not included the book of the 'Revelation of John,' in the following work. He has Whitby, for a precedent herein, as well as some other expositors, whose nominal title embraces the N. T. The dubious and yet unsettled question, as to the subject and plan of this prophecy, well justifies its omission. No one of the numerous theories in regard to it, so far prevails over the rest, as to be assumed for correct in a work of this sort; nor could any one be even faintly understood by the commentary alone, without the extra aid of a copious introduction. Scattered parts there may be, which do not depend upon the general theory, assumed; but these are too few, to make it worth while to give to the whole book, the same distinct and regular notice, as to the other books of the N. T. It may be remarked further, that in the view of many respectable writers, the Revelation (or, Apocalypse) is a series of yet unaccomplished prophecies; a good reason surely, if this view be probable, for leaving its solution to time. Those readers, whose curiosity prompts them to know more of this remarkable production, are referred to the works of Eichhorn, Newton, Lowman, Croly, and Woodhouse.

In an undertaking so novel, that the Compiler could not enjoy the benefit of any volume which could be called a *model*, there will, doubtless, be many imperfections. That which ac-

* Matt. xix. 4; Luke xxiii. 15; John xii. 49,—Let these (the first examples that come to mind) serve as specimens from a countless class, to justify the above allegation.

counts for these, may (in another light) secure for them proportionate indulgence. Such a work will, it is presumed, be felt to have been a desideratum, though it should require much allowance for its execution. That even *theologians*, until the appearance of the connected works of Elsley and Slade, a few years since, and the more recent one of Bloomfield, possessed nothing of the kind, is singular enough, almost to create skepticism as to the fact. To the community at large, that want has continued to this time. Whether it is here supplied, is yet to be seen. The Compiler's wish and prayer is, that whatever information this book imparts, may not be such as needs to be unlearned; but that it may have, at least, that conformity to the oracles of truth, as will ensure his blessing, on whom all its utility depends. HE, who only can decide, *What is the chaff to the wheat*, will, it is believed, so sift and separate the mixture, that the influence of the whole shall be, not for evil or error, but to the furtherance of knowledge and of truth.

Cambridge, August 10, 1829.

TABLE

OF CRITICAL AND OTHER WORKS USED IN THIS PUBLICATION.

-
- G. WAKEFIELD.** Trans. of the N. T. Notes chiefly critical.
DR. WM. NEWCOME, (Primate of Ireland.) Trans. of the N. T.,
 with Notes, &c.
IMPROVED VERSION of the N. T., with Notes, &c.
E. HARWOOD. Liberal Trans. of the N. T.
BEAUSOBRE. Trans. (French) of the N. T.
THEOD. BEZA. Trans. (Latin) of the N. T., with Notes.
SEB. CASTALIO. Trans. (Latin) of the N. T.
D. ERASMUS. Paraphrase (Latin) of the N. T.
DAN. WHITBY. Paraph. and Commentary on the N. T.
DR. DODDRIDGE. Family Expositor.
DR. JOSEPH PRIESTLEY. Notes for Family Use on All Scripture.
WM. GILPIN. Exposition of the N. T.
DR. JN. LIGHTFOOT. *Horæ Hebraicæ et Talmudicæ* in N. T.
H. HAMMOND. Paraph. and Annotations on the N. T. }
JN. LE CLERC. Latin Trans. of Hammond, with Additional Ns. }
H. GROTIUS. Annotations (Latin) on the N. T.
JN. J. WETSTEIN. Greek N. T., with Latin Notes.
J. F. SCHLEUSNER. Lexicon and Commentary (Latin) on the
 N. T.
JN. C. WOLF. Philological and Critical Remarks (Latin) on
 the N. T.
JN. CALVIN. Commentary (Latin) on the Books of the N. T.
The Fratres Poloni (Latin)—[**F. SOCINUS, JN. CRELLIUS, WOL-**
ZOGEN, &c.]
ROSENMULLER. Comments (Latin) on the N. T.
CHR. F. KUINOEL. Commentary (Latin) on the Historical
 Books of the N. T.
DR. GEO. CAMPBELL. Trans. of the Four Gospels, with Notes.
BP. (ZACH.) PEARCE. Commentary on the Historical Books of
 the N. T., with Notes.
 — New Trans. of 1 Corinthians, with Paraph. and Notes.
T. KENRICK. Exposition of the Historical Books of the N. T.
DR. JS. MCKNIGHT. Harmony of the Gospels; with Paraph and
 Notes.
 — Literal Trans. of the Apostolical Eps., with Notes.

- THQ. PYLE.** Paraphrase on the Acts and the Eps.
JN. LOCKE. Paraph. with Notes on the Romans, Corinthians, Galatians, and Ephesians.
J. PEIRCE. Paraph. with Notes on the Colossians, Philippians, and Hebrews. [Completed by HALLETT.]
DR. GEO. BENSON. Paraph. with Notes on the Thessalonians, Timothy, Titus, Philemon, and the Catholic Eps.
 [The three last works make a connected, complete, and for the most part, harmonious commentary on the Eps. of the N. T.]
JN. TAYLOR. Paraph. with Notes on the Romans.
A. A. SYKES. Paraph. with Notes on the Hebrews.
S. CHANDLER. Paraph. with Notes on the Galatians and Ephesians.
 — Critical and Practical Commentary on the Thessalonians.
JN. JONES. Illustrations of the Four Gospels.
N. CAPPEL. Critical Remarks on Important Passages of the N. T.
JN. SIMPSON. Essays on the Language of Scripture.
SIR N. KNATCHBULL. Annotations on Difficult Texts of the N. T.
H. FARMER. Essays on the Demoniaca and the Temptation.
LANT CARPENTER. Scriptural Grounds of Unitarianism.
DR. SAM'L. CLARKE. The Scripture Doctrine of the Trinity, &c.
JN. JAHN. Biblical Archæology, (translated by Upham.)
JOHN D. MICHAELIS. Introduction to the N. T.
DR. LARDNER. History of the Apostles and Evangelists.
DR. PALEY. Horæ Paulinæ.
F. JOSEPHUS. Antiquities of the Jews. Jewish War.
TH. HARMER. Observations on Scripture, derived from the travels of Maundrell, Pococke, Sir Jn. Chardin, Dr. Th. Shaw, &c.
WM. BOWYER. Conjectural Emendations on the N. T.
ANTH. BLACKWALL. Sacred Classics.
 The Christian Fathers of the first centuries.—(Latin,) **AUGUSTIN, JEROME, AMBROSE, TERTULLIAN.**—(Greek,) **CHRYSTOSTOM, EPIPHANIUS, ORIGEN.**
 The Early Versions:—**LATIN VULGATE**—(Oriental,) **ARABIC, ETHIOPIC, COPTIC, and SYRIAC.**

TABLE OF CONTRACTIONS.

SS. The Sacred Scriptures.	L. S. Lord, Saviour.
O. T. " Old Testament.	J. C. Jesus Christ.
N. T. " New Testament.	Ch. Chs. Chapter, Chapters.
C. V. " Common Version of the Bible.	vs. vss. verse, verses.
Imp. V. " Improved Version of the N. T.	R. Rs. Roman, Romans.
MSS. " Manuscripts.	Par. Paraphrase.
G. " Gospel.	Mt. Mount.
Ctny. Christianity.	Comp. Compare.
Cn. Cns. Christian, Christians.	N. Na. Note, Notes.
Evt. Evs. Evangelist, Evangelists.	tr. trs. translate, translates.
Ap. Aps. Apostle, Apostles.	Trs. Translators.
Ep. Eps. Epistle, Epistles.	Bp. Bishop.
h. s. holy spirit.	Fr. Poloni, Fratres Poloni.
M. Messiah.	Ros. Rosenmuller.
	Gr. (—) Greek word rendered.

☞ To which may be added, that the initial only of an author's name is used, (this being deemed sufficient) when the name in full has just preceded. The usual contractions for the books of the O. and N. Testaments are too familiar to need explanation.

ERRATA.

- Under Matt. li. 1, (last line) for 'xxxiv.' read xxiv.
 " Mark iii. 14, insert Priestley after 'prayer.'
 " " xiv. 41, for '35' read 45.
 " Luke v. 23, " '23, 34' " 23, 24.
 " " vi. 12, " 'prosecuhæ' " *proseuchæ*.
 " " x. 42, " 'Martha;' " Martha,
 " " xv. 7, " 'xviii.' " xviii. 9.
 " " xvi. 22, " 'xiii. 25,' " John xiii. 25.
 " John vi. 34, after 'Jones' insert *
 " " xi. 52, " 'children' " of.
 " " xx. 17. " 'Imp. V.' omit C.
 " Acts viii. 16, for 'xx. 28,' read xxviii. 20.
 " " xiii. 6, " 'xvi. 1.' " xvi. 17.
 " " xvii. 23, " 'dulies' " *desities*.
 " " xxii. 4, " 'ix. 2,' " ix. 14.
 " " xxiv. 22, after 'Lysias' " —
 " Rom. viii. 29, for 'viii. 53' " viii. 58.
 " " page 322, (last line) for 'ix. 37' read x. 25, 37.
 " 1 Thess. ii. 16, for 'x. 52' read xi. 52.
 " page 389, (first marg. N.) for 'the Cn. church' read that Cn. church.
 " 2 Thess. ii. 1, for 'attestation' read obtestation.
 " 2 Tim. iv. 14, " '2 Cor.' " 2 Chron.
 " Heb. ix. 17, insert or between 'testament' and 'will.'
 " page 527, (marg. N.) for 'word' read wood.
 " James iv. 4, for 'adulteress' " adulterers.

ANNOTATIONS

ON

THE NEW TESTAMENT.

THE GOSPEL BY MATTHEW.

CHAP. I.

1. *Book of the generation*: rendered by Campbell, *lineage*; by Wakefield, *history of the life* &c. The one supposes this to be the title of the first seventeen verses only; the other, of the whole book. Critics are divided between the two senses expressed by these several phrases.
19. *Being a kind* (i. e. lenient) *man*: thus, Jn. Taylor and Schleusner.—*A righteous man, but not willing to expose her to shame*,—Wakefield's Tr.
- 22, 23. These verses were by some early fathers thought to be a part of the angel's address to Joseph; but are with more reason considered as the comment of Matthew. So Campbell, Rosenmüller, &c.
23. *Behold the virgin*, &c. This prediction was originally made by Isaiah (ch. vii. 14,) of the times of Ahaz. By the name Immanuel, i. e. *God with us*,—was signified the divine interposition in behalf of that prince against his enemies. As applied to the birth of Christ, it is used in a secondary sense, or by what is called *the principle of accommodation*. (See also ii. 17, 23; iii. 14.)

Thus, God is with us, by the mission of J. C., in a manner peculiar and unknown before, affording us in his minister or vicegerent, a living memorial of his presence and protection. So Prof. Stuart.

"We are not to suppose, that all the passages quoted from the O. T., by writers in the N., had an original reference to the purpose to which they applied them. It was often sufficient for them, if the circumstances they relate could be described in the language of scripture, to say that such a passage was then *fulfilled*."—Priestley. Campbell, accordingly renders the numerous passages of the same kind, which occur generally,—*thus verifying*, or *it was verified*.

CHAP. II.

1. *Magians of the East*: Campbell and Wakefield. These were a set of philosophers in Asia, chiefly distinguished as cultivators of natural astronomy and natural science, and are said to have worshipped one God without the use of images. They are spoken of in Daniel (v. 11), and he himself presided over them. Bishop Pearce,—and with him Priestley seems to concur,—considers these Magians as Jewish proselytes; from the unlikelihood, in their view, that a revelation of the birth of the Messiah would so early be made to any heathen. If, however, they were Arabians, as some contend, they might have understood the meaning of this strange light as denoting the birth of a great prince in the land of Judea, from the predictions of their countryman Balaam. (Numbers, xxxiv. 17).
2. *To do him obeisance or homage*: so Wakefield, Campbell, Imp. Version. The homage of prostration to kings and other superiors, was commonly paid throughout all Asia by Jews and Pagans.
3. *Herod—was troubled*: i. e. lest he should lose his kingdom by the birth of a right heir, he being himself a foreigner and usurper.
11. *And opened their treasures, and brought to him*: "In

the East, no persons of rank were approached without a present ; and the gifts of these Magi were worthy of a royal child." Priestley.

CHAP. III.

4. *John had his raiment, &c.—and his meat was locusts, &c.* "There was nothing of extreme rigor, but merely of great simplicity in the Baptist's mode of life. Locusts are very commonly eaten in the East. Honey is rather a delicacy, but such as that country affords in great plenty, and a clothing of hair is to this day very usual in the same country." Priestley.
9. *Of these stones :* many of the fathers supposed this expression figurative, and intended for the Gentiles, whose insensibility is described by this forcible word.—Or, alluding perhaps to God's power in first giving a child to Abraham, and implying that he could raise up to him other children. So Grotius, Whitby.
11. *And with fire :* i. e. the symbol of the Holy Ghost being fire or flame. (See Acts ii. 3, comp. with Acts i. 5, xix. 2, 3.) Grotius, Whitby. Or, fire may be the symbol of the extreme sufferings which they will, in the end, incur who reject the gospel. In support of this sense, see vvs. 10, 12. Ros.
12. *Whose winnowing-shovel is in his hand :* so Campbell, Priestley, and others. This was the instrument commonly used in Judea to throw up the corn against the wind, which would blow away the chaff. The *fan* is more complex, and being contrived for raising an artificial wind by the help of sails, could not very easily be used by the hand.
14. *To be baptized of thee :* the Baptist's declaration, *that he knew him not* (John i. 31), this text, as well as his near relationship to Jesus being considered, has perplexed many readers. Critics suppose however that his ignorance is meant not of our Saviour personally, but of his pretensions in a public character. This could only be removed, as it doubtless was, by a divine intimation or signal.

CHAP. IV. 1—11.

This striking scene, of our Saviour's life, is received, doubtless, by many in the light, in which it first presents itself, i. e. as a narrative of outward transactions. But the considerations which follow, present, it is believed, insuperable difficulties to such a construction.

(1). It consists not with the *policy* and *sagacity* of the devil, to present himself as a tempter in his own proper character, and in a visible form; especially as it is allowed, that to prevail on the feeble virtue of frail mortals, he has recourse to secret suggestions, such as they do not distinguish from the exercises of their own minds. It adds weight to this objection, to look at the three particular temptations severally. As to the two first, Satan makes no promise to undertake any thing for the service and honor of Christ, which might serve as a lure to him. The miraculous act he was urged to perform, depended entirely on the exertion of his own power. As to the offer of all the kingdoms of the world, it hardly seems to deserve the name of temptation at all. The great Prophet of the Christian church could not be ignorant that the father of lies had no such power as he pretended over the empire of the world, which he *who rules in the kingdoms of men, gives to whomsoever he will*. The common explanation therefore of these temptations of Christ, is such as defeats their main design, strips them of all inducement to a compliance, and furnishes the strongest motives for their rejection.

(2). It offends *our sense of the purity and sanctity of our Saviour's character*, to see him in such familiar conference with, and under the power of, an unclean spirit, who at pleasure transports him from place to place, sets him in conspicuous stations, to expose him to derision, and proposes to him one foolish enterprise after another. What adds to this shock is, that during all this transaction, Christ must have yielded voluntarily to the mere motion and instigation of the devil, and been accessory to his own dishonor and danger,

(3). The *utility* of this temptation, as regards our Sav-

iohr's example, it is not easy to discover, on the scheme under notice. His submitting to be so tempted, it is urged by its advocates, is, that he might be an example of every virtue: "yet the presence of the tempter," they say, "is a thing we have no reason to fear for ourselves, or that it is ever the case of other men." Further, if Christ was not without his free consent and choice brought into circumstances of danger, his example may be injurious rather than beneficial to such creatures as we are, who are taught to flee from temptation rather than invite it, and are more likely to preserve our virtue in so doing.

(4). This opinion ascribes to Satan the *most stupendous miracles*; a power of assuming at pleasure a corporeal form, of speaking with an audible voice, and of transporting persons from place to place; which, from experience, our only guide as to the laws of nature, we are no more at liberty to ascribe to him, than life to the inanimate, or speech to the brute creation. Indeed, the third of these temptations (v. 8.), is not a miracle, but an impossibility. The earth itself having the figure of a sphere, no single mountain could command a view of all the kingdoms of the world, and still less of those which are opposite to each other. This being done too in an *instant of time* (see Luke iv. 5.), enhances the difficulty to the last degree; and in consequence, some writers extricate themselves by supposing Christ's view to have been *successive*, i. e. as soon as he could turn from point to point; some would restrain what is said of the prospect to *the land of promise*, i. e. the land of Judea; while some suppose that the *showing* here spoken of, was rather by *description*, than ocular sight.

Calvin, impressed by these difficulties, allowed that several circumstances in this history agreed best to a *vision*; and other, later writers, have been driven to explain Christ's prospect of all the *kingdoms of the world in an instant of time*, by the contrivance of *fictitious scenery*. "But," says Farmer, "if *one* of these temptations were presented to Christ in vision only, why not the *three*?"

To depart from the literal construction, in all these cases, is doing no greater violence to the text, than to suppose it in one."

1. Accordingly, this writer considers the words, *led up of the spirit*, to describe a *divine vision*,* in which the natural impression of visible objects is prevented; and the mind becomes subject to other impressions from the immediate agency of God. Being in a prophetic trance or ecstasy brought into a desolate spot, the future trials of his ministry were depicted under the emblem of Satan coming to him in person, and urging temptations correspondent to those he was to meet with in the exercise of that office, with which he was invested. The general lesson taught by these scenes was, that he was not to exercise his extraordinary powers for his personal benefit, but in subserviency to the great ends of his mission. Priestley, who with many others, adheres to the above opinion, observes that the appearance in this vision, of some person in the character of tempter, is analogous to what is said of the lying spirit seen in the presence of God by the prophet Micaiah, (2 Chron. xviii. 20), and to the several representations in Job (chap. ii.), which describe Satan as standing with the angels, in conversation with God. He adds, that they who think it strange, that speech and action should be ascribed to a mere allegorical person, as Satan must be supposed, ought to consider the manner in which the *Comforter* or spirit of God is described by our Saviour. (See John xiv. 26; xvi. 13). Yet in despite of this strong, figurative language, it is evident (comp. 1 Cor. ii. 11), that the

* This sense is justified by the continual use of similar phraseology by Ezekiel, (i. 3; iii. 11, 12, 14; xi. 1, 24, 25; xxxvii. 1, &c. &c.), in which the language of the prophet, as well as the absurdity, otherwise, of the supposition, precludes the idea of a local translation. Jesus being already in the wilderness, these words could not mean that he came up thither under a divine guidance. Thus indeed it is explained upon the literal hypothesis; which therefore supposes him, without evidence or necessity, to have again returned into Galilee.

spirit of God is no more a distinct being, than the spirit of man is a being distinct from man.

2. This narrative, in the view of others, imports simply, an *internal* or *mental conflict*.

Jesus, emaciated in body, as from his severe and abstemious living, he may well be supposed ; pondering on the late extraordinary scene (at his Baptism) ; his thoughts, in consequence, anxiously turned to the future ; his mind tends not unnaturally, under the influence of a solitude so deep, silent, and romantic, to doubt and despondence. Thus circumstanced, the obstacles and trials with which he would have to contend, and doubts as to the evidence of his own Messiahship, spread themselves out in formidable array before his mind, which after the Jewish modes of thought and expression, are described by an adversary coming and making to him successive propositions. The faith and piety of Jesus, though severely exercised, surmounted these trials, and they, who were to succeed him as preachers of his religion, were taught under this parable, a lesson of constancy, and of confidence in God.

This is the view taken by Cappe. By most rational christians, perhaps, it has been preferred, as giving a more natural and consistent solution of this difficult portion of the N. T., than any other. Other explications there are of this scene, but which have too limited a currency to require being stated at length.

1. *Of the devil*: the original words answering to this and the similar appellation, *Satan*, are now considered by the best critics, to bear the general sense of *adversary*, *calumniator*, *tempter*, of whatever kind or order, wherever they occur in the N. T. In many of these instances they are thus rendered in the C. V. ; in many others, they confessedly do not apply to a fallen spirit of a higher nature. (See Matt. xvi. 33 ; John vi. 70 ; 1 Tim. iii. 11, translated *slanders* ; Acts xiii. 10. ; Eph. iv. 27).
2. *Fasted forty days* : " we shall rightly understand here, not absolute privation of food, but of his customary food ; taking only the poor subsistence which the place afforded, in the fruits and roots of the earth. Miracles are

not to be multiplied without sufficient reason ; and the necessity or use of supposing one here, is not apparent." Kuinoel.

4. *Shall not live by bread alone* : " i. e. life does not depend on the usual methods of support ; but God can in any other manner he sees fit, preserve me alive." Kuinoel.
6. *Cast thyself down* : this will be a signal testimony to all that witness it, that you are indeed the Messiah ; and to give greater force to this temptation, he is reminded of the promise made to the pious, (Ps. xci. 11).
7. *Thou shalt not tempt the Lord, thy God* : i. e. shall not by rash exposures, which he has not enjoined, ask for the interposition of his providence for thy rescue, nor seek for more evidence of thy divine commission than he has afforded." Cappe.
9. *All these things I will give thee* : this prophetic scene, presignified a like temptation, to which he was exposed in the course of his ministry ; when the Jewish expectations of their Messiah as a temporal prince, invited him to employ those miraculous powers in obtaining worldly empire, which were given to establish a spiritual kingdom in the world." Farmer.
10. *Get thee hence, (in Mark, behind me,) Satan* : " far from me be such wickedness ! To God, who alone is to be worshipped, I resign myself and my cause." Kuinoel. Note, this same form of speech was used by our Lord to Peter. (Comp. Matt. xvi. 23).
11. *Angels ministered unto him* : i. e. he received miraculous refreshment." Farmer. By this term, *angel*, the instruments of God's providence, of whatever kind or name, are described in Scripture. As an uniform translation, *messenger*, by which it is sometimes rendered in the C. V. would have answered best. (See Ps. xci. 11 ; John i. 52 ; Matt. xxvi. 53 ; Acts xii. 23).
17. *Reform, for the reign of heaven, &c.* : Campbell. Many other interpreters also prefer the word *reform* in this passage, and wherever this exhortation occurs, as better expressing the full extent of the original.
24. *And those possessed with devils* : rendered by Camp-

bell, Wakefield, and most translators, in this and similar passages,—*demoniacs*. Of this malady there is frequent mention in the Gospels ; and what is now said to assist the reader in forming right apprehensions of its true nature, he must carry with him to similar cases hereafter. "A popular name for one sort of *madness*, chiefly that of the *raging* kind ; founded on a foolish superstition of the vulgar, that mad men were possessed by the spirits of dead men, called *demons* : just as others were called *lunatics* as if affected by the *moon*. So modern times have had their *St. Vitus's* dance, and *St. Anthony's* fire : and these terms are used without scruple by those who have not the least notion of the interference of those saints, in these particular disorders." Wakefield. "The Jews were accustomed to ascribe all grievous and seemingly incurable distempers, those especially, by which the body was convulsed, or the mind agitated with frenzy, to evil genii, by whom they held the bodies of the sick to be possessed. The sacred writers describing the cure of these men, as historians simply, adopt the common modes of speaking on this subject, without explaining the disorder itself, or obtruding their own opinions." Ros. All great irregularities indeed in the system of nature, of which raging *madness* is one, the ancients, heathens as well as *Jews*, were in the habit of attributing to *supernatural agency*.

The above interpretation, which is the most easily harmonized with the circumstances attending these maladies in the N. T., is more fully defended by Dr. Lardner, Joseph Mede, Farmer, and others.

CHAP. V.

3. *Happy the poor, who repine not* : so Campbell ; who considers the literal poor to be meant, rather than as commonly understood, the humble-minded. His reason is, that in the corresponding passage in Luke (vi. 20), it is simply *the poor* without any addition, who are spoken of ; while it is *the rich* (v. 24), who are subjects of the woe denounced. Grotius favors this opinion,

5. *They shall inherit the earth*: or, as Campbell and Wakefield, *the land*: i. e. the land of Judea. This phrase is supposed by Hammond and Whitby to allude to the language of the fifth commandment in the decalogue; the general sense being the same, of temporal blessings. It implies a calm, placid enjoyment of life, to promote which, meekness greatly tends, and which anger obstructs.
13. *Salt of the earth*: Priestley remarks, "that the salt of the ancients was what we term rock or fossil salt; and that this, when exposed to the rain, sun, or air, in hot countries, often lost entirely its flavor. Maundrell, the traveller, relates that in the valley of salt near Aleppo, he broke off a piece thus exposed, of which this was strictly true, while the inner part, which was next the rock, retained it."—"*Salt of the earth* probably denotes the Jewish nation." Mss. Notes.
14. *A city set on a hill*: "perhaps the town of Japhia or Bethulia, which stood upon an hill, might then be in view." Priestley.
21. *In danger of the judgment*: "*Judgment and council*, probably refer to different courts of judicature among the Jews." Priestley.
11. *To them of old time*, (not *by* them): i. e. to the contemporaries of Moses; these passages being quoted by our Saviour from the Jewish Law. This change of preposition, (and in vs. 27 and 33. also), is approved by Grotius, Whitby, Campbell, and Wakefield.
22. *Shall say to his brother, vile man,—and whosoever shall say, apostate wretch*: Wakefield's Tr.—*In danger of hell-fire*: "this figure, used in those times to denote future punishment, is borrowed from the fire which was burning constantly in the valley of Hinnom." Mss. Notes.
- 37, 39. *The evil one*: Wakefield's Tr., whose comment on the text is,—"*Whatever is calculated to seduce men to sin*, is presented by the sacred writers under the figure of a living agent."—*Resist not the injurious man*: Grotius; and Whitby in a similar manner.

CHAP. VI.

2. *Sound a trumpet* : Lightfoot declares that he can find no trace in the writings of the Rabbins that they had the custom of sounding a trumpet when they gave alms. It is therefore a proverbial expression for making it public. The Persian dervises, as Chardin, the traveller, relates, sounded horns, as trumpets, in honor of those who offered them alms.

They have received their reward : so Campbell ; with which Rosenmüller accords. That is, they have nothing further to expect in the way of reward from God.

5. *They love to pray—in the corners of the streets* : “such ostentatious prayers hardly appear credible to us, but in the East and other countries nothing is more common. In Roman Catholic countries it is the custom to pray before images in the highways, and in places of the greatest concourse. Where it is the general custom, even *this* may be done without affectation. It would be well, if we were not so far gone into the other extreme. When persons who are really pious, never discover that they are so, either in discourse or by any particular acts, even in their own families, those who pretend to no religion, will naturally class them with themselves and the benefit of their example be lost.” Priestley.
6. *To thy Father ; and thy Father, to whom, though he is unseen himself, nothing is secret* : Campbell’s Tr. ; by which the whole verse seems to gain a more compact and expressive meaning. As given in the C. V., it would not be easy to see wherein the clauses,—*which is in secret*, and—*which seeth in secret*, differ as to meaning.
11. *Our daily bread* : the original word rendered ‘daily,’ occurs only here throughout the N. T. and critics are not agreed as to its derivation. Some consider the import of the phrase to be, ‘future’ or ‘to-morrow’s bread ;’ as Grotius, Lightfoot, Le Clerc. Others gather from it ‘sufficient bread,’ or ‘the bread that we have need of.’ Thus Beza, Schleusner, &c.
16. *Disfigure their faces* : The Jews usually anointed the head and face not only on festivals, (Dan. x. 3 ; 2 Sam.

xiv. 2), but *customarily* at all times. (Ps. civ. 15). This the mourners omitted. (2 Sam. xii. 20). The face was unwashed, squalid and neglected.' Le Clerc. 'They also put ashes on the head.' Lightfoot.

25. *Take no anxious thought* : Imp. Ver. ; and a like phrase is used by Campbell and Wakefield. This rendering is preferred by most critics.

30. *Cast into the oven* : "The stalks of herbs and flowers are used in the East for firing ; fuel being in many places very scarce." Priestley, quoted from Harmer's Observations.—"There may be allusion to the hot winds, which began to blow in May, and by which the herbage was commonly swept off. To this there are frequent references in S. S., as—*the wind passeth over it, and it is gone.*" *Ms.* Notes.

CHAP. VII.

3. *Pull out the mote* : rather, an extremely small *splinter* or *shiver* of wood ; so Grotius, Wakefield, &c. The opposing term which follows, Campbell well translates *thorn* instead of *beam* ; which word has too much obscured the true meaning of the text.

6. *Holy unto dogs—pearls before swine*. These symbolical expressions, it is observed, were used by the ancient sages, the Chaldeans, Hebrews, and Egyptians. Their import is readily seen ; the first terms denoting sacred and precious truth ; the last, those who were too debased by criminality or blinded by prejudice, to feel its power.

15. *In the garb of sheep* : so Campbell ; the meaning being clearly figurative, and denoting merely, in the aspect of piety and meekness. The similar expression, Heb. xi. 37, is obviously to be taken in a literal sense.

25. *And the rain descended* : "in the Holy Land, rain is apt to fall in great torrents, so as to sweep the rocky hills that are but slightly covered with soil." Priestley.

CHAP. VIII.

4. *For notifying the cure unto the people* : Campbell's Tr. of the last clause. He adds, "that it is manifest, *them* refers to the people, both from the connexion and the sense ; the only thing which was meant to be attested by the oblation, being the cure ; and the priest requiring a private examination of the infected individual, before he could be admitted into the temple and his oblation accepted. This being granted, was the public testimony of the priest, the only legal judge, to the people, that his uncleanness was removed ; until which time, he lived in the most uncomfortable seclusion from society, no person venturing under pain of the like exclusion to admit him into his house, eat with him, or even touch him. Whitby, and with him, Hammond, hold on the other hand, that as this word in other instances imports a testimony to the truth of Christ's doctrine and mission, it here signifies that by pronouncing the man clean, they (i. e. the people) may have a testimony that Jesus was the Christ."
5. *A Centurion* : "this officer in the Roman army had the command of an hundred men ; so that he had a rank something similar to that of a captain amongst us." Priestley.
6. *Grievously, or exceedingly afflicted* : this rendering and sense are preferred by Campbell, Wakefield, Hammond, &c. ; palsies, as one of them remarks, not being attended with torment.
11. *Shall sit down with Abraham* : "the Grecians and Romans reclined on couches at table, which this word imports. In very early times, according to Philo, the Jews sat at meat ; but before the time of Christ, the custom of reclining, or lying on couches was introduced. So, on the grass in open air ; (thus Mark vi. 39, 40.)" Hammond.
17. *Himself took our infirmities, &c.* : "the manner in which this prophecy is here applied, shows in what sense Matthew understood Christ's being said to *bear the sins of men*, viz. bearing or taking them away, not, by taking

them on himself, and bearing the punishment due to them. Certainly he did not take on him, the bodily infirmities or diseases of men, but removed them by his power. So likewise he removes the diseases of the mind, by the power of his gospel." Priestley.

22. *Let the dead bury their dead* : The expression is evidently figurative ; the word being in the first instance to be understood of the spiritually such, and in the last, of the naturally dead.
29. *Before the time* : "not that they were to be tormented at any time ; but this is the language of maniacs. They recollected the severe duration in which they were kept, sometimes fettered, sometimes obliged to take a bitter or nauseous purge, or sometimes to have a vein opened ; and they dreaded being brought back to similar severities," Wetstein. "That maniacs were anciently treated with great severity, appears from the testimonies mentioned by Wetstein, and also from Celsus, who recommends punishing such of them as do mischief, with hunger, fetters, and stripes." Farmer.
32. *They went into the herd of swine* : "not into the bodies of the animals, for how with the natural sight could demons be seen to enter thus ? But the sense is this : these raving men rushed down the fields upon the swine, and drove them headlong into the sea. What the maniacs said and did, is ascribed indiscriminately to them or the supposed demons." Rosenmuller. Dr. Lardner favours also this view. The objection to it, which is most insisted upon, is, that it was impossible for two men, however fierce, to put so vast a herd of swine as two thousand into motion in an instant, and to cause them all to rush with violence down a precipice into the sea ; swine, contrary to the nature of most other animals, running different ways, when they are driven : further, that it was next to impossible, that these two men should overcome all those who tended the swine ; especially, as in order to compass the herd, they must have separated from each other ; and in fine, that had they under the influence of their disorder, driven the swine into the sea, it is strange that they did not follow them there.

The solution of Farmer, who exhibits these objections, supposes the madness with which the men were affected, to be transferred to the swine. His remarks are worthy of being given at length. "Possession and madness were supposed to bear to each other the relation of *cause* and *effect*, and accordingly to commence and cease together. When demons were supposed to *enter* any creature, he immediately grew mad; when they *departed*, this disorder was removed. When therefore, it is said in the case under consideration, that the demons *went out* of the madmen, and *entered* the swine; the evangelists, their language being interpreted agreeably to the popular opinion on which it is founded, must mean, that the madmen in consequence of the departure of the demons, were cured, and restored to their right mind; and that the swine in consequence of the demons entering them, were infected with rage and madness; the cure of the former, and the madness of the latter, being the very ground on which it was concluded that the demons had quitted one and taken possession of the other. It is imported too in this, that the men were cured *before* the swine were disordered, otherwise the demons would not be spoken of, as *passing out* of the former into the latter."

34. *That he would depart out of their coast* : "i. e. lest he should send some further judgment upon them; a natural apprehension of a probably licentious people from so holy a prophet." Doddridge, and so Rosenmuller and Priestley.

CHAP. IX.

5. *Or to say, arise and walk* : "i. e. to say with effect. To pronounce either form of words were equally easy to any one; and to say both with effect, were equally easy to our Lord. Now, if the former (*thy sins &c.*) only were said, the effect was invisible, and for ought the people could know, there might be none. But to say to one manifestly disabled by palsy, *take up thy bed and walk*, and when this effect, in the sight of all, followed,

was an ocular demonstration of the power with which the words were accompanied, and might stand for evidence that the other expression he had used, were not vain words, but attended with the like divine energy, though from its nature, not discoverable like the other." Campbell.

10. *Publicans and sinners* : "the tax-gatherers, or rather farmers of the revenue, were odious to the Jews, not only on account of their being employed by the Romans to collect the tribute from them, as a conquered people, but also on account of their rapacity and exactions. By *sinners* here, as often elsewhere is doubtless meant the Gentiles (see Gal. ii. 15); and connecting them in this manner together, implied from the mouth of a Jew, the deepest scorn in regard to each. (See Matt. xviii. 17.) It was a Hebrew proverb;—take not a wife from the family of a publican." Hammond.
15. *Why do we—fast oft?* Grotius entertains the notion, that the disciples of John the Baptist, then in prison, fasted and prayed on his account with special strictness, and that the reply of Jesus is directed to them; of which the import is, that his own followers had not yet lost their master, as these had.
16. *No man putteth—new cloth* : "my disciples are as yet unaccustomed, and unable to bear the burthen of fastings and austerities." Grotius and Whitby.
17. *Into old bottles* : "that is, skins for keeping wine. They are now used in Spain, and called *borrachas*. When old, they were more easily distended, and were ready to burst by the fermentation of the liquor." So Campbell and Hammond.—"By the new wine is meant, my doctrines,—by what is old, all your system of fasts and ordinances. You must not expect to patch up your system with mine. My doctrine cannot be received, except by minds that are renovated." Mss. Notes.
19. *Is by this time dead* : so Campbell and Imp. Vers.—*Was just now dying* : Wakefield. Comp. Mark v. 23.
23. *The people making a noise* : or as Wakefield gives,—*The company in sorrowful confusion.*
32. *A dumb man, possessed with a devil* : "without doubt,

his dumbness arose from some nervous disorder, or apoplexy, or melancholy. The reality and the greatness of the miracle are alike manifested, whether the disease arose from natural causes, or from a demon within." Rosenmuller. "His dumbness," says Farmer, "probably arose from the natural turn of his disorder, which was that species of madness, called melancholy, of which dumbness or taciturnity is a very common effect. By the phrase *a dumb spirit*, the ancients implied their belief in possession, and distinguished it from that dumbness which is owing to a defect in the organs of speech."

CHAP. X.

7. *The Kingdom of heaven*: this and the similar term, *Kingdom of God*, are of very frequent recurrence in the N. T.; and of somewhat various import. The principal of these senses as given by Schleusner, are, 1. The time of Christ's advent on earth; (as Matt. iii. 2; iv. 17; Luke-x. 9, 11.) The text also under consideration.—2. The blessedness and safety obtained by mankind through Christ, (as Matt. x. 33; xii. 28; xix. 12.)—3. The felicity of christians, when united with their master in heaven, (as Matt. v. 10; vii. 21; viii. 11, 12.)—4. The Christian religion simply, is sometimes meant, (as Matt. v. 3; xiii. 11.)—5. The spiritual and invisible kingdom, by which Christ should insure the constant progress of his doctrine, and prosperity of his people on earth, (as 1 Cor. xv. 42; Rev. xi. 15). Passages exemplifying these senses, will sometimes be referred to, as they occur, and sometimes be left to the discernment of the reader, when the connexion in which they stand, renders the meaning obvious.
10. *No spare coats, shoes, or staves*: so Campbell renders. "This was to avoid superfluity. The usual appendage of a Jewish traveller, were the the staff, shoes and purse, sometimes adding the Book of the Law; according to the Talmudists." Lightfoot.
10. *Of his maintenance*: as Campbell translates; well observing, that as *coat, staff, and shoes* were not in any

sense of the word, *meat*, this was sufficient evidence that the original term included more than *food* merely. They would be entitled to a supply of the above-named articles, when in need, from those on whom their labours were bestowed."

23. *Till the Son of man be come* : Le Clerc supposes that this coming, in the present instance, can only well be referred to the destruction of the Jewish state and of Jerusalem ; and so also Whitby. Grotius would understand it of the full effusion of the Holy Spirit at the day of Pentecost ; while Priestley, less naturally and probably than either, applies it to Christ's second coming, to raise the dead and judge the world. For this explication, he assigns no reasons.
25. *Beelzebub* : "this name is thought to belong to some Syrian idol (see 1 Kings i. 2), strictly meaning *the God of the flies*, because the people of Ekron, which region was severely annoyed by that insect, believed that he could scatter and drive them away." Schleusner. Campbell adds, that whether this name was given by the worshippers themselves, or, as was not unusual, by the Jews in contempt, can be only matter of conjecture.
34. *Not to send peace, but a sword* : "an energetic mode of representing the *actual consequences* of a measure, clearly foreseen, as if it had been the purpose for which the measure was adopted." Campbell and Priestley.
38. *Taketh not his cross* : "a Jewish or Rabbinical, as well as Roman term for any extraordinary sufferings." Grotius.

CHAP. XI.

3. *Art thou he, &c.* : Le Clerc thinks that the doubts of John as to the Messiahship of Jesus, springing from his despondence, as a prisoner, or from not being succoured by him, prompted this step. Whitby and Doddridge,—that it was done for the conviction of his own disciples.
6. *To whom I shall not prove a stumbling block* : Campbell's Tr.

- 7, 8. *What went ye out to see?* : “these questions are meant to carry with them their own answers by the very absurdity of the suppositions made. Ye did not crowd into the wilderness to see a sight so common in every desert spot, as a reed shaken by the wind; nor yet to find a delicate courtier, this being the last place to look for such an one. But it was, a person of a very different, though much higher character, even a *prophet*, &c.” Priestley.—Rosenmuller observes that some find in this first question, the figurative meaning,—Did you think John so unstable, so fickle, that depressed by his confinement, he had changed his opinion of me and of my claims?—Macknight supposes, that in the last question, the austerity of the Baptist may be, by implication, contrasted with the luxurious life of a courtier.
11. *Least in the kingdom of heaven* : “by which is meant here, the new dispensation.” Mss. Notes. See Note on Ch. x. 7.
15. *Elias—which was to come* : “like qualities, as resolute and faithful preachers to prince and people, in the most corrupt times, distinguished both Elijah and John. On account of this same eminent zeal, the Jews fabled that the soul of Phineas (Numb. xxv. 11), had passed into Elijah. The spirit of Elijah in the same manner is said to be transfused into John. Luke i. 17.” Grotius. The Jews expected that Elijah would return in person to be the precursor of the Messiah. See Mal. iv. 5.
17. *We have piped unto you* : “the Jews and other eastern nations are remarkable for their use of music both on festive and mournful occasions; and the allusion is to children, with whom it is common to have plays and mock ceremonies in imitation of their elders. The Pharisees are compared for inconsistency to the companions of these boys, as they were not to be pleased either with the rigour of the Baptist, or the cheerfulness of Jesus.” So Priestley, Wetstein, &c.
18. *He hath a demon* : “this phrase sometimes (as here), denotes being morose or depressed with melancholy.” Schleusner. See Notes on Chs. ix. 32; iv. 24.
19. *Wisdom is justified of her children* : “Wisdom is the

counsel of God or doctrine of John and Christ ; and her children, those who seek after, approve and accept it ; which were at this time, the publicans and multitude." Beza, Grotius, and Whitby.

22. *In a day of punishment, (or vengeance) :* Wakefield's Tr. Thus also he renders Ch. x. 15. He thinks "that this doubtless is the genuine sense of the phrase, which has not the least reference to the day of *general judgment*. All that our Saviour means to say, is, that when the *temporal calamities* of that place come upon it, they will be more severe than were even those of *Sodom and Gomorrah*." This opinion seems to be peculiar to him however.
25. *Having hidden these things—thou hast revealed, &c. :* so Campbell's Tr. He remarks that the same Jewish mode of expression, occurs Rom. vi. 17,—*that ye were the servants* (i. e. *having been*) *of sin* ; also Matt. ix. 14,—*why do we and the Pharisees* : i. e. while we and they *fast off, why do, &c.*
27. *All things are delivered :* i. e. "all things belonging to my office." So Beza and Whitby. Or,—*"necessary to the establishment of my religion."* Mss. Notes.

CHAP. XII.

5. *And eat the shew-bread :* "strictly speaking, David did not enter the house of God, but met the priest carrying away the shew-bread, which he took from him, but without being reprov'd. He was in great haste to escape from Saul, and had no time to make provisions for his journey." Priestley.
6. *Profane the Sabbath :* "i. e. by the sacrifice and preparation of animals in the temple service." Rosenmüller, Campbell, and Priestley.
20. *A bruised reed—and smoking flax :* "he will cherish even the faintest signs of goodness, till he brings *judgment*, i. e. righteousness or the gospel, *to triumph* throughout the world." Hammond and Le Clerc.
- Till he render his laws victorious :* Campbell's Tr.

23. *This, the son of David?* "i. e. is he not the Messiah?" Rosenmuller.

27. *By whom do your disciples &c.*: "the belief of the Jews in exorcism was common; and Josephus informs us, they pretended to receive this art from Solomon. Jesus does by no means admit the power of casting out demons which they claimed, but reasons with them merely on their own principles. 'You think the power of exorcism great in your disciples; why do you not in me?' Mss. Notes.

29. *The strong one's house*, i. e. Satan: so Campbell and Wakefield's Trs. The argument of the last five verses being obviously still continued, shows that Satan is meant.

32. *Speaketh against the Holy Ghost*: "Our Saviour might forgive any personal reproaches at himself, on account of his condition, origin &c.; but to evade or resist the evidence of the Gospel, furnished by his miraculous works, and on so absurd a pretence, as that these great and benevolent works were performed by the agency of an evil spirit, argued a blindness and hardness of heart, of the most malignant and incurable nature." Thus Priestley, Rosenmuller, &c.

32. *Either in this age or that which is to come*: Wakefield's Tr. He adds, "though the *Christian* be a dispensation of mercy, this sin shall no more be forgiven by the law of the gospel, than it is by the law of *Moses*, under which the punishment was death. (Levit. xxiv. 16)." By others, these phrases are considered as an expressive mode of affirming that it can *never* be forgiven; as Kuinoel and Whitby.

40. *Be three days and three nights &c.*: "i. e. my great sign will be my resurrection." Mss. Notes.

43, 45. *When the unclean spirit &c.*: Priestley thinks "that by this parable, our Lord describes changes in the state of the Jewish nation; which, greatly corrupted before the Babylonish captivity, had been reformed by calamity, but afterwards sunk into greater depravity than ever, for which they were doomed to severer judgments, and of longer continuance."

CHAP. XIII.

2. *And sat* : "this was the manner of the nation in their schools or synagogues ; the teachers sat to teach, and the scholars or audience stood around." Lightfoot.
3. *In parables* : "this word as used by the Ev. has a very extended signification ; including whatever is figuratively or poetically expressed. A Parable, in the proper acceptance of the word, is a species of comparison. It differs from an *example* ; in which there is strictly no similitude, but an instance in kind ; such as are the stories of the rich man and Lazarus, of the Pharisee and Publican, and of the good Samaritan. Nor is it every sort of comparison. What is taken entirely from still life, we should hardly call a parable ; such as are the comparisons of the kingdom to a grain of mustard seed, and to leaven. Rational and active life seems always to enter into the notion. Further, the action must at least be possible. Jotham's fable of the trees choosing a king is properly an *apologue*, because literally understood, the thing is impossible. *Parable* also differs from *allegory*. In this last, every one of the principal words has through the whole, two meanings, the literal and the figurative. Whatever is advanced, should be pertinent, understood either way ; and an allegory is always imperfect when this does not hold. In a *parable*, the scope is chiefly regarded, and not the words taken severally. See this exemplified in Note on the parable of the *prodigal*, Luke xv. 11. In those instructions of our Lord which go under the general name of parables, there are specimens of all these kinds of moral instruction, except *apologue*." Campbell.
11. *To know the mysteries* : "i. e., secrets ; things unknown before, not incomprehensible." Mss. Notes. So Campbell and Ros.
- The kingdom of heaven* : i. e., the christian dispensation. See Note on Ch. x. 7.
12. *Whosoever hath much* : "i. e. improves well." Hammond.
- 14, 15. *And in them is fulfilled &c.* : This is from Isa. Ch.

vi. 9; and evidently there describes the people of his time. It was however equally applicable to the Jews of our Saviour's time, whose senses and faculties were blunted by the virulence of their prejudices. See Note on Ch. i. 23.

19. *This explaineth what fell by the way-side* : Campbell's Tr. The sense is obscure in the C. V.

21. *He immediately falleth away* : Wakefield,—or, *relaps-eth* : Campbell.

28. *Wilt thou then that we go* : “this parable affords a clear and striking lesson against all persecution. No violence is to be used to extirpate the tares, lest some injury be done to the wheat. The course of nature must be left to itself.” Priestley.

32. *The greatest among herbs* : “The mustard is a large plant in the East. The Talmud mentions one that a man might set in with ease.” Doddridge. The seed is proverbial for its smallness. See Ch. xvii. 20.

35. *I will open my mouth* : See Ps. lxxviii. 2.

41. *All the faithless and the workers of iniquity* : Wakefield's Tr.—*All seducers and iniquitous persons* : Campbell.

46. *One pearl of great price* : “the adjacent coasts of the Red Sea made this article of traffic familiar to the Jews.” Grotius.

52. *Things new and old* : i. e., “he teacheth some things that were known before and some that are new. This is implied in the office of a competent christian teacher; the gospel embracing some truths, which were impressed by the light of reason or conscience, though destitute indeed of the sanctions from futurity, and others, which the human mind, could not of itself, at all discover.” Mss. Notes.

56. *Are they not all of our opinion* : i. e. literally, on our side. Thus Wakefield. *Do they not all live amongst us* : Campbell. This last sense, is, without doubt, the prevailing one.

CHAP. XIV.

1. *Herod, the tetrarch* : " Antipas Herod, the son of Herod the Great, is called Tetrarch, as having one of the four parts into which his father's territories were divided ; viz., Galilee. Another part was assigned to Philip the brother here mentioned ; the third, to Lysanias, and the last and principal part, viz. Judea, was governed by a Roman procurator, who was now Pontius Pilate." Grotius and Priestley.
2. *To have her as thy wife* : so Wakefield's Tr. " As it appears from Josephus, that this action was perpetrated during the life of her husband, it was a complication of the crimes of incest and adultery." Campbell.
5. *He feared the multitude* : " Josephus says, that Herod killed John, for fear he should excite a rebellion ; rather, lest John might bring him into contempt with the people, they knowing that John had reproved him." Le Clerc.
6. *Danced before them* : " in the East, persons of any rank or character never dance in public. This is always done by loose women, who make it their profession, and hire themselves for the purpose, and whose exhibition according to all travellers, is very lascivious. It was therefore a mark of great condescension in this daughter of Herodias to do it, though a certain proof of the profligacy of her character and that of her mother." Priestley.
8. *Give me here John's head* : " it is mentioned by the Jewish historian that the loss of Herod's army against Aretas was ascribed by the Jews to this cruel act." Whitby.
19. *He blessed God* : Wakefield. Campbell supplies *them*, i. e. the loaves. The difference is of no great moment.
22. *Constrained his disciples* : he wished to prevent them from giving their aid to the enterprise of the people, to which they were well affected, in making him king. See the parallel passage, John vi. 15. So Grotius, Ros. and Priestley.
26. *It is an apparition* : thus Imp. Vers., Wakefield and

Campbell ; except that the last gives it the form of an exclamation.

33. *And prostrated themselves before him* : Campbell. *And fell down before him* : Wakefield. See Note on Ch. ii. 2.

CHAP. XV.

1. *Traditions of the elders* : " These elders were not the senators of the Sanhedrim, but certain men who, acquiring an extraordinary reputation for wisdom, were held in deference as expounders of the law. They undertook to interpret precepts of doubtful meaning, as of the two evenings ; to determine how far indulgence from the strict letter might be given to a good man, as the sabbath-day journey ; and to modify the penalties of the law, as by substituting thirty-nine stripes for forty. Time and popular reverence raised the authority of their traditions above the written law, and at length gave rise to the idle figment, that the traditions were delivered by God to Moses, and through the Prophets to Ezra, and thus to their times." Grotius.
2. *Wash not their hands* : " To eat with unwashed hands was held by the Jews a heavy crime, and one of their Rabbins pronounces him who does it, worthy of death. There is a story told in the Talmud of this man's perishing, when in prison, part of his water being spilt, and he preferring to use it to wash, rather than to drink." Hammond.
5. *A man may say—that is an offering to God [by which I might have profited thee] and so honour not &c.* : Wakefield's Tr. The C. V. has supplied several words to the text without necessity.—To *honour*, here, is understood by all critics as including the sense of maintenance and support. This sense it obviously bears, 1 Tim. v. 17, which see.
7. *Well did Esaias* : i. e. " what he said of the people of his age, may with truth be applied to you." Priestley. See Note on Ch. i. 23.
11. *Not that which goeth into the mouth* : " i. e. evil words are really and essentially displeasing to God ; unclean

meats, so called, are not so in themselves, but have only that temporary legal pollution, which arises from a law now to be abolished." Le Clerc.

13. *Every plant which*: "The Law and Tradition of unclean meats is here meant, which had taken such deep root in Jewish minds; the ceremonial law being only for a time enjoined, while the traditionary observances had in no sense been planted by God." Le Clerc.
14. *And if the blind lead &c*: "Implying, in connexion with what precedes, that if such leaders have no concern for themselves, we should have at least for those, (the common people,) who, yielding themselves up to their guidance, are thereby led to destruction." Grotius.
22. *Vexed with a demon*: See note on Ch. iv. 24.
23. *Send her away*: "i. e. dismiss her content, perform the act of mercy she solicits;" as is evident from our Lord's reply. Hammond and Whitby.
24. *I am not sent, but unto the &c.*: "The great harvest of the Gentiles was to come in after his death; yet occasionally as here, he tried and rewarded the faith of individuals amongst the Gentiles." Grotius.
26. *And throw it to the dogs*: "Our Lord, in this language, did but adopt the common style of his countrymen, in relation to the Gentiles, to whom this woman belonged; and he did this evidently with a view to make the reflection, in v. 28, strike more severely against the former." Campbell. "However offensive this word might be in appearance, so much depends upon the manner, that it might have been so spoken by Jesus, as to be a severe reproof to the Jews for their common application of this epithet." Priestley. Some, however, consider the original word not to import a term of contempt, but a diminutive; little dogs, such as children played with. Mss. Notes.
- 30, 31. *Maimed*: C. V. *Those who had lost a limb*: Wakefield's Tr. *Cripples*: Campbell's Tr.

CHAP. XVI.

1. *A sign in the sky*: Campbell's Tr. By this phrase, is commonly understood a divine attestation, in general, a

miracle. Campbell's Tr. supposes the meaning to be much more confined than this. Our Lord's reply in the two next verses, perhaps, led him to adopt this sense; which, at least, renders that reply more striking than in the C. V.

3. *But cannot discern* : Campbell. Wakefield, on the contrary, gives to both parts of the passage, the interrogative form.
13. *That I, the son of man, am ?* : Beza proposes, though not very confidently, a double interrogation, thus; *Whom do men say that I am?—the Son of man?*—"The question here seems, what kind of a person do they expect the son of man to be? whether of the living or the dead? as the Jews were wont to reason. The original word, answering to *whom*, often relates to the quality, (as John viii. 53.)" Lightfoot.
14. *Some—John the Baptist* : "Those who held Jesus to be Elias, seem to have supposed him to be only the forerunner of the Messiah; and in this character the Jews indeed looked for his personal re-appearance on earth. The notion of his being John, risen from the dead, accorded with the opinion of the Pharisees, that good men easily return again to life. (See Josephus, Ant. B. xviii). That he was Jeremiah or one of the deceased prophets, suits their idea that the Messiah was to come, not from the living, but the dead." Whitby.
17. *Happy art thou, Simon, son of Jonah* : Wakefield's Tr. (See John i. 42.) "Where the names were of the more common sort, patronymics (i. e. the paternal name) were added by way of distinction, both in the O. and N. T. (as Ch. x. 3; Mark ii. 14; John vi. 42.) It was usual to mention the old name, when a new name was conferred, and also to assign the reason for the change. (See Gen. xvii. 5; xxxii. 28.)" Grotius. The mere English reader can, in many cases, but imperfectly enter into the full force and import of the new name.
Hath not revealed it—but my Father : "i. e. not by a special revelation indeed, but by a faith grounded on the miracles he had seen, in contradistinction from re-

ceiving it by the report of other men, as *flesh and blood* here import." Whitby.

18. *Thou art truly named Peter* : Wakefield's Tr.—*Thou art named Rock* : Campbell's Tr. The original Greek word has this signification [a Rock].

Upon this rock : that is, say some, on Peter himself; others, that by *rock*, is meant,—on the faith implied in this profession, just made. So Chrysostom; and with him some Popes, even, concur. It is observed however, by several of the fathers, that Peter did, in truth, first open the kingdom of heaven both to Jews and Gentiles; the earliest converts from both being made by him. (See Acts ii. 41; also, Acts x.

23. *Get thee hence, adversary; thou art an obstacle in my way* : Campbell's Tr. "i. e. thou art a most pernicious adviser." Ros. The latter of the two clauses, itself serves to illustrate the meaning of the former, and to show that *Satan* is not a proper, but a common name. See Note on Ch. iv. 10.

For thou savourest not : i. e. Peter, with the common and sanguine impression of the Jews, of a deliverer from the Roman yoke, who would raise them to earthly dignity, and with it, the pleasures of a luxurious life, was horror-struck at the intimation of events, so little in unison with this expectation. So Kuinoel.

26. *If he lose his life? or what can a man propose as the redemption of his life?* Wakefield's Tr. Campbell, in the same way. The original word rendered *life*, is the same as in v. 25. Kuinoel, Priestley, and others prefer it also here. Comp. Luke ix. 24.

28. *Coming to his kingdom* : so Wakefield. "Or,—*coming to reign*, meaning probably till they shall see the Christian religion established in the world." Mss. Notes. See Note on Ch. x. 7. This coming of Christ, however, is very variously understood. Hammond refers it to the great destruction of Jerusalem (as in Matt. xxiv. 3); Whitby, to the last day, from the similarity of the language used, to that of Matt. xxv. 31; 2 Thes. i. 7; Matt. xiii. 41. Grotius supposes it to signify the first manifestation of Christ's power, by his resurrection, as—

cension, and sending the Holy Spirit, which our Lord declares would speedily take place. It is the common opinion of critics, that in the minds of the disciples, the destruction of the Jewish state and the final judgment were frequently conjoined, from the near resemblance in the language used by our Saviour, in respect to both.

CHAP. XVII.

2. *And was transfigured before them*: "The design of this miracle of the transfiguration, seems to be, to show, by the appearance of Moses and Elijah, the connexion between the Jewish and Christian dispensations; to assure those that witnessed it, that Jesus was the Messiah; and to destroy all their ideas and hopes of a temporal deliverer." Mss. Notes. That is, probably, deriving the last lesson from the subject of their discourse (see Luke ix. 31,) and the Messiahship of Jesus from this second visible attestation in the clouds.—Priestley thinks it evident from the account, which Peter gives in his second Epistle, (i. 16,) that he considers this scene as a representation of what Jesus would be in his glorified state.
4. *There appeared—Moses and Elias*: "The one, the promulger of the law, the other, the most distinguished of the prophets, and restorer of the law." Grotius. They were known to the disciples doubtless, by their discourse, as most critics hold.—Grotius regards these appearances, as real and bodily; but why, it is not easy to say. The opinion of Beza and probably of others, that this existed in vision merely, is confirmed by our Saviour's express language, (v. 9). Both these great teachers were taken from earth out of the common course of nature; that is, the Jews, according to Josephus, (Ant. B. iv.) and Lightfoot, believed it of Moses, equally as of Elias. But this does not of necessity determine the question. It merely shows that they were already in a glorified state, even though the rest of mankind might be still under the dominion of death.
17. *O faithless and perverse generation*: "The reproof seems directed to all, according as they deserved it.

Thus did he at once reprove the weakness of faith, in the father (Comp. Mark ix. 21, 23,) and in his disciples, (see v. 20,) as well as the obstinacy and perverseness of the Jewish teachers, triumphing in his disappointment." Doddridge and Beausobre.

21. *But by prayer and fasting* : i. e. meaning the miraculous faith, or the faith adequate to work a miracle, was only to be acquired by intense and earnest habits of devotion. So Whitby and Mss. Notes.

24. *That received tribute money* : This was plainly the half-shekel paid by all Jews above twenty years of age to the temple ; for the sum was half a shekel, according to Josephus, and to Moses also, (Exod. xxx. 13).

25. *Jesus prevented him* : i. e. anticipated him. *Before he spoke, Jesus said to him* : Campbell's Tr.

Of their own children : " The reasoning is, that earthly kings exempt their own children from tribute ; but this being levied in the name of God, and for his house and service, I, who am his son, or the Prince, (Dan. ix. 25, 26,) and superior to the temple, may well be exempted." Beza.

27. *Lest they revolt at me* : " i. e. that we may not furnish them with any just exception to my character." Wakefield.

CHAP. XVIII.

1. *In the kingdom of heaven* : " i. e. who would hold the highest station under our Messiah's government." Ros. and Schleusner.

3. *Unless ye be changed* : " that is, in your views and notions, ye cannot enter the kingdom of heaven, or in other words, cannot become my followers." Mss. Notes. Priestley's paraphrase of these several verses is,—“ Except you divest yourselves of the ambitious views which you now entertain, and of the envy and jealousy of one another which has occasioned this altercation, becoming as free from every thing of the kind as a child, so far will you be from advancement in my kingdom, that you

will not be permitted to enter into it or to share any of its blessings." In these comments, the phrase, *kingdom of heaven*, is evidently understood to mean, the society of christians, or disciples of our Lord. In this sense it often occurs certainly; but here Schleusner applies it to the future blessedness. This also, whether correctly or not, is doubtless its popular acceptation.

6. *Whosoever shall lead into sin one of these lovely disciples*: Wakefield's Tr. Campbell renders,—*shall ensnare*. And thus both, where this word recurs, vvs. 8 and 9.

7. *Better for him that a millstone*: "Meaning, that he will be justly entitled to the most fearful sufferings." Ros.

Alas! for the world: Wakefield's Tr.; i. e. on account of occasions of sin, (offences.)

10. *Their angels do always behold*: "An emblematical representation of the care of Providence over little children." Imp. Vers.; and so Priestley. Kuinoel remarks, that "the idea is derived from the reserve prevalent among the nations of the East, where the king seldom comes into public view: neither is it permitted to any, to approach him, but his chief ministers, and most favored courtiers. The Jews, imbibing these notions, used images and modes of speech in describing the majesty of God, derived from this source. If then the very humblest of my disciples enjoys such special protection from above, let no man despise him." Grotius appears anxious from this text, indeed, to show that every eminent christian had literally his peculiar and guardian angel; the Jews being known to hold this opinion, and also many of the ancient fathers.

12. *Will he not leave the ninety and nine upon the mountains?* This arrangement of the words is adopted by Campbell, Wakefield, Imp. Vers., Le Clerc, &c.

17. *As the heathen and the tax-gatherer*: Wakefield's Tr. "If he persist in his fault, he has a spirit so at variance with my religion, that I cannot consider him as a disciple, and would not treat him as a brother." Mss. Notes.

20. *Are come together in my name*: i. e. on my account, as my disciples.—"*There am I in the midst of them*: i. e.

it will be as if I were with you. My prayers, you have no doubt, are always heard ; and when you come together on my account to pray, yours will equally be heard." Mss. Notes.

22. *As far as seven times ?* Wakefield's Tr.—*Must I seven times ?* Campbell. "The question of the apostles seems to arise from the customs of the Rabbins, who, from Amos (i. 3.), *For three transgressions, and for four, I will not turn away wrath*,—held, that three offences were to be forgiven, and not the fourth ; or, uniting the two numbers, made seven times, the extreme limit of their forgiveness." Grotius and Whitby.

24. *That owed him ten thousand talents :* "Above three millions sterling." Campbell.

28. *Who owed him a hundred denarii :* Campbell's Tr. He adds, "the Roman denarius was about seven pence half-penny." Wakefield renders, with the same meaning,—*seven hundred pence*.

34. *His enraged master gave him up to the gaolers :* Wakefield's Tr. "The term rendered in the C. V., *tormentors*, may well imply the keepers of the prison ; the very prison being called in the Roman law, *corporis cruciatus* i. e. the torture of the body." Grotius ; and thus, Hammond.

CHAP. XIX.

3. *Upon every pretence, (for any fault—Wakefield,) to divorce his wife :* Campbell's Tr. "One class of the Jewish doctors held, that the privilege of divorce was given by cases of adultery only, while the other licensed it upon any cause, however trivial, (on the authority of Deut. xxiv. 1,) that is, on a mere abatement of affection ; and the practice of the Jews appears to have gone with these last." So Lightfoot and Doddridge. Josephus also, (Ant. B. iv.) gives this sense to the law, and owns that he himself divorced his wife, 'not being pleased with her manners or behaviour.'

4. *Made them a male and a female :* Thus Campbell and

Wakefield's Trs. The former adds, "that the C. V. represents our Saviour's meaning as being merely, that the human race was from the beginning composed of two sexes. To assert, however, what was so evident to all the world, would have been unworthy of him, and have been very much like trifling. But his argument being obviously to show that the marriage tie was indissoluble, he tells them, that God created at first no more than a single pair, whom he united together, and in so doing, gave a pattern of that union to all generations."

8. *Because of your untractable disposition* : Campbell's Tr.
11. *They alone are capable of living thus*, (i. e. of abstaining from marriage,) *on whom the power is conferred* : as Campbell somewhat freely translates. He doubtless thus gives, however, the true sense, which is somewhat obscured in the C. V.
12. *For there are eunuchs* : "This first class means, perhaps, persons constitutionally indisposed to marry." Mss. Notes.
12. *For the kingdom of heaven's sake* : Not by doing violence to themselves, but by a strong resolution of living continently in a state of celibacy. So Chrysostom. "This hyperbolical mode of speech is of the same nature with that of Matt. v. 29, 30. *If thy right eye ensnare thee &c.*" Ros.
14. *For of such is the kingdom of heaven* : i. e. of those who resemble them, must my followers be composed.
17. *Why callest thou me good?* There is a slight difference in the original, at this passage, which in some copies gives the translation,—*why doest thou question me of good*, i. e. the good way ; as if there were but one good, acceptable way. This, too, is approved by Grotius, Erasmus, and others ; but the great number of interpreters probably prefer the other form of the text, and the usual sense also.
23. *A rich man will hardly enter* : i. e. the prospect or high probability in that age, of encountering persecution by becoming my disciple, (which is here meant by *entering the kingdom of heaven*,) will discourage most of those, who have much to lose, and nothing in a temporal

view to gain thereby. They who publicly professed Jesus, were sure of excommunication and the confiscation of their goods. So Ros., Priestley, and most critics.

24. *It is easier for a camel* : Some contend that this should be understood of *a cable* on various grounds ; viz. that the Hebrew proverb on this subject speaks of an elephant, not of a camel ; that some of the early eastern translations render it, *cable* ; and lastly, that there is some analogy between drawing a thread and a rope through the eye of a needle, but none between a camel and a thread.

Still however most commentators, as Grotius, Lightfoot, Wetstein, and others, consider the comparison of the camel, so much in the figurative style of the Rabbins and the oriental nations, as to render the present text sufficiently authentic. The Arabs and Indians have a proverb, as, if an elephant go through a little door, according to Michaelis ; and Harmer (Observ.) informs us, that in the East, the doors are not more than three or four feet high, to prevent the plundering Arabs from riding into the inner court, and they train their camels, though with some difficulty, to pass on their knees, through these door-ways.

25. *What rich man then can be saved?* Wakefield's Tr., which supplies *rich*, since the exclamation is obviously, from what had preceded, confined to these.
26. *With men this is impossible,—but with God &c.* : “ Reason or philosophy will persuade few to hold in such light account their wealth, but the motives of the gospel, entering into the heart, can prevail so far.” Le Clerc.
28. *That at the renovation, when the Son of man* : Campbell's Tr. The sentence is thus pointed by most critics. —“ i. e. on the full establishment of christianity, or the regeneration of the world by it, you will be regarded, after me, with the highest authority and honor as its propagators. The image taken from a kingdom, which is here applied to the Jewish church, is very much according to the usage of S. S.” Mss. Notes. This is also the sense, or differing from it but little, of many other critics, as Lightfoot, Hammond, and Grotius. By the

regeneration, however, Whitby supposes the full conversion of the Jews, whenever it shall happen, to be meant. Le Clerc, Doddridge, and many of the fathers refer it to the final change and judgment at the end of the world.

30. *Many that are first*: The Imp. Vers., Campbell, and Le Clerc; consider this text as manifestly connected with the next chapter; that is, that Jesus introduces the parable, by the same sentiment or truth with which he closes it, (v. 16.); a rhetorical art, to render a proposition the more emphatic and impressive.—“The Jews, to whom the kingdom is first offered, shall be the last to partake of it; with the Gentiles, this will be reversed.” Whitby.

CHAP. XX.

2. *For seven pence a day*: Wakefield's Tr. See note on Ch. xviii. 28.
3. *Went out about the third hour*: “i. e. nine in the morning. The Jewish day was divided into twelve equal parts, (John. xi. 9,) and the night into the same. It began with what is, to us, the sixth hour, A. M. and P. M.” Ros.
16. *So the last shall be first &c.*: Wetstein suggests, “that this remark was meant to be confined to the little band of the apostles themselves, and that the whole parable was meant as a rebuke to those of them who had already shown so aspiring a temper, who evinced soon after an eager competition for the first places in his kingdom. Paul may therefore be here honorably pointed out, who was the last of the Apostles in time, but might in the variety and arduousness of his labors, take place of them all.”

Many are called, but few chosen: “This refers to the small proportion of the Jewish nation, by whom the gospel was embraced; and who were the chosen or elect. The whole parable relates to the rejection of the gospel by the Jews, and its acceptance by the Gentiles. It cannot relate to the rewards in the next life, as no

discontent or jealousy can exist there." Whitby. Priestley observes, that many are invited to partake of the blessings of the gospel, but few, in comparison of what might have been expected, will be found worthy of them. Ros. understands by *many*, all who were externally christians, while those who attain to any eminence of piety, or become qualified for heaven, are *few* in proportion.

22. *Are able to drink of the cup*: The word *cup* usually signifies the portion of good or evil which befalls men. So the two cups of Jupiter, mentioned by Homer, B. xxiv. l. 526. The cup of afflictions is frequent in the Scriptures. (Ps. lxxv. 8; Isa. li. 17, 22; Jer. xxv. 15—18.) "Of this cup the Apostle James drank, when slain; (Acts xii. 2,) and John also, when cast into the furnace of oil, if this be authentic, or when banished to Patmos." Whitby.

And to be baptized with the baptism: "This figurative mode of expressing great calamities, occurs very often in the O. T., where afflictions are represented as great waters ready to overwhelm, (as Ps. xlii. 7, lxix. 2.*)" Kenrick. To be plunged in affliction, or overwhelmed by it, is indeed a familiar mode of speech, well understood every where.

25. *Exercise dominion over them &c.*: These phrases do not import mere rightful authority, but a harsh and oppressive government.
28. *And to give his life, a ransom for many*: So Wakefield. "The word *ransom*, signifies the price paid for the liberty of a slave; and figuratively, any means of deliverance from bondage. So (Deut. vii. 8,) God is said to have redeemed or ransomed the Israelites out of the house of bondage, from the hand of Pharaoh, not by paying a price for them, but by the splendid and awful miracles which he wrought for their deliverance. See also Deut. ix. 26, xiii. 5. In the like manner, *the many*, i. e. all mankind, (Matt. xxvi. 28; Rom. v. 15, 18,) being in bondage to the Mosaic ritual, or to heathen superstition, are ransomed by the death of Christ, which is the means of their deliverance: not as the suffering of a substitute,

but as the seal and ratification of a new and better covenant." Imp. Vers.

30. *Two blind men—by the way side*: "Mark (x. 46,) and Luke (xviii. 35,) mention only one; but he, named Bartimeus, might be the more known, or of better rank. The incident is here and in Mark said to take place as 'they came out of Jericho,' but in Luke as 'he drew near to it.' The original word however often implies no more than merely to be at a small distance. So Luke xix. 29, drawing near to Bethpage and Bethany; yet he had already passed through Bethany." Grotius.

CHAP. XXI.

2. *An ass tied, and a colt with her*: "Horses were destined almost exclusively for war; and all classes in time of peace, the great as well as those in obscure life, made use of asses for the purpose of conveyance. Many passages illustrative of this habit, occur in the O. T." Jahn.
5. *The daughter of Zion*: "Jerusalem is denominated by this epithet, derived from Mount Zion, which was in the city, and on which was erected a fortress for its defence. This poetical manner of personifying the cities and countries to which they addressed themselves, was familiar to the prophets." Campbell.
4. *All this was done that it might be fulfilled*: C. V. *All this came to pass so as to fulfil*: Wakefield's Tr. See Note on i. 23.
4. *Which was spoken by the prophet*: See Isa. lxii. 11.; Zech. ix. 9.
8. *Spread their garments*: "The strewing of clothes, flowers, and branches before great men, were usual ceremonies. So were myrtle branches before Xerxes, passing the Hellespont, as described by Herodotus." Whitby.
9. *Hosanna to the son of David*: "The word *hosanna* is composed of two Hebrew words which signify, 'save, I beseech thee;' but which being used as a common acclamation, were contracted into one word." Kenrick.
12. *Went into the temple of God*: "By which is meant the

open court which surrounded the temple, chiefly the court of the Gentiles and not the sanctuary itself." Grotius. Campbell, who comments in a similar manner, adds, "that this place allotted for the devotions of the proselytes of the gate, (i. e. those, who, having renounced idolatry, worshipped the true God, but did not subject themselves to circumcision and the ceremonial law,) was not accounted holy by the narrow-souled Pharisees; which explains, why a class of men who patronized to a fault, external decorum in religion, should overlook what, at first glance, seems so great a violation of decency."

12. *The tables of the money-changers*: "Every Jew (Exod. xxx. 15), and as the Talmud and Maimonides further illustrate, paid a half-shekel yearly towards the charges of the temple; and as this was a small coin in circulation only in Judea, it was the business of these money-changers to furnish Jews coming to Jerusalem from foreign countries, with them in exchange for larger; and from this traffic they received a profit." Lightfoot and Kenrick.

The seats of them that sold doves: "Doves were offerings legally allowed to those who were too poor to purchase sheep and oxen for sacrifice. See Luke ii. 24. Lev. v. 7." Grotius.

13. *A den of thieves*: C. V. (or, *robbers*: Campbell;) "i. e. not literally such, but of scandalous traffic by merchandise. This seems to be the import of the reproach. See John ii. 16." Hammond.

15. *The children crying in the temple*: Kenrick supposes "that by *children* is here meant rather, *servants*, i. e. disciples or followers; by which word, he says, the original is, with a few exceptions, always rendered in the N. T. Nor is it likely, that if this were the act of mere children, the Pharisees would have attached so much importance to it and taken so much offence at it." In the same manner, he supposes *babes and sucklings* in the next verse to denote those who were such in regard to knowledge, not in years, (as in Matt. xi. 25.)

- 18 *Let no fruit grow on thee*: "This was probably a fig-tree on the public road, and therefore no individual

property ; and as with the prophets in the O. T., it was usual to teach by actions as well as by words, so our Saviour, who often chose to express himself by parables and symbols, took this opportunity to show in the case of a fig-tree, what fate the Jewish nation in general, who had been unfruitful under such cultivation, had to expect." Priestley.

21. *If ye shall say unto this mountain :* " This would seem to be a proverbial expression, applied to very difficult undertakings ; as the Jews say of their doctors who are able to solve the most intricate questions, ' He is a root-er up of mountains.' " Lightfoot.
25. *The baptism of John, whence was it ?* C. V. *Whence had John authority to baptize ?* Campbell's Tr. Campbell remarks, " that the question, as it stands in the C. V., conveys to the unlearned reader a totally false sense. It sounds, as though it had been put, ' was John baptized by an angel sent from heaven on purpose, or by an ordinary man ? ' Whereas the question relates not to John's partaking of that ordinance, but to his right to confer it."—" The reasoning of this verse is, It is your office to determine on the true or false prophets : If you grant the reality of John's mission, that of mine follows of course, being connected with and superior to it. But if you are not able to judge of his, you are not competent to examine mine." Grotius and Macknight.
32. *For John came unto you in the way of righteousness :* C. V. " i. e. what you esteem to be such, with all the outward rigour expected from a prophet." Priestley. Wakefield however, with Kenrick, translates,—*For John came unto you who profess to walk in righteousness.*
33. *A householder planted a vineyard &c. :* " Chardin, the traveller, found wine presses in Persia, which were hollow places in the ground, lined with stone work. It is also customary in the East to have towers or small turrets in gardens and vineyards, in which a watch was stationed, to secure them against depredation." Harmer.
36. *Other servants more than the first :* C. V. *More honorable &c. :* Wakefield ; Campbell and Markland give a similar sense.

41. *He will miserably destroy &c.*: C. V. *He will put those wretches to a wretched death*: Campbell's Tr.
44. *Whosoever shall fall on this stone, shall be broken*: This alludes to the punishments used in Eastern nations, of throwing the criminal headlong from an eminence or pillar, in such a manner as to dash him upon some great stone; and if this did not despatch him, they threw another upon him. Lightfoot and Priestley.

CHAP. XXII.

2. *The kingdom of heaven is like &c.*: "That is, the dispensation of Providence respecting the kingdom of heaven may be compared to the conduct of a certain king." Le Clerc. This parable, like some others, is intended to justify the divine administration in rejecting the Jews, and admitting the Gentiles to those privileges which they had despised.
2. *Which made a marriage for his son*: C. V., or rather, *marriage feast*: So Kenrick, Campbell, &c.
6. *And entreated them spitefully*: The Imp. Vers., Campbell, and Wakefield use, instead of this obsolete phraseology, the expressions,—*treated them shamefully*, or, *abused them*.
7. *And he sent forth his armies*: "This was accomplished by the Roman forces in the destruction of Jerusalem; which may with propriety be called the army of God, as fulfilling his will, and as the Median army (Isa. xiii. 4, 5), is called." Le Clerc and Whitby. "The armies of God are his angels, by whose ministry he acts, (1 Kings xxii. 19; Luke ii. 13), they distribute his judgments, and by the Romans, brought them, (that is, pestilence and famine,) on Jerusalem." Grotius.
11. *Had not on a wedding garment*: Commentators, with common accord, understand the wedding garment to mean the faith and virtues essential to the christian life. Whitby, however, is quite singular in his exposition of the text. He says, "that faith cannot represent the wedding garment; as, coming to the supper, imports believing. This man must rather mean the false brethren

of the Jews, who (Phil. i. 15,) endeavoured to retain the observation of the law of Moses ; and by this subverted men's souls."

14. *Many are called &c* : " This referred (Ch. xx. 16) to the Jews ; here it relates also to the Gentiles, and imports, that many shall be admitted to the christian religion, but few into the kingdom of heaven." Le Clerc ; and so Priestley.—Grotius, Theophylact, and Whitby, on the contrary, confine this to the Jews. " This proposition relates," says the former, " to the Jews ; it was more obscurely given at Ch. xx. 16 ; here it is placed in the clearest light. All the Jews were called ; some rejected the call ; some persecuted the believers ; others, believing, fell from the faith on interested motives ; a small remnant were worthy of the gifts of the Holy Spirit and became true believers."
16. *With the Herodians* : " Probably partizans of Herod Antipas, tetrarch of Galilee ; those who were for the continuance of the royal power in the descendants of Herod the Great. This was an object, which it appears, the greater part of the nation, especially the Pharisees, did not favor. They considered that family not indeed as idolaters, but as great conformists to the idolatrous customs of both Greeks and Romans, whose favor it spared no pains to secure. The notion adopted by some, that the Herodians were those who believed Herod to be the Messiah, hardly deserves to be mentioned, as there is no evidence that such an opinion was maintained by any body." Campbell.
20. *Whose is this image ?* " Christ answers from their own schools, who held that, ' where the money of a king is current, he is lord,' as Maimonides decides." Lightfoot.
21. *Render unto Cæsar* : " Christ does not leave the matter of right undecided ; but plainly intimates that it belongs to Cæsar. This right had its rise in their own act of submission to the Roman government, which had then obtained about an hundred years." Whitby.—" This was no direct answer to their question, but it indirectly reproved both parties. The one was taught that there

were rights of civil power, which the Pharisees in a manner acknowledged by using the Roman money ; and the Herodians were taught that they ought not to sacrifice their religion to any civil governor." Priestley.

24. *Moses said, if a man die &c.* : See Deut. xxv. 5, 10.

"By this law, he who married his brother's widow was bound to give to the first-born son the name, and to deliver into his possession the estate of his deceased kinsman, and to insert his name in the genealogical register. This peculiar law is technically denominated the *Levirate law*, and had its origin, without doubt, in that strong desire of offspring, which was so general. This law was not unproductive of evil, but the feeling, which was at the bottom of it, was important enough to demand being cherished, and an escape from it was provided, to such as felt it to be intolerable, and would submit to go through the required ceremony, which was somewhat humiliating." Jahn.

30. *For, in the resurrection, they neither marry* : "This relation will be no longer suitable to the state of men, who will cease to be flesh and blood, since such cannot inherit the kingdom of heaven ; and as the succession of generations, which death made necessary here, will have no place, the renewal of the race, for the same reason, is precluded." Kenrick.

32. *I am the God of Abraham* : "See Exod. iii. 6, where God proclaims himself to Moses at the bush, the God of the three patriarchs, which he would not have been, if they had finally perished ; this title therefore was a security to them that they should rise from the grave. Our Lord herein goes upon the supposition that there is no intermediate state in which the soul subsists separately from the body ; if there had been such, the souls of good men would have possessed and enjoyed it, and his argument would have had no force with a Sadducee to prove a resurrection." Kenrick ; and so also Priestley. See also note on Luke xx. 38.

45. *If David then call him Lord, how is he his son ?* See Ps. cx. 1. Jesus was by lineal descent, as the Jews well knew from Isa. xi. 1, the Son of David. David, in the

spirit of prophecy, foreseeing his miraculous character as the Messiah and the founder and head of a new spiritual kingdom, calls him Lord. This, of course, was a close argument to the Jews, and a difficulty insuperable to those of them who did not admit his divine claim. There is therefore no mystery involved in the solution of the enigma ; or rather there is none to christians generally. Kenrick adds, " that it is plain from this passage, that the explication of the supposed difficulty was not to be found in the double nature of Jesus, and that the Jews looked for no such Messiah. The question, in that case, ' how David should call one, properly divine, his Lord,' would have been so simple as hardly to deserve an answer."

CHAP. XXIII.

2. *Sit in Moses' seat* : " That is, being invested with the authority of the magistrate, the Sanhedrim." Lightfoot. As to the mode of teaching, see note on Ch. xiii. 2.

5. *Their phylacteries* : " The scrolls of parchment, containing select precepts of the law, were worn by the Jews on their foreheads and wrists, in conformity, as they meant, to the precepts of Moses, (Exod. xiii. 9, 16; Deut. vi. 8).

The borders of their garments : See Numb. xv. 38. " This precept was designed to discriminate them from other nations ; these fringes, the Pharisees enlarged." Hammond. Campbell renders,—*larger tufts on their mantles*.

6. *The chief seats in the synagogues* : " Philo, speaking of the Essenes, says, that the Jews sat in their synagogues according to seniority ; but it appears from others, that reverence was shown to learning, chiefly, of the lawyers and Pharisees. Hence the proverb : the common people, ' *populus terræ*,' are the footstool of the Pharisees. The precedence, by age, prevailed also in the primitive christian assemblies. Hence the indignation of James, the Apostle (Epist. Ch. ii. 2, 3), that a preference was given to riches." Grotius.

13, 16. *But woe unto you : C. V. Alas ! for you :* Wakefield's Tr. He adds, " So I uniformly render this interjection. *Woe unto you !* is an exclamation better suited to the enthusiasts of modern times, who denounce damnation against all but their own sect, than the benevolent Saviour of mankind."

14. *And for a pretence make long prayer : C. V. Though ye pray at the same time with a long preamble :* Wakefield's Tr. *Use long prayers for a disguise :* Campbell's Tr.

15. *To make one proselyte :* " The Jews, during the existence of their Commonwealth, did not suffer any idolater to dwell in Judea. They admitted of proselytes of two different kinds :—1. Those of *the gate* or of *the Gentiles*, who, forsaking idolatry, did not embrace the law of Moses, but only the seven precepts of Adam or of Noah.* These proselytes were only admitted into the outermost of the three courts of the temple, named the court of the Gentiles.—2. *Proselytes of righteousness*, who embraced the whole law and submitted to circumcision. To these the text refers." Hammond. Maimonides, in his treatise on the proselytes, says; " We force no one into the law; but as for the commandments of Noah, Moses, our master, has commanded us to force all who come into the world to keep them, and to kill all who shall refuse."

24. *Who strain at a gnat : C. V. Who strain your liquor to avoid swallowing a gnat :* Campbell's Tr. He adds, " that many have thought the unintelligible phrase in the C. V. to have arisen originally from an error of the press, which had made it,—*strain at*, instead of *strain out*." To this last he objects however, as a form of speech without any good authority, and therefore prefers the above, though somewhat a free translation, as giving more accurately the sense. Kenrick, Wakefield, and Imp. Vers. render—*strain out*.

* These, as given by Jahn, are,—The worship of Jehovah alone; abstinence from idolatry, from things strangled or any thing in which blood is, from theft or robbery, from homicide, from incest; and the punishment of murder with death.

27. *Like unto whited sepulchres* : " The sepulchres, excepting those of the more noble, hewn in a rock, in their own grounds, were in public burying-places without the city. The adepts in Jewish antiquities distinguish them into a deep sepulchre which cannot be known (as Luke xi. 44), and the marked or painted sepulchre, such as all those that were seen. They had a fixed time, the fifteenth of the month Adar, for marking them with chalk and water in the likeness of bones, that they may be easily seen and avoided. Ezek. xxxix 15." Hammond. " Our Lord compares the Pharisees to both kinds ; to the one, in St. Luke, to the other in this Gospel, for different reasons." Lightfoot.

29. *Ye build the tombs of the prophets* : " In the time of St. Jerom, it appears from one of his Epistles, there were many tombs of the holy men of the O. T. remaining in Judea, undoubtedly erected or rebuilt long after their death." Le Clerc.—" Ye pretend to honor the memory of the deceased prophets, now not obnoxious to you ; acknowledging that they were your fathers who slew them. Woe unto you, hypocrites ! for ye will be their true children, by walking in their steps, and filling up the measure of their wickedness in this respect ; meditating at present what they performed, and ready to persecute and kill all the prophets now sent by God unto you." Grotius and Whitby.

32. *Fill ye up then &c.* : " Some copies of the original give the rendering, interrogatively,—*Do ye fill up?* But I see no difficulty in considering the words as an ironical order, which is always understood to be a severe reproach." Campbell.

35. *Zacharias, son of Barachias* : There are two or three persons of the name of Zacharias to whom this text has been applied. Campbell supposes that the prophet slain (2 Chron. xxiv. 19, 20), at the command of Joash, is referred to. He also was the last of the prophets whose death is mentioned in the O. T. The main objection alleged, is, that this person was the son of Jehoida ; but it was not unfrequent by any means to have a second name. Grotius, Whitby, and Le Clerc concur in this

application of the passage.—“In speaking of the righteous blood ‘from Abel to Zacharias,’ Jesus probably uses a proverbial expression, naturally arising from Abel’s being the first person of whom we have an account in Scripture as unjustly put to death.” Kenrick.

36. *Shall come upon this generation* : “That is, with every species of guilt which had been exemplified in former ages, they of that age would be found chargeable ; inasmuch as they permitted no kind of wickedness to be peculiar to those who had preceded them. There is no hyperbole in the representation ; according to the account, given of them by Josephus, who was no christian, but one of their own people.” Campbell.

“As no more than forty years elapsed from the time these words were spoken, to the destruction of Jerusalem, it might, with little extravagance be said, that the calamities denounced should come upon that generation, many of whom would live to see them.” Kenrick.

CHAP. XXIV.

2. *See ye not all these things ? C. V. Do ye gaze on all these things ?* Wakefield’s Tr. Most of the early Eastern versions also omit the negative. Campbell renders, —*All this ye see.*

One stone upon another : “Titus commanded the soldiers, according to Josephus, to dig up the foundations of the temple and city.” Whitby.—“He that never saw the temple of Herod, say the Rabbins, never saw a fine building.” Lightfoot.—The strength and splendor of its buildings are celebrated by the Roman historian, Tacitus, by Josephus, and by Philo.

3. *What shall be the sign of thy coming* : “Our Lord here commences that most remarkable prophecy concerning the utter demolition of the temple and the dispersion of the Jews, as to be accomplished *in that generation*, when there was far from being any appearance of such an event. The Jews were then at peace with the Romans, with whom they could have no prospect of successfully contending ; or if they should have revolted and been

subdued, there was no example in all the Roman conquests of so utter a devastation as that predicted. It is remarkable that almost every country flourished under the Roman government more than they had done under their own; so that it was in general a blessing to the world. Least of all was it probable that any conqueror would wish to destroy so fine a building as the temple. And history assures us, that Titus, the Roman general, did use his utmost efforts, but in vain, to preserve it." Priestley.

And of the end of the world: C. V.—or, *of the age:* Wakefield and Imp. Vers.; and so also Kenrick. *And of the conclusion of this state:* Campbell's Tr. By *the end of the age*, the disciples understood to be meant the period, when the Messiah would as they thought, assume his temporal authority and subvert the political economy which then subsisted, under which they were governed by Roman procurators. This was a time of joyous anticipation to the Jews, and they were of course eager to know when it would begin.

"The phrase which is here translated *end of the world*, is applied in other parts of S. S., to particular æras, to the end of certain dispensations of religion; such as the Antideluvian, the Patriarchal, the Mosaic. It is as correctly applied to the end of a political period, or to the termination of the Roman dominion in Judea. That Christ did not understand his disciples to mean literally the end of the present scene, is evident from his language, v. 34. *This generation shall not pass &c.* See also Heb. ix. 26; 1 Cor. x. 11, where *end of the world* obviously means, as the connexion demands, the termination of the Mosaic economy." Kenrick.

According to the above view, the three questions in the text, *viz.* the coming of Christ, the destruction of Jerusalem, and the end of the age, are not distinct, but coincide in one. But the disciples, say the Rabbins, first inquired of the destruction of the temple, (when shall these things be?) then of Christ's last advent, and next of the consummation of all things. Hammond remarks, "that as the words of their question are somewhat ambiguous,

our Lord's answer may be so too ; so far, that part of it corresponds with the destruction of the temple, and part of it, more justly, to the end of the world. The destruction of Jerusalem may also, in some measure, prefigure the final destruction."—"The Rabbins taught that at the coming of the Messiah, there should be a resurrection of the just ; this world should be wasted or ended, and a new one introduced for a thousand years ; and after that, eternity should succeed. The disciples ask, when Christ will come, not finally to judgment, but in the demonstration of the Messiah to produce this change." Lightfoot.

5. *Shall come in my name* : C. V. or, *will assume my character* : Campbell's Tr. He adds, "that to come in one's name, signifies more properly, to come by one's authority or order, real or pretended ; as the Messiah came in the name of God, the apostles came in the name of the Messiah. But those here spoken of, would usurp the title, office, and character of Christ, and mislead their followers to their own destruction."

Saying, I am Christ : Theudas, Simon Magus, and others mentioned in the Acts or by Josephus, are supposed to be here alluded to. The last historian mentions, "that the time of the advent of their King Messiah prevailed with many to set up for kings." Some are specified by name.

6. *Shall hear of wars, and rumors of wars* : "There were great convulsions in the Roman Empire previous to the revolt of the Jews. But the reference more probably is to insurrections in Palestine." Priestley. Kenrick, who accords with the above, mentions, that when the Emperor Caligula ordered his statue to be placed in the temple of Jerusalem, six years after the death of Christ, the Jews furiously resisted it, and the command to carry it into effect, created so strong an expectation of hostilities, that the inhabitants left their lands uncultivated. The seasonable death of the Emperor prevented matters from coming to extremity.
7. *There shall be famines and earthquakes in divers places* : See the prophecy of Agabus, Acts xi. 28.—"There were many earthquakes in Asia, and the islands of the

Ægean sea, described by the historians of Claudius and the following emperors." Le Clerc.

8. *The beginnings of sorrows* : "the first calamities of the Jews under Caligula and Claudius, were not comparable to those from Nero to Adrian." Le Clerc.
12. *The love of many shall wax cold* : C. V. Wakefield supplies after *many*—of my disciples.
14. *Shall be preached in all the world* : "That is, in all the Roman empire." Priestley ; and so Kenrick.—"The original word does not by any means denote the whole inhabited globe, but sometimes the Roman empire (as Luke ii. 1), and sometimes a large part of that empire, and primarily, Judea (as Acts xi. 28)." Ros. This limitation of the sense is required too by the obvious truth of history ; and thus the language of Paul is to be understood, (Rom. i. 8, x. 18 ; Col. i. 6, 23).
15. *The abomination of desolation* : C. V. or, *the abomination which desolateth*, according to our common idiom, as Campbell observes. On the Roman ensigns which are thus denoted, were sculptured the images of the Gods and the Cæsars, which as they were objects of adoration to the soldiers, were detestable in the eyes of the Jews. Comp. Dan. ix. 27 ; Luke xxi. 20, where the same terms are employed. Thus Tertullian, Grotius, and most critics.

In the holy place : "Not in the temple ; for that could not happen by the presence of armies, till the immediate destruction of it ; but in the circuit of the holy city." Grotius and Whitby. Campbell renders,—*on holy ground*.

(*Whoso readeth &c.*) : Campbell gives this parenthesis, as an insertion of Matthew, who wrote about the time when these things began to be realized and wished to quicken the attention of the reader to this prophecy,—(*Reader, attend !*) So also Kenrick and Priestley consider it.

17. *Let him which is upon the house-top* : "The houses in Judea were flat roofed, and the roof used for walking and retirement. Some persons think that 'the sparrow on the house-top' in the Psalms, alludes to this solitary exercise." Hammond.

18. *Neither let him which is in the field: C. V. And let not him that is at his farm, (or, country residence), turn back (i. e. to the city) even to take his clothes: So Wakefield translates.*
20. *That your flight be not in the winter, nor on the Sabbath-day: C. V. Be not in rainy weather, nor on a sabbatical year: Wakefield's Tr.* Josephus, he thinks, represents that event as happening on a sabbatical year. Hammond accords with this translation.—Assuming the C. V. as correct, the first difficulty (that from the winter) arose from the impassable roads, the shortness of the days, and the severity of the weather; the last, from the superstitious regard of the Jews for the Sabbath-day; the allowed journey on which, did not exceed two miles. So Grotius, Kenrick, and others.
21. *As was not from the beginning of the world to this time &c.: "This is an hyperbolical expression to denote anything extreme, rather than strictly importing that no future calamity should compare with it. Similar force of language is found, Joel ii. 2; Exod. x, 14." Whitby.*—"This is best restricted to the history of that people; among whom these calamities were unparalleled, and would so remain. Josephus, whose account of the siege is minute, speaks of the animosity of the opposite factions within the city as such, that they filled all places, even the temple itself with carnage; and to such a height did their madness rise, that they destroyed the very granaries of corn that should have sustained them, and burnt the magazine of arms which was their defence. Hence at the lapse of not more than two months from the opening of the siege, a famine began to rage, which brought them to such extremities that mothers ate their own children. The number of those destroyed in Jerusalem, down to the taking of the city, by faction, by famine, by pestilence, and by the enemy, is computed at 1,100,000. Besides these, 237,000 are supposed to have been destroyed in other places; not to speak of numbers, who are not within the sphere of calculation, swept away by the nameless and numberless casualties of a

state of war. The number of captives throughout the whole war, was 97,000." Kenrick.

22. *But for the elect's sake*: By the elect here may be meant either the Jewish nation styled so commonly, God's chosen people (Isa. xlv. 4), for whose sake those calamitous days were brought to a close, that so a remnant might be left to fulfil the future purposes of God's providence: or, on the other hand, the term may refer to the christians, as Le Clerc, and Whitby suppose, who are thus designated in the N. T. as the Jews were in the O. T. In this last sense the word seems to be used a little below, v. 24.

Those days shall be shortened; "The Sicarii, or bands of assassins, and afterwards the Zealots, committed such devastations that Vespasian hastened the preparations of the siege to save the remnant of the people." Grotius.

25. *Behold, I have told &c.*: C. V. *Remember, I have warned you*: Campbell's Tr.
26. *In the secret chambers*: i. e. in places of security in the city, by way of contrast to the former.
28. *Wheresoever the carcase is &c.*: i. e. "the Roman armies will detect and subdue all opposition, as easy as the eagle finds and seizes its prey. Here may also be another allusion to the figure of eagles in the Roman standards." Priestley.
29. *Shall the sun be darkened and the moon &c.*: By these expressive images, the prophets were wont to depict the subversion of cities and states, as well as of the Jewish state, civil and ecclesiastical. See Isa. xiii. 10, xxiv. 23. So Ezekiel of the destruction of Egypt. Joy and prosperity are prefigured, on the other hand, by an increase of light in the sun and moon (Isa. xxx. 26). The origin of this use of language is obvious enough; for as the sun and moon are the highest sources of physical benefit to mankind, the darkness of these luminaries is a fit emblem of any signal calamity. Kenrick, Le Clerc &c.
30. *The sign of the son of man who is in heaven*: That is, the evidences that he is in heaven, or in his exalted

state of glory and power ; such as are these signal retributions on his enemies. So Hammond, and Le Clerc. Both these writers however, suppose with Priestly, that vvs. 29, 30, 31, in a sublimer and figurative sense, relate to the final advent.

Then shall all the tribes of the earth : C. V. or, of the land, i. e. of Judea : Campbell. So Wakefield, Kenrick, and Le Clerc.

34. *This generation shall not pass :* Kenrick, with others, considers this text as decisive evidence that the preceding prophecy, in its literal application solely referred to the destruction of Jerusalem.

36, 37. *But as the days of Noah were, so shall also &c. :* "That is, there will be the same security and unconcern about the coming of the Son of man among the Jews, as there was in the antediluvian world about the deluge." Kenrick.

38. *Until the day that Noah entered into the ark, and knew not :* C. V. Campbell improves this verse materially by a different position of its parts ;—*As in the days before the flood, even to the day that Noah &c.—they were eating and drinking—and suspected nothing &c.*

41. *Two women shall be grinding :* "In the East," says Dr. Shaw, the traveller, "most families grind their wheat and barley at home, having two portable millstones for that purpose, that when expedition is required, two persons may assist in the operation, and that it is usual for women only to do this business."

43. *That if the good man of the house : C. V. If the master of the family :* Wakefield ; or, *householder :* Campbell.

51. *And shall cut him asunder :* C. V. *And having discarded him, will assign his portion with the perfidious :* Campbell's Tr. Beza, in the same manner. Campbell and Bp. Pearce show by several examples, that the true force of the original word is to cut off from one's society or family. The former adds, "that the words used in the C. V. ill suit with what follows of his punishment, which supposes him to be still alive."

CHAP. XXV.

1. *To meet the bridegroom* : "It is the custom in the East for the bridegroom, in his festival robe, with his young male friends, to go forth in the evening, cheered by songs and instrumental music, to seek his bride at her father's house ; who returns with him, followed by young virgins, lighting the way with flambeaux." Jahn.
5. *They all slumbered* : "By the drowsiness of the wise virgins, Jesus might intend to represent that even sincere christians in waiting long for his coming, might in a degree grow remiss in their duty." Kenrick.
9. *Not so ; lest there be not* : C. V. Campbell and Wakefield both drop the words *Not so*, which are unnecessary to the sense, and as the italic characters denote; have nothing answering in the original ;—*Lest there be not enough for us and you ; go rather &c.*
14. *For the kingdom of heaven is as a man* : C. V. *For the Son of man is like one &c.* : Campbell's Tr. and Imp. Vers. Something here was wanting also in the original to complete the sense, and the words supplied in the C. V. are badly chosen. The Son of man had been spoken of in the preceding verse, and it is undoubtedly him that our Lord has here in mind.
15. *According to his several ability* : "i. e. according to the opinion entertained of his prudence and capacity." Kenrick.
21. *I will make thee ruler &c.—Enter thou into the joy &c.* : C. V. *I will give thee a more important trust. Partake thou in thy master's joy* : Campbell's Tr. "The sense of this last, is, that the master invites the freedman to the entertainment on account of his return, as a distinction for his good conduct. It may be observed that though slaves were not, freedmen were admitted to their master's table. So Demetrius, the freedman of Pompey." Le Clerc and Whitby. The idea suggested probably by the C. V. is something remote from this.
29. *Unto every one that hath, shall be given* : C. V. Campbell supplies *more shall be &c.* Wakefield renders,—*who*

hath much, abundance will be given; but from him who hath little, even &c.

32. *Divideth his sheep from the goats*: "This simile, used to describe moral qualities, is not new or strange. See Ezek. xxxiv. 17; Zech x. 3." Kenrick.
33. *On his right hand*: "This seems to be drawn from the custom in the Sanhedrim, according to Maimonides and Kimchi, where the acquitted and those who were to receive sentence, were thus respectively placed." Whitby.
40. *Ye have done it unto me*: "So Acts ix. 4. Where, by *me* is meant his disciples or the church." Whitby.

CHAP. XXVI.

2. *To be crucified*: "The Jews had a tradition that they should be redeemed by the Messiah on the very day they came out of Egypt; which was commemorated by the passover." Grotius.
7. *Having an alabaster-box*: What material or form of vessels is described under this name, critics do not appear entirely to agree. Hammond gathers from it "a vase or cruise, having no handles." Grotius supposes it to be a general name for a vessel to contain myrrh or spikenard, and inclines with Epiphanius, to think it of glass, since it was broken by the woman.
8. *To what purpose is this waste?* "This would seem to have been said only by Judas; (John xii. 3, 6); but the rest might approve or silently acquiesce." Mark xiv. 5. Whitby.
15. *For thirty pieces of silver*: i. e. about three pounds, fifteen shillings of our money.—"It may seem surprizing that so trifling a sum should have proved a temptation adequate to such atrocity; but let it be borne in mind, that Judas followed our Saviour wholly from worldly motives; and that disappointment of the hopes which he had in common with his nation, conspiring with intense avarice, might be quite enough for such principle as his." Kenrick.
25. *Thou hast said*: C. V. or,—*It is*: Wakefield and Campbell's Tr. *Thou hast said truly*: Imp. Vers.

29. *Of this fruit of the vine*: "As new wine was generally accounted the most delicious in the East, the expression here used by Jesus, may signify that he should no more meet his disciples in circumstances of joy except in a future state. That we shall not in that state, eat or drink, is nowhere said, and though all men will then be immortal, it may not be without the usual supports of life." Priestley.
30. *Sung an hymn*: "The Jews usually sung after their repasts, verses or pious songs; and Psalms from the cxii., to cxix. were thus appropriated at the paschal feast." Hammond.
31. *For it is written, I will smite &c.*: Zech. xiii. 7.
33. *Shall be offended because of thee*: C. V. *Though thou shouldest prove a stumbling stone to them all*: Campbell's Tr.
36. *A place called Gethsemane*: "This was some part of the Mount of Olives, as the name indeed intimates,—a place of oil-presses." Kenrick.
38. *Sorrowful even unto death*: i. e. in the familiar form of speech, 'almost dead with sorrow.'—"The extreme distress of Jesus at the approach of his sufferings, is by some explained on the idea of the devil's being now let loose upon him, and allowed to fill his mind with these horrors; by others, it is ascribed to a sense of the divine wrath with which he was penetrated, and which he had to endure as the substitute of mankind. But, as Bp. Newcome remarks, "those divines entertain the most just and rational notions, who do not think our Lord's broken and dejected spirit was a trial supernaturally induced, but to whom there appear natural causes enough to shake his inmost frame." Kenrick. He proceeds to show in detail, that the circumstances of his death were dreadful enough to correspond to all the effect they produced.
45. *Sleep on now &c.*: C. V. *Are ye still asleep, and giving yourselves to rest?* Wakefield's Tr. The Vulgate and some other translators also give it the interrogative form.
52. *All they that take the sword &c.*: This proverbial ex-

pression may imply that those generally are the victims of war who are eager to engage in it.

64. *The Son of man sitting on the right hand of power*: This language very nearly corresponds to that, Ch. xxiv. 30, and like that, describes the approaching doom of Jerusalem.
68. *Prophecy unto us*: C. V. *Divine to us*: Campbell's Tr. He observes "that the English word 'to prophesy,' always has respect to the future. 'To divine,' has the general meaning, to declare any truth not discoverable by the natural powers of man."

CHAP. XXVII.

5. *And went and hanged himself*: Comp. Acts i. 18. The slight incongruity between these accounts, has caused some diversity among critics as to the translation or interpretation of the original word. Wakefield renders,—*was choked with anguish*; and Hammond holds to the same opinion. Lamy supposes, that he might die of suffocation by rage or remorse; and that soon after he was dead, his body swelled till at last it burst. Campbell translates,—*and strangled himself*.
9. *Which was spoken by Jeremy, the prophet*: Critics agree that these words are not found in any prophecy of Jeremiah extant; but that they are nearly the words of Zech. xi. 12, 13. Bp. Pearce supposes that Matthew wrote only 'the prophet,' while the name of Jeremy was brought into the text by the mistake of some transcriber, from the margin. Mede and Bp. Kidder contend, that Jeremiah wrote the Chs. ix. x. and xi. of the prophecy under Zechariah's name.
15. *Was wont to release unto the people*: "This was a usage with the Athenians, at the Thesmophoriæ and other festivals. Livy acquaints us that on some solemn holidays at Rome, it was also practised; and the Christian emperors imitated this custom at Easter." Le Clerc, Grotius, &c.
24. *And washed his hands*: He did this, says Origen, according to the custom of the Jews. See Deut. xxi. 6, 7;

Ps. xxvi. 6.—“It was customary with the ancients, when they had shed blood, to wash their hands in water to purify themselves. So Æneas in Virgil. B. II. l. 715.” Whitby.

29. *Platted a crown of thorns*: “This may have been made of the herb *acanthus* or *bearsfoot*, said to be very common in the vicinity of Jerusalem, and which is not thorny, but soft and smooth. Bp. Pearce also, says, that he does not find it mentioned as an instance of cruelty towards our Saviour, by any of the primitive christians, till the time of Tertullian, nearly two centuries after Christ. As the reed in his right hand was intended for mockery only, the same it is likely, was the design of the crown.” Priestley. Grotius expresses a similar opinion. That it was not made from the above herb, and that it was painful, is, on the other hand, strenuously maintained by Campbell.
32. *Th bear his cross*: See John xix. 17. It was common for criminals to bear their own cross; as may be seen in Plutarch. But after a little while, Jesus was probably found too weak to bear his burthen, and assistance was obtained; not from tenderness to him, but the reverse; lest by dying prematurely he should escape the painful death intended for him. So Kenrick, Hammond, and others.
34. *Vinegar to drink, mingled with gall*: This is supposed by Bp. Pearce, Grotius, Beza, Whitby and other critics to have been a potion meant to stupify. The Jews were said to give commonly *wine mingled with frankincense* to such persons as were to suffer death; and Galen states, that the juice of poppies, myrrh &c. taken in large quantities, does intoxicate or kill. Com. Mark xv. 23.
35. *They parted my garments &c.*: These words are pronounced by all the critics as unsupported by any evidence, in this place, and to have been transferred from John xix. 24.
42. *Himself he cannot save*: C. V. *Cannot he save himself?* Wakefield, Campbell and Imp. Vers.
45. *From the sixth hour*: See Note on Ch. xx. 3.

49. *Let be* : C. V. *Forbear &c.* : Campbell. *Hold ! Wakefield.*

51. *And the earth did quake* : " This has been supposed the very great earthquake in the reign of Tiberius Cæsar, by which twelve cities in Asia were destroyed. It is noticed by the Roman writers, Suetonius, Tacitus and Pliny. But from the text, this would not seem to have extended far beyond the city of Jerusalem." Le Clerc, and Hammond. Grotius thinks it to have been more general. There is a similar diversity among critics as to the darkness previously spoken of, v. 45.

And the rocks rent : " Travellers say there is a very remarkable fissure now visible on Mount Calvary, which could not have been made by a natural earthquake, because it is not *along the strata*, but directly across them." Priestley.

52. *Many bodies of the saints* : Who these were, whether some mentioned in the O. T., or more recently dead, so that the living inhabitants of Jerusalem could recognize them, and verify the miracle, does not appear ; but most probably the latter. Though the graves were thrown open by the earthquake, yet these saints are not said to have come to life till after Jesus's resurrection ; so that he was strictly *the first fruits* (1 Cor. xv. 20). Thus Le Clerc, Grotius, and Priestley. The latter adds, " whether they rose to an immortal life, or, like Lazarus, were again subject to death, is not said." Whitby thinks that this distinction might have been given to such as had lived recently enough, to evince their faith in Christ ; as old Simeon for example.

54. *This was the Son of God* : C. V. *The Son of a God* : Campbell's Tr. This, he remarks, is the more suitable expression in the mouth of a Roman centurion, who believed in a plurality of Gods, and knew nothing probably of the peculiar character and pretensions of Jesus.

64. *So the last error* : C. V. or, *imposture* : as Wakefield and Campbell.

65. *Ye have a watch* : " Probably of Roman soldiers allowed them for the time of the feast in the temple." Theophylact. So Campbell ; who refutes the opinion of

some, that the Levite guard (referred to Luke xxii. 52), was here meant.—Priestley thinks that the tone of Pilate's answer shows him "to have been evidently out of humor with the Jews, as he had been when they applied to him to change the inscription on the cross:"—referring probably to John xix. 21, 22.

CHAP. XXVIII.

1. *In the end of the Sabbath* : But the Jewish Sabbath ended on Saturday evening, at sunset ; what is here related, showing it to have been the dawn of Sunday, Campbell, Hammond and others would translate it,—*The Sabbath being over.*
2. *There was a great earthquake* : Bp. Pearce, with Le Clerc and Hammond, think this to have been a violent concussion of the air as if by thunder, and such as may be supposed, when angels appear. Wakefield probably accedes to this view, since he translates,—*a great disturbance had happened.*
3. *His countenance,—and his raiment &c.* : i. e. these became perfectly luminous.
9. *Held him by the feet, and worshipped him* : C. V. *Prostrated themselves before him, and embraced his feet* : Campbell's Tr. Wakefield, in a similar manner.
14. *We will persuade him &c.* : C. V. *We will appease him and indemnify you* : Campbell's Tr.
- 15 *This saying is commonly reported &c.* : "This was a very improbable story, but the best that could have been imagined in their circumstances, as most likely to gain credit with those who were enough predisposed to believe any tale of the kind. Yet what could be more unlikely than that a company of Roman soldiers should all sleep upon guard, when each had but a fourth part of the night to keep awake, and death was the penalty of sleeping." Priestley.
17. *They worshipped him* : See Note on v. 9.
But some doubted : "i. e. while Jesus was at a distance and till he came near enough to be distinctly seen and heard. (v. 18)." Bp. Pearce. Beza, by the change of a sin-

gle letter in the original, would read,—*Neither did they doubt at all.* But this conjecture, however plausible, is wholly without evidence. Le Clerc's comment is equally so : "Rather perhaps, *even those who had doubted.*" For Christ had appeared six or seven different times before ; so that all doubt was now removed."

19. *Teach all nations :* C. V. *Convert all the nations :* Campbell. *Make disciples of all nations :* Wakefield's Tr. and Imp. Vers. *Proselyte all nations :* Doddridge. *Disciple all nations :* Wesley and Scott. These modes of rendering the words, though somewhat diverse, all imply that the common version was not thought to express the full import of the original.

In the name of the Father : C. V. *Into* the name of the Father :* Imp. Vers. which adds ;—"as a symbolical profession of that religion which originated with the Father, was taught by J. C., his Son, and confirmed by gifts of the Holy Spirit." So Ros. and Kenrick. Cappe and others would render the passage *upon*; or *concerning* the name &c., that is, receiving them to instruction upon these subjects.

"The mention of the Holy Spirit here in connexion with the Father and Son, does not countenance the idea of the distinct personal existence of the former ; as is evident from 1 Cor. ii. 11." "That this was not intended to prescribe a uniform formula in administering this ordinance, appears from the apostles baptizing, whenever this rite is spoken of simply into the name of Jesus. See Acts viii. 16, xix. 5, x. 48." Imp. Vers. ; and so Priestley.

20. *Unto the end of the world :* C. V. *To the conclusion of this state :* Campbell's Tr., or, *of the age :* as Wakefield and Imp. Vers. i. e. to the end of the Jewish economy, the destruction of Jerusalem and the temple ; soon after which miraculous powers were withdrawn, and no personal appearances of J. C. are recorded." So Bp. Pearce.

* At the present time, *into* is known to be preferred in the performance of this rite by many pastors, without distinction of doctrinal belief.

Kenrick, in substance, agrees with the above. Whitby and Hammond contend for the full extent of the phrase, as conveyed in the C. V. See note on Ch. xxiv. 3.

☞ That the gospel of Matthew was the first published, rests on the unanimous voice of the early Christian church. There is not, however, the same agreement as to the time of its appearance; some fixing it at but eight years after our Lord's ascension, (A. D. 41); while the best authorities, such as Michaelis and Lardner, assign it as low a date as A. D. 61, or 64. The current belief that it was written originally in Hebrew, seems not to have been disputed until the time of Erasmus; and it is thought to have been prepared specially for the use of Matthew's countrymen, the Jews, such circumstances as were most likely to conciliate their faith, being carefully dwelt upon in his narrative. Several of these are specified by Campbell, (Pref.) On the common theory, the gospel which we have, is a Greek version of that by Matthew; made probably soon after it; though some critics compromise the matter by supposing, however improbable, both a Greek and a Hebrew original. Matthew, as well as Mark, is believed to have followed very nearly the succession of events; which point Luke did not so strictly observe.

Matthew, who is also called Levi (Luke v. 27), was a publican, and probably collector of the tribute or taxes paid by passengers on the lake of Galilee, at Capernaum. Socrates, the christian historian in the fifth century, says, that the field of his labors was Ethiopia, and according to Cave, he there died a martyr. But this is not mentioned by Eusebius, in giving the several destinations of the apostles. Lardner.

THE GOSPEL BY MARK.

CHAP. I.

3. *In the wilderness* : “ By *wilderness* in S. S. we are not always to understand, as with us, a region either uninhabited or uninhabitable. The difference between what is so called, and the rest of the country, rather was, that the first was pasturage, and the latter arable. It thus often denoted a region mountainous, woody, and thinly peopled, not well fitted for culture. The ground was here left in common, while in the arable country, it was separated by hedges.” Campbell.
6. *And John was clothed with camel's hair, &c.* : See Note on Matt. Ch. iii. 4.
13. *Tempted of Satan* : See Note on Matt. Ch. iv. 1—11.
22. *At his doctrine* : C. V. *At his manner of teaching* : Wakefield and Campbell's Trs. Thus also Matt. vii. 28 ; Luke iv. 32.—“ As the scribes did little more probably than explain the ceremonial of the law of Moses, and teach the people nice distinctions and ritual observances, and acquaint them with the traditions of the elders, one who denounced vice with the courage and severity of the ancient prophets must have been a great phenomenon.” Priestley.
23. *A man with an unclean spirit* : “ This was probably a case of epilepsy. The current opinion among the Jews as in all the East, was that insanity was produced by the agency of evil spirits, entering into men and disordering their understandings. As there could be no cure till these were cast out, hence arose a variety of modes

of exorcism or charms to produce this effect." Priestley. See Note on Matt. Ch. iv. 24.

27. *For with authority commandeth he* : Priestley observes that no miracles had then been seen in Judea for more than four hundred years, the interval since the last of the prophets, and though many were recorded in their sacred books, the actual spectacle might well fill them with amazement.

44. *For a testimony unto them* : C. V. *That it may be notified to the people* : Campbell's Tr. See his Note on Matt. Ch. viii. 4.

CHAP. II.

4. *Uncovered the roof where he was* : Dr. Shaw, the traveller, acquaints us that the houses in the East have commonly a paved court or quadrangle attached to them, and that from the flat roof, a veil or skreen is run out over the court, and secured by cords to the parapet walls, as a defence from the sun. This area is large enough for receiving visits, transacting business, &c. and here probably our Saviour taught. The stair-case leading to the roof is never placed outside of the house in the street, but usually in the gateway or passage room to the court. By this, the paralytic was carried up to the roof, or, if a way could not be well made through the crowd, by the terraces of the adjoining houses and let down ; the veil, spoken of, being rolled back.

9. *Whether is it easier to say* : See Matt. Ch. ix. 5. and Note thereon.

12. *We never saw it in this fashion* : C. V. or, *any thing like this* : Campbell's Tr.

16. *With publicans and sinners* : See Note on Matt. Ch. ix. 10.

18. *Why do the disciples of John and of the Pharisees fast, &c.* : See Note on Matt. Ch. xi. 25.

19. *Can the children of the bride-chamber* : i. e. what cannot be done without violence to the customs and manners which prevail in a country ; or cannot, with propriety, or without incurring ridicule from singularity, may be

forcibly expressed as an impossibility. So Campbell and Whithy.

- 21, 22. *A piece of new cloth,—putteth new wine* : See Note on Matt. Ch. ix. 16, 17.
26. *In the days of Abiathar, the high priest* : It appears from 1 Sam. xxi. 3. that Abimelech was High-Priest when David took the show-bread, and not Abiathar, who was his son and succeeded him: Grotius observes, that the son who was present at the time and perhaps the father's deputy, became High-Priest by his death, in a very short time, and was, in his office, a very distinguished person; which will account for marking the period by his name. This is also the common explanation.

CHAP. III.

4. *On the sabbath days* : The Jews, according to Josephus (Ant. B. xiv.), held it lawful to defend themselves on the Sabbath; and on being attacked, to kill their enemies. See also 1 Macc. ii. 41. On this, our Lord's argument is founded, and it effectually silenced the Jews." Le Clerc.
7. *Withdrew himself to the sea* : i. e. to the sea of Galilee.
8. *And from Idumæa* : During the Jewish captivity when the land was desolate, a part of the Idumæans being driven towards the Red Sea from their own country, Mount Seir, south of Judea, by the descendants of Ishmael, took possession of the region of the tribe of Simeon and most of that of Judah; Hebron being its chief city. They were afterwards conquered by Hircanus, the Maccabæan, and were obliged or agreed to receive the Jewish religion, and become one people. This is the Idumæa of the Evangelists. Thus Prideaux and Lamy.
14. *And he ordained twelve* : "That this measure, the selection of the twelve, was made with the greatest deliberation and under a divine direction, may appear from what Luke says (Ch. vi. 12.) of Jesus' spending the preceding night in prayer." He further notices, "that Judas is always mentioned last in the catalogue (v. 19; Luke vi. 17; Matt. x. 4.) of the apostles, as being the most unworthy of the character."

21. *He is beside himself*: Bp. Newcome and Campbell adopt this translation, the latter accounting for it, as an exclamation made, on the sudden, as in certain circumstances is not unnatural; especially as his kindred, in whose mouth this seems harsh, probably did not then believe in him as the Messiah (John vii. 5.) This clause, however, has received a great variety of renderings, owing to some ambiguity in the sense of the Greek verb. Le Clerc, Knatchbull, Bp. Pearce, Priestley, and others, understand *He is beside*, &c. and also, *to lay hold*, &c. of the multitude; the latter giving it thus,—*When his friends heard of it, they went out to restrain them; for they said, They are quite furious*, i. e. in a sort of rapturous amazement. Doddridge would soften the expression, thus;—*He is transported too far*. - He adduces some examples to show that the sense of the word in the N. T. is, ‘thrown into an ecstasy’ and the fear of his friends was, that his present zeal and fervency of spirit might impair his health. Whitby, and also Grotius render,—*He is faint*, i. e. from fatigue and exhausted spirits; and urge, that Jesus is not subject to the charge of showing at any time, undue excitement of mind. Jn. Simpson differs from Whitby merely by translating—*They went out to constrain him; for they said, he will faint*,—rather than in the present time. It thus expresses the fears of his relations, from the press of the crowd upon him, to the degree that he could not even take refreshment. He adds, that his friends, by the very narrative, were not so placed as to affirm, ‘He is faint,’ except by information from without, of which there is no trace.—Very wide from any of the above, Wakefield renders,—*they went out to secure him, for some had told them that he was gone out*.

23–27. *How can Satan expel Satan*: See Notes on Matt. Ch. xii. 27, 29.

29. *Shall blaspheme against the Holy Spirit*: See Note on Matt. Ch. xii. 32, 33.

31. *His brethren and his mother*: Whitby quotes some of the early Fathers on this place, as roundly taxing Mary,

with criminal vain-glory and weakness in seeking to entice Christ from the teaching of the word.

CHAP. IV.

12. *That seeing, they may see* : "The expression is somewhat proverbial, and relates to those who might see, if they would use their faculties, what they overlook through their inattention and folly." Le Clerc. The obscurity of the parables, as Hammond observes, is a punishment of their criminally perverse state of mind.
21. *Is a candle brought* : Grotius supposes this passage to import the same thing with the preceding parable ; viz. that good works should be the manifest effect of the word. Le Clerc understands, on the contrary, the similitude to mean, "that he does not wish to use a parable which no one can understand; this would be as absurd as to put a candle under a bushel." Whitby, in confirmation of the above, says, "that these words being spoken only to his disciples, and subjoined to the explication of the preceding parable both here and Luke viii. 16, favors such a comment as this : 'I give you a clear light, that you may discern the import of this and other parables : and though I now do this privately (v. 34.), it is not meant that you should conceal it hereafter.'"
24. *Take heed what ye hear* : C. V. Campbell and Wakefield render,—*Consider*, i. e. ponder ; as the former, instead of *unto you that hear*, which follows, has,—*to you who are attentive*. The C. V. may suggest, perhaps, to some, the idea of hazard in exposing one's mind, without reserve, to impressions from teachers of diverse opinions ; but this is not likely to be the meaning.—Grotius and Whitby render, *how ye hear*, conformably to Luke viii. 18.
29. *When the fruit is brought forth* : C. V. *As soon as the grain was ripe* : Campbell's Tr. Hammond and Wakefield also adopt this rendering, which is manifestly required by what follows.
31. *Like a grain of mustard seed* : See Note on Matt. xiii. 32.
36. *Even as he was* : Campbell remarks, that *even* in the

C. V. has nothing answering to it in the original ; and Wakefield suppresses the whole clause as an unnecessary expletive. Yet Bp. Pearce would render it—*tired as he was* ; and Whitby thinks it may imply that Jesus was sleeping (see Luke viii. 23). “ This is to suppose,” says Campbell, “ such an ellipsis in the expression, as I find no example of.”

CHAP. V.

2. *A man with an unclean spirit* : Comp. Matt. viii. 28. The only cures wrought upon heathens, in the Gospel history, were this, (Gadara being a heathen country,) and the miracle in favor of the Syrophenician woman, (Mark vii. 26). This demoniac also being the most unmanageable, made him, as Lightfoot thinks, particularly worthy of notice, which may explain why one only is mentioned by Mark and Luke.
3. *His dwelling among the tombs* : Shaw, the traveller, remarks, “ that among the Moors, the graves of the principal citizens have cupolas or vaulted chambers of four or more yards square built over them ; and they frequently lie open, and afford an occasional shelter from the inclemency of the weather.”
9. *My name is Legion* : “ A Roman legion consisted at that period of six thousand men ; but with the Jews, it was only a usual phrase to express a great number.” Le Clerc. See on this entire passage, (vvs. 2–17,) Notes on Matt. viii. 29, 32.
15. *And in his right mind* : This is a clear intimation that his previous malady was the privation of reason ; and the account given of him, (vvs. 3 and 4,) is in harmony with this explication ; a singular measure of physical strength being commonly found, where the mind is most utterly lost. So Jahn.
18. *Prayed that he might be with him* : That is, being afraid perhaps of relapsing under the power of the supposed demon. So Grotius, Theophylact, &c.
20. *Having an issue of blood* : See Levit. xv. 19, 20.
30. *Knowing—that virtue had gone out of him* : “ He per-

ceived by a divine impulse, no doubt, that the woman was cured at the time she touched him, and with his own concurrence. For it is not to be supposed that the mere touching of him would in all cases, as by a charm, necessarily cure any disease." Priestley.

33. *Fearing and trembling* : That is, because she had presumed to come near a person whilst legally unclean.
38. *And seeth the tumult* : It is very customary in the East, says Chardin, the traveller, for people to crowd to the place where persons are dead, and to bewail them in a noisy manner in token of respect. The concourse of people on such occasions, is incredible ; every body running thither, the poor and the rich, the former especially making a strange noise.
43. *That no man should know it* : So Matt. viii. 4. For which, as Le Clerc imagines, a reason to be, lest such requests for restoration to life might become frequent ; "his miracles being designed as proofs of his mission ; and not to alter the order of nature upon every application."

CHAP. VI.

3. *They were offended at him* : C. V. or, *scandalized* : Campbell's Tr. *They revolted at him* : Wakefield's Tr.
5. *He could there do no mighty works* : That is, he did not think it expedient. Le Clerc and Priestley.
11. *In the day of judgment* : See Note on Matt. xi. 22.
13. *Anointed with oil, many* : "Anointing with oil was frequently employed by the ancient physicians, according to Celsus and Galen ; and that, even in acute fevers. As the art of medicine was practised among the Jews by the priests and prophets, its remedies became partly sacred ; and unction in dangerous cases became a religious ceremony, with imposition of hands and prayers for the sick. The oil might, too, be partly symbolical of the joy and comfort implored for him who was thus visited, and which was signified under that metaphor. (Ps. xlv. 7.) The first christians also used oil in their rites ; in the ordination of priests, at baptism, and in the re-admission of heretics." Grotius.

- 14-29. *And king Herod heard of him* : See Notes on Matt. xiv. 1, 2, 5, 6, 8.
20. *And observed him ; and when he heard, &c.* C. V. *Protected him ; and did many things recommended by him, &c.* : Campbell's Tr. The protection was, to wit, from the effects of Herodias's resentment.
23. *Unto the half of my kingdom* : "A customary phrase of liberality. So Esth. v. 3." Grotius.
33. *And many knew him* : C. V. Campbell gives a somewhat different arrangement to the whole passage,—*Many who saw them depart, and knew whither they were going, &c.* He adds, "that the historian should say that *many knew him*, now that he had been so long occupied daily in teaching them and curing their sick, and constantly attended by the admiring crowd, is highly improbable, when there would be comparatively few, if any, who did not know him."
37. *Two hundred pennyworth* : "A Roman denarius being about seven-pence half-penny (See Note on Matt. xviii. 28.), this sum may be equal to six pounds, five shillings. Doddridge, with Grotius, thinks that what the disciples proposed, might have been their whole stock. Beza and Whitby apprehend it to be a question of admiration ; an indirect naming of a larger sum.
40. *They sat down in ranks* : C. V. or, *in companies* : Wakefield's Tr. *They formed themselves into squares* : Campbell's Tr. He observes, "the word denotes a small plat, such as a flower-bed in a garden ;" and so also, Beza.

CHAP. VII.

3. *Except they wash their hands oft* : "The washing of hands before meals (a custom arising from the practice of conveying food to the mouth in the fingers,) was eventually made a *religious duty*, on the ground, that if any one, though unconscious of the circumstance at the time, had touched any thing, whatever it might be, which was *unclean*, he imparted contamination to the food also. The Pharisees judged the omission of this ablution to

be a crime of equal magnitude with fornication, and worthy of death. So the Talmud of Babylon." Jahn. See Note on Matt. xv. 2.

4. *When they come from the market* : "Where many gentiles, as being a place of general resort, were likely to be met with." Grotius. He observes, however, that it might as likely be a court of judicature, (which the original word equally signifies,) and where, after their subjection to the Romans, the Jews were peculiarly obvious to intercourse, which, in the eye of their law, defiled ; that is, from the guard of soldiers and other foreign attendants.
9. *Full well ye reject* : C. V. *Ye judge well in annulling* : Campbell's Tr. *Ye entirely set aside* : Wakefield's Tr. Priestley remarks that the adverb (*full-well*) "properly denotes *finely* or *excellently*, and that our Lord's words might have an ironical import."
11. *It is corban, that is to say, &c.* : C. V. *Be it corban, (that is devoted)* : Campbell's Tr.
15. *That defile the man* : See Note on Matt. xv. 11.
19. *And goeth out into the draught, &c.* : C. V. *Whence all impurities in the victuals pass into the sink* : Campbell's Tr. The C. V. is here somewhat perplexed and obscure.
32. *One that was deaf and had an impediment, &c.* : "These two disorders necessarily go together. For when persons are born *deaf*, they cannot in the usual way be taught *to speak*." Priestley. He remarks on this cure, that the particular applications sometimes used by our Saviour (as here, John ix. 6. &c.) might seem as if he wished it to be understood that the cure was effected by some medical art. But if such an impression were given at first, it could not continue after so many other cures unquestionably miraculous."

CHAP. VIII.

10. *Into the parts of Dalmanutha* : "Which was in the country of Gadara, on the southeast of the lake of Genesareth, and probably near the town or within the bounds of Magdala. Matt. xv. 39." Le Clerc.

11. *A sign from Heaven*: All miracles are such. But perhaps here was meant, literally, a sign in the firmament; like that given to John at the baptism of Christ, or the fire brought down by Elijah. So Lightfoot and Le Clerc. Campbell, in unison with the above, renders, — *a sign in the sky*. See Note on Matt. xvi. 1.
18. *And do ye not remember?* C. V. Wakefield considers the construction much better thus, — *And do ye not remember when I brake, &c.*
23. *And led him out of the town*: Grotius, and with him, Priestley and Whitby suppose, that hereby he expressly declared the town of Bethsaida unworthy to behold this miracle, which had seen so many of his mighty works in vain.
24. *I see men, as trees, walking*: “i. e. I can only distinguish them from trees, by their walking.” Hammond; and so also Campbell.
33. *Get thee behind me, Satan*: See Note on Matt. xvi. 23.
36. *And lose his own soul*: See Note on Matt. xvi. 26.
38. *This adulterous generation*: Priestley remarks, that this expression does not denote that the Jews were particularly sinful on the score of adultery, though the censure in a literal sense would be fully justified by Josephus’s account of the morals of the nation in his time; but that people being figuratively represented by the ancient prophets as in a *marriage contract* with God, every sin was thus a breach of that contract.

CHAP. IX.

2. *Into an high mountain*: “That this was Mount Tabor (in the tribe of Zebulon, mentioned Judg. iv. 14.), all antiquity hath constantly taught and believed.” Whitby; and also Grotius.
- And he was transfigured*: See Notes on Matt. xvii. 2, 4.
11. *That Elias must first come*: See Note on Matt. xi. 14.
12. *And how it is written, &c.* C. V. The sense is much confused by this rendering. Campbell gives the whole passage thus: *Elijah, to consummate the whole, must come first, and (as it is written of the son of man) must like-*

wise suffer, &c. Wakefield, as to the sense, coincides with this.

15. *Were greatly amazed* : C. V. Wakefield renders, *surprised* : "that is," he apprehends, "agreeably surprised." He adds, "some of the old versions understand it as implying *terror* ; which to me appears a worse idea than the *great amazement* of our own." Whitby and Doddridge conjecture, "that his face might, like that of Moses, retain after his return, some degree of illumination." All comments on the passage, however, seem to be nothing, but most uncertain conjecture.
18. *And they could not* : That is, say some, they proceeded to this important work without due humility, imperiously commanding the cure, as ostentatious of their power ; and especially, without waiting for that peculiar impulse which was an indication of the power of God accompanying them. Thus Priestley.
22. *Into the fire, and into the water* : "These circumstances show the disease with which this youth was afflicted, to have been the falling-sickness or epilepsy, which together with other frightful and incurable disorders were ascribed by the Jews and those of that age to the influence of evil spirits." Ros. and Priestley. See Notes on Matt. iv. 24 ; ix. 32.
29. *This kind goeth not out* : C. V. Wakefield would not understand this of diseases, but renders—*This kind of faith is not produced but by prayer, &c.* Knatchbull also embraces this novel sense of the words. See Note on Matt. xvii. 21.
38. *Casting out devils in thy name* : "This man was well inclined to Christ ; not so depraved as the exorcists (Acts xix. 13) ; nor yet a full believer." Grotius.—"Very possibly, the Jews were only attempting, but without success, to cast out dæmons in the name of Jesus." Priestley.
40. *He that is not against us, is on our part* : This differs somewhat from Matt. xii. 30. Doddridge thinks the proverb here may import those, who, ignorant of the truth of the gospel, do not oppose it, and may hereafter, it is to be hoped, wish well to it. Le Clerc applies that

in Matt., to those who, believing the truth of the gospel, would not profess it.

43. *Into hell, into the fire, &c.* The original word rendered *hell* in the C. V., denotes strictly a place near Jerusalem, the valley of Hinnom, which, having become odious by the sacrifice of infants to Moloch, was in detestation of them, polluted with dead bodies by King Josiah, and a fire to consume such unclean things, was kept continually burning there. Lightfoot. See Note on Matt. v. 22. Le Clerc and others hold, that there is here allusion made to two kinds of funeral rites; the consignment of the body to the earth, to be preyed on by worms, and its destruction by the fire.

48. *Every one shall be salted with fire, &c.*: "That is, every christian is purified by the difficult or fiery trials of life (such as are just alluded to,) vvs. 43 and 45; in the same manner, as every sacrifice is salted with salt." Beza and Gilpin. Some critics, however, contend that the force of the word translated 'salted,' is in some instances, to melt or dissolve away. Le Clerc, who is of this number, with Dr. Clarke, takes the sense thus;—Every wicked man shall be consumed with fire, as, &c. Both the above, regard the last clause only as comparative. Grotius, understanding the first clause with Le Clerc, &c. construes the last, as said by way of contrast, of the good; both being sacrifices, the one, a whole burnt sacrifice, to be consumed; the other, like an oblation of flour, sprinkled with salt in order to be preserved for ever.

CHAP. X.

6. *Made them, male and female*: See Note on Matt. xix. 4.

12. *If a woman divorce her husband*: "This practice, unwarranted by the law, was introduced, as Josephus states, by Salome, sister of Herod the Great, who sent a bill of divorce to her husband Costobarus; which bad example was afterwards followed by Herodias and others. By law, it was the husband's prerogative to dissolve the marriage, to which her consent was not necessary. The

bill of divorce she received, was to serve as evidence for her that she had not deserted her husband, but been dismissed by him." Campbell. Jesus, as Le Clerc observes, would give a more liberal spirit to the law, by putting the parties on an equality.

18. *Why callest thou me, good?* See Note on Matt. xix. 17.

25. *It is easier for a camel:* See Note on Matt. xix. 24.

80. *With persecutions:* Some critics, by the change of a single letter in the text, give the rendering, *after persecution*, i. e. after it has ceased. So Theophylact and Wetstein. But there is no authority to justify the alteration. "As it now stands, it imports that a christian shall never fail of spiritual gifts in the midst of persecutions, superior to all the temporal advantages he may have lost." Le Clerc. Wakefield translates,—*an hundred times over*.—Wetstein suggests the resemblance between the idea of blessings promised amidst persecutions, and the ancient story of Damocles, over whose head, at the banquet, a sword was suspended by a single hair.

31. *But many that are first:* See Notes on Matt. xix. 30; xx. 16.

82. *Jesus went before them: and they were amazed; and as, &c.:* C. V. *Jesus walking before them, a panic seized them, and they followed him with terror:* Campbell's Tr. *Jesus kept going before them, and they were following him in astonishment and fear:* Wakefield's Tr. The rendering of the C. V. is very awkward; and tends to give an air of greater mystery to the narrative than even the original warrants. The sensation spoken of, like that, Ch. ix. 15. it is not very easy to account for.

42. *Accounted to rule:* C. V. Wakefield more naturally and simply renders,—*the rulers of the Gentiles, &c. deeming,* with other critics, 'accounted' as an expletive.

CHAP. XI.

2. *Shall find a colt tied:* "Animals unused by man were chosen for sacred uses. Thus 1 Sam. vi. 7. So the Heathens. They sacrificed to Minerva, oxen never yoked." Grotius.

13. *For the time of figs was not yet : C. V. or, the fig harvest :* Campbell. *The season of gathering, &c.:* Wakefield and Imp. Vers. The two former interpose this clause before the second, *And when he came, &c.* A similar transposition may be seen in Note on Mark xvi. 3, 4. The Imp. Vers. produces the same sense by including the second clause in a parenthesis. Campbell remarks, that "the season of figs, not yet having come, could not be, as the present order of the text would lead one to suppose, the reason why there were nothing but leaves; for the fig is of that tribe of vegetables, wherein the fruit appears before the leaf. The leaves showed that the fruit should be, not only formed, but well advanced; the season of reaping not being come, did not admit the idea of their being gathered; and the barrenness of the tree alone could explain our Lord's disappointment."—Dr. Shaw, the traveller, states, "that in Judea, and in all warm latitudes, the fig-tree bears its fruit twice or even thrice in a year. The *boccore* or *untimely* fig puts forth at the vernal equinox, (see Matt. xxiv. 32.) and ripens the latter part of June. The *summer* or *dry* fig, which appears in June, does not come to maturity before August; at which time appears the third crop or *winter* fig, as it is called. This is longer and darker than the others, ripening on the trees even after the leaves are shed, and if the weather proves mild, is gathered in the spring." It is to the first or the last of these, that Jahn, Priestley, and others suppose the text to relate.
16. *Should carry any vessel through the temple :* "The Rabbins had forbidden this; and also through a synagogue, as appears from the Talmud. But the priests had probably neglected to enforce it." Lightfoot and Le Clerc.
17. *Shall be called of all nations, &c. : C. V. A house of prayer for all nations :* Wakefield's and Campbell's Tr. Matt. xxiv. 32.

CHAP. XII.

1. *A certain man planted a vineyard :* See Note on Matt. xxi. 33.

14. *Is it lawful to give tribute to Cæsar?* "Judas of Galilee was, according to Josephus (Ant. B. xviii.), the head of a fourth sect among the Jews. He taught the people to acknowledge God as their only master, and that to pay a tax to the Romans, was a profession of servitude, and utterly unlawful. He raised a great sedition about the fourteenth year of Christ, and the last of Augustus, and was the source of extreme mischiefs to the nation." Hammond. See Notes on Matt. xxii. 20, 21.
19. *If a man's brother die*: See Notes on Matt. xxii. 24, 30, 32.
34. *After that, durst ask him, &c.*: C. V. *Nobody ventured to put questions to him*: Campbell. He adds, "that the C. V. leads to the untrue impression, that every body was terrified by some stern denunciation or menace of our Lord, from further attempts this way. Whereas, all that is meant is, that the people saw how entirely those were foiled, who entered into disputation with him and tried to ensnare him by captious questions; and were therefore led, from respect to a superiority so great, to avoid exposing their own ignorance or bad intention."
37. *Whence is he then, his son?* See Note on Matt. xxii. 45.

CHAP. XIII.

1. *What manner of stones, &c.*: C. V. *What prodigious stones and stately buildings, &c.*: Campbell's Tr. These stones, minutely described by Josephus (Ant. B. xv.), were of white marble, twenty-five cubits long, eight broad, and twelve deep. This was the style of the eastern nations, especially in their public edifices. Pococke mentions, in his travels, some stones in the ruins of a temple on the Nile in Egypt, from twenty to thirty feet long, the breadth and depth being in proportion.
4. *What shall be the sign, &c.*: See, in relation to this whole prophecy, Notes on Matt. xxiv.
15. *Not go down into the house, neither enter therein*: C. V. *Not go down by the side into the house, nor enter directly in*: Wakefield's Tr. He adds, "that the C. V. makes our Lord's direction to be tautological and absurd; as is evident from the structure of the houses in Judea.

CHAP. XVI.

4. *For it was very great*: Wakefield and Campbell regard this clause as a parenthesis, and subjoin it to the end of the preceding verse. Doddridge adopts also this connexion of the words, which renders the whole consistent and clear.
9. *Now when Jesus was risen*: The twelve last verses of this chapter are said by St. Jerome to be found in but few of the Greek copies. But they are found in most of the old eastern versions; and the 19th v. is quoted by Irenæus, who lived in the second century, which renders it probable that the whole passage was found in all the copies used by him. "This circumstance," says Campbell, "determines me in favor of their authenticity. It has been very plausibly conjectured that the discrepancy between this Ev. and Matt. in their account of our Lord's resurrection, emboldened some transcriber to omit them. The history concludes abruptly without them, nor is any reason suggested for their addition, if not originally there." Grotius comes to a like conclusion.
12. *He appeared in another form*: That is, "another dress or habit." Grotius. 'Thus also, Wakefield, Kuinoel, and Priestley. Theophylact conjectures that his face and other lineaments were changed;—meaning perhaps, miraculously. Paulus supposes, that these words may express alterations in his person; but such as had naturally been produced by his excruciating death. See Note on Luke xxiv. 16.
17. *And these signs*: C. V. or, *miraculous powers*: as Wakefield.
20. *Confirming the word, with signs following*: C. V. *Confirming their preaching, by the presence of those very miracles*: Wakefield's Tr.

☞ The Gospel by Mark, is supposed by Dr. Lardner to have been published at Rome about A. D. 64 ; it being the common opinion, that it was written in Greek, for the use of the christians of that city, to whom the Hebrew was unknown. The ancients affirm him to have been the familiar companion of Peter, who mentions him with regard (1 Epist. v. 13.), and that his Gospel was either dictated, or at least, read and approved by that Apostle. Whether the Ev. were the John Mark mentioned in the Acts, is by no means agreed among the learned. Grotius, Dupin, Cave, Campbell, and others decide in the negative ; attaching most weight to the objection, that John Mark appears as the constant attendant of Paul and Barnabas, but at no time bearing such relation to Peter.

The Gospels of Matt. and Luke, as critics generally suppose, were written independently of each other ; but that they both served as guides to the more concise narrative of Mark. Augustin calls him "the abridger of Matt. ;" and although this is for the most part true, some things are specified by him, as Campbell remarks, which Matthew has left unnoticed. These, as some conjecture, he derived from St. Peter.

THE GOSPEL BY LUKE.

CHAP. I.

1. *To set forth in order* : Le Clerc and Beza gather from these words, that Luke preserved a more regular series of events than Matt. or Mark, so that a harmony should be regulated by him. Grotius, Bp. Pearce, and Hammond, however, affirm, that Luke failed in the order of time. Campbell translates,—*to write a particular account*. Wakefield's is similar:

Which are most surely believed : C. V. *Which have been accomplished* : Campbell ; with whom Hammond accords. The sense given in the C. V. is that of Beza, Erasmus, and others.

3. *Having had perfect understanding* : C. V. or, *having exactly traced every thing* : Campbell.

From the very first i. e. from above or by inspiration, according to Lightfoot. This construction, however, is peculiar to him. Whitby, and probably, most critics and readers understand it, of time. Grotius says, "i. e. from the fountain-head, or having investigated all things from the source."

Most excellent Theophilus : "By some, 'Most excellent,' is considered as an epithet of character. But its use in the N. T. appropriates it to persons of office or rank. Acts xxiii. 26 ; xxiv. 3. Theophilus therefore, it is not unlikely, was a Gentile convert, the chief magistrate of some city of note in Greece or Asia Minor." Campbell ; and so also Kenrick. Some of the Fathers doubted whether Theophilus were a proper name, or not rather an appellative, describing every true christian ; literally, a lover of God.

5. *Of the course of Abijah* : "This was one of the twenty-

four families of priests, into which the whole order was divided by David, (1 Chron. xxiv. 3.) and which served in the temple by turns, a week at a time." Campbell and Priestley.

17. *And the disobedient to the wisdom of the just &c.* : C. V. *And by the wisdom of righteousness, to prepare the disobedient to be a people fitted for the Lord* : Wakefield's Tr. The Imp. Vers. and Campbell are very similar.

24. *And hid herself* : C. V. *And lived in retirement* : Campbell's Tr. ; and this is the sense of Whitby. *And kept the matter secret* : Wakefield's Tr. Thus also, Grotius.

In the days wherein &c. : This clause seems to be little more than an expletive. All that answers to it in Campbell, is—*purposing now*.

35. *Therefore that holy thing &c.* : C. V. *Therefore thy offspring will be holy, and a Son of God* : Wakefield's Tr.

54, 55. *He hath holpen his servant Israel* : C. V. *He helpeth his servant Israel, that (as he promised unto our fathers,) he might remember his mercy to Abraham &c.* : Imp. Vers. ; and thus, in substance, Campbell and Grotius.

67. *Was filled with the Holy Ghost, and prophesied* : "To prophesy in the Hebrew idiom, denotes not only to foretell future events, but to meditate devout songs. See 1 Sam. x. 5., in which, as here, the person is rapt into such a fervency of spirit, that he seems to himself to be inspired. There is nothing in this song, of which Zachariah had not already been informed. Comp. vvs. 14–17." Ros. Campbell however thinks, "that in this canticle, there are some things, which in strict propriety, are prophetic."

69. *An horn of salvation* : "From the strength or power of defence in the horns of an animal, this comes to signify metaphorically in S. S., dignity, triumph, might, &c. as Deut. xxxiii. 17 ; Zech. i. 18 ; Ps. lxxv. 4 ; lxxxix. 24." Grotius ; and thus Bp. Pearce.

70. *Of the mouth of his holy prophets, which have been &c.* : C. V. *Of his holy prophets from the first ; even a salvation &c.* : Wakefield's Tr. *As anciently he promised by his holy prophets* : Campbell's Tr. The phrase

A *ladder or stair case* ran along the side of the house, by which a man might go down from the top *into the street*; and there was a kind of *trap door*, on the roof, through which he could go down *into the house*. Our Lord advises them to make the best of their way along the connecting terraces on the house-top, and get out of the city gates as fast as possible; neither entering the house at the *street door* by going down the sides, nor *immediately* through the door in the roof."

35. *At even or at midnight, &c.*: "Before the captivity, the night was divided into *three watches*. In the time of Christ, however, in imitation of the Romans, it was divided into four, *viz.* 1. From twilight to nine o'clock; 2. (*the midnight*) from nine to twelve; 3. (*the cock-crowing*) from twelve to three; 4. from three o'clock till day-break." Jahn.

CHAP. XIV.

3. *Having an alabaster-box, &c.*: The spikenard was an Indian shrub, described by Pliny, with a black and brittle root, a small close-growing leaf, having spikes at the top. Both the leaves and the spikes of the nard are valuable." Le Clerc. Jahn states, "that anointing the hair, especially on festival occasions, was not uncommon. Baldness was a source of contempt, (2 Kings ii. 23.) The color of the hair of the people in the East is commonly black; rarely red, which is the favorite color." See Note on Matt. xxvi. 7, 8.
15. *Upper room furnished and prepared*: That is, the couches round the table, as well as the floor, being spread with carpets for the reception of the guests. It was the custom at Jerusalem for the people to give the free use of their rooms and furniture to the strangers at the pass-over, without any profit except that of the skins of the lambs sacrificed." Lightfoot and Le Clerc.
21. *The son of man indeed goeth, &c.*: C. V. or, *departeth in the manner foretold, &c.*: Campbell's Tr. *Is going to suffer death, as it is written, &c.*: Wakefield's Tr. "This," says the latter, "is, beyond question, our Sav-

ious meaning, though for reasons elsewhere assigned by himself, he chooses to speak with some degree of obscurity on the subject."

25. *Of the fruit of the vine* : See Note on Matt. xxvi. 29.

32. *Which was named Gethsemane* : See Note on Matt. xxvi. 36.

34. *Sorrowful unto death* : See Note on Matt. xxvi. 38.

38. *And pray, lest ye enter into temptation* : C. V. or, *that ye come not into these trials*. So, Wakefield and Campbell. The former adds, "that here, as in Matt. xxvi. 41, it is obvious that *not coming into trials*, is the *subject* of their prayers, and not the *consequence*."

41. *It is enough* : C. V. *It is all over* : Wakefield's and Campbell's Trs. The former renders the words preceding, interrogatively, as in Matt. xxvi. 35.

51. *A young man having a linen cloth* : Bp. Pearce thinks this to have been a tunic or vestcoat, the garment worn next the skin ; shirts, essential as we regard them, being probably of a later date. "But the words in connexion," says Campbell, "lead us to suppose this to have been a loose cloth, cast carelessly about him. The tunic set close to the body ; and beside, a person's appearing only in this, was nothing extraordinary, and would not have excited the attention of the soldiers." Grotius supposes it to have been his only bed-covering ; "which," says Shaw, "is often, in the East, a kind of blanket called a *Hyke*, wrapped about them ; and which is all that many persons wear by day or sleep in at night. In summer, they have them of cotton or linen."

Who *the young man* was, does not appear, and the mention of the incident caused much conjecture among the Fathers. But taking him of course to be a disciple, some, as Epiphanius and Jerome, applied it to James, while Chrysostom and Ambrose imagined that John was meant. This opinion, however, is rejected by Grotius and Whitby. "It was some one probably living near the garden, who had been aroused by the tumult and the armed retinue, and was stimulated by curiosity to follow it. Though in a manner unconnected with the story, it is one of those circumstances we call *picturesque*,

and adds both to its liveliness and credibility." Campbell. Priestley, whose conjecture is similar, observes, that "it looks as if orders had been given to seize the followers of Jesus; and this person might have been taken for one of them."

The young men: i. e. the Roman soldiers. So Grotius, Campbell, and Hammond.

59. *Did their witness agree together*: C. V. *But even here their testimony was defective*: Campbell's Tr. Grotius, Priestley, and Wakefield prefer also this sense. So, v. 56.

69. *And a maid saw him*: C. V. *The same maid-servant, &c.*: Wakefield; and thus, Campbell and Imp. Vers.

72. *And when he thought thereon*: There is much ambiguity in the verb of the original here, which has given rise to very diverse translations. Grotius and Le Clerc consider it as a sort of expletive; in unison probably with Wakefield's Tr.—*He began to weep*. And so, the Vulgate and Syriac. Beza, Whitby, and Ros. give it the sense,—*He rushed out, (literally, casting himself out) and wept*. This harmonizes at least very well with the accounts of Matthew (xxvi. 75.) and Luke (xxii. 62.) Elsner, Doddridge, and Wesley render it,—*He covered his head (or face,) and wept*; i. e. literally, *he threw his garment on his head*, being understood, to supply the ellipsis. That this mode of evincing strong emotion, by endeavouring to conceal the effects of it, existed among the ancients, especially, the Greeks and Romans, is plausibly urged by many, as giving countenance to the above. The rendering of the C. V. is adopted by Campbell, Wetstein, and others.

CHAP. XV.

5. *Yet answered nothing*: C. V. This phraseology, as Bp. Pearce observes, is at variance with the narrative, v. 2. Campbell renders,—*answered no more*. Wakefield and the Latin versions, in the same manner.

7. *Which lay bound with them that had made, &c.* C. V. This very obscure and awkward rendering is improved

by Wakefield, thus—*bound with the other rioters, who had committed murder in the riot.*

23. *Wine mingled with myrrh*: Comp. Matt. xxvii. 34. Priestley observes, "that some have thought these, different potions; that in Matt. offered by way of insult, and this last, by his friends; it being a stupifying beverage, kindly intended to make him less sensible of pain. Whatever it was, Jesus declined availing himself of it, and chose to meet death in all its natural horror." The opinion above alluded to, is not common, however, nor does a comparison of the two events favor it.
26. *The superscription of his accusation*: "With the Romans, it was a custom to write the crime for which any man suffered death, on a tablet, and carry it before him to execution. Suetonius speaks of Attalus, the martyr, as being led round the amphitheatre, with such a tablet, inscribed, "This is Attalus, the christian." Hammond.
35. *Behold, he calleth Elias*: "No real mistake of the spectators, but a pretended misapprehension, to mock and insult him." Beza. Grotius considers it as a mistake, not of the Jews, living in Judea, and speaking its language, but of the Hellenists, (i. e. Grecian Jews, or such as resided in Egypt or where else the Greek tongue was spoken,) who did not understand the Syriac words, in the preceding verse.
39. *It was the son of God*: C. V. *The son of a God*: Campbell's Tr. and Imp. Vers. See Note on Matt. xxvii. 54.
42. *When the even was come, because, &c.*: C. V. Campbell remarks, "that the word answering to *evening* in S. S. is used with some latitude, and is not to be taken very strictly here. At six the preparation must have ended, as the Sabbath then began, when they durst no longer be so employed." Wakefield renders accordingly,—*When the day of preparation, which means the day, &c. was now far spent.*
43. *Went in boldly unto Pilate*: C. V. or, *taking courage, repaired, &c.*: Wakefield's Tr. Campbell, in a similar form.

since the world began, expresses most commonly in S.S., not from the creation, but from ancient times. So Grotius, Ros. and others. See Acts. iii. 21.

78. *Of our God, whereby, &c.* : C. V. *Of our God, with which he hath regarded us ; a day-spring from the sky to shine upon those, &c.* : Wakefield's Tr. Campbell renders, *who hath caused a light to spring from on high to visit us* : The last remarks, that *the day-spring* is an expression rather indefinite ; and if *the dawn* be meant, it is too faint an image for the subject." Bp. Pearce would render,—*the branch hath visited us from on high*, i. e. from heaven. See Zech. iii. 8, vi. 12 ; Isa. iv. 2.
80. *In the deserts* : i. e. "in the hill-country of Judea, where he was born." Hammond. See Note on Mark i. 3.

CHAP. II.

1. *That all the world* : C. V. or, *all the inhabitants of the empire* : Campbell's Tr. He adds, that "the expression, *the world*, was in ancient times employed to denote the Roman empire ; a title probably assumed by the Romans themselves at first, through arrogance, afterwards given by others through flattery, and at last appropriated by general use to this sense. Some have thought that this last clause of ver. 2, may be the words literally of the emperor's edict, as this is the manner of exact narrators, and were copied thence by the evangelists." Grotius and Hammond thus also interpret the phrase. Beausobre, Bp. Pearce, and McKnight, confine it to the land of Judea. See Luke xxi. 26. Comp. Acts xi. 28, with Note on Matt. xxiv. 7.

Should be taxed : C. V. *Should be registered* : Campbell's Tr. ; i. e. enrolled as by a census. So Bp. Pearce, Priestley, Grotius, &c.

2. *Was first made when Cyrenius &c.* : Josephus relates (Ant. B. xviii), that after the banishment of Archelaus, who succeeding his father Herod, reigned ten years in Judea ; Cyrenius was made governor of Syria, to which Judea was annexed as a part of the Roman empire. This was, of course, ten or twelve years after the birth

of Jesus, and presents a chronological difficulty. Bp. Pearce and other critics think that the original will bear the rendering,—*before Cyrenius was governor, &c.* and of this use of the words, there are some examples. He informs us from Josephus (Ant. B. xvi), that the emperor Augustus was about this time greatly offended with Herod, and signified to him by letter, that though *he had hitherto treated him as a friend, he would for the future, as a subject.* An order thereupon was sent for the enrolment of Herod's subjects, as if preparatory to a tax upon them, and making his kingdom tributary. Herod, however, succeeded in pacifying Augustus, and the measure went no further then; but *the tax* was actually imposed, as Josephus relates, ten years afterwards, by Cyrenius, (Archelaus being then deposed,) and Judea having become a Roman province under his authority.

Dr. Lardner would translate the words,—*This was the first assessment (or enrolment) of Cyrenius, governor (i. e. afterwards such) of Syria.* That is, a second enrolment took place, when the tax was levied ten years afterwards, as related above. Cyrenius is thought, from his peculiar acquaintance with the affairs of the East, to have been joined with Sextus Saturninus (who, at the birth of Christ, was, in fact, governor of Syria), in making this census; which was confined to Syria and Judea, and which had no important consequences. The second, from which this is meant to be distinguished, embraced the whole empire; and led to the insurrection of Judas of Galilee, which, though to appearance soon quelled, became the source of that fatal war, which ended only in the destruction of the Jewish state. These circumstances explain why the historian who records the last, should omit the first. As to the title, *governor*, it is applied to Cyrenius agreeably to a common usage, by which one who acquires a particular office, in which he becomes a person of note, is spoken of, with this title annexed, in connexion with events, which may have happened before or after his arriving at that dignity. This is briefly the theory adopted also by McKnight, Doddridge, and Priestley. Some critics would obviate

the difficulty, by substituting the name of *Saturninus* for *Cyrenius*; but this is wholly without authority, and as Campbell pronounces, a licentious change.

This last critic translates the words,—*This first register took effect, when Cyrenius, &c.*: “That is, this register for whatever purpose taken, was made in the time of Herod. At that time, no immediate effects followed from it. But when Judea became, after the banishment of Archelaus, a Roman province, this register served as a directory for applying the *census* in the way of a general tax. Considerable changes might have taken place among the people, but the errors which these would occasion, might, with due care, be obviated.”

7. *In a manger*: Rp. Pearce understands by this term, a bag of coarse cloth, like those out of which the horses of our troopers are fed, when encamped in the field. This he supposes to have been secured to the wall or side, not of the stable, but of *the guest-chamber*, or room for the reception of strangers; for such, he contends, is the meaning of the term rendered *inn*, in the C. V. Mary was obliged to make use of this place of deposit for her child, *because there was no room*, i. e. no bed in the apartment. Campbell speaks with no little contempt of the above explanation, as also of that of Wetstein below; both of which he ascribes to false prejudices of honor and meanness, as to our Lord's accommodations, too much akin to what was called in early ages, *the scandal of the cross*. He contends, that the practice in Asia in ancient times was, to feed their cattle out of *mangers*, or vessels made of durable materials, as stone, wood, or metal, and that it was in such an one that Jesus was laid. Such vessels are spoken of by Chardin, the traveller, as being seen in the stables belonging to the caravansaries in the East; but, according to Priestley, he does not mention the use of these, and he affirms that they have no *mangers* like ours.—But, as it is allowed by critics generally, that the original word rendered *manger*, does or may mean the whole stall or apartment, as well as the place of feeding; some interpreters adopt this larger sense. Wetstein contends

“that it was a stall made by nature and not by art, unconnected wholly with the inn, or, in other words, a cave in the outskirts of the town ; a sort of place, which has something about it venerable and divine ; whereas nothing is more rustic and despicable than a stable.” This idea is agreeable to a tradition to this effect, which prevailed among the early fathers, and is transmitted to us by Justin Martyr. Schleusner understands by the term, “an open court-yard, such as were common in the front of houses, where the flocks of the mansion stood, and rustic implements or furniture were kept.”

In the inn : “By which is meant, not a house resembling those with us, in which promiscuous company were received, each at his own charge ; for such were not known in Palestine, in the time of Christ. But strangers being then entertained, in the way of hospitality by friends or kindred, this is to be understood of a private abode, or that part of it yielded up for the reception of company, called frequently *the guest-chamber*. Thus, Kuinoel and Schleusner. “Busbequius, the traveller, describes three sorts of houses for the reception of company. The *caravansary* consisted of one large room without partitions, where travellers with their servants were huddled together ; the former occupying the raised platform about three feet high, next to the walls ; the latter, filling the arena within. Lodging was furnished at the public charge. The next class of houses, however, boasted better accommodations. The animals were excluded, and distinct apartments were enjoyed ; and entertainment was provided for three days, if so long desired. There was but one such, it is thought, at Bethlehem, and owing to the press of company, Joseph and his family not being able to find entrance into this, were obliged to betake themselves to a house of the third description. These were similar in most points to the *caravansary*, except in being of an humbler and ruder form. [The building, so called, and which takes its name from the travelling companies, termed *caravans*, was not known of course till a later period, and was an improvement on the earlier pattern.] It appears, how-

ever, that even this last, was not *a stable* in our sense of the words, that is, an house merely for cattle." Campbell.

8. *Shepherds abiding in the fields* : "That is, denoting herdsmen who lived altogether without the city, in the fields ; under the open sky, or perhaps under slight coverings or tents. They observed the regular night-watches." Ros.
9. *The glory of the Lord* : C. V. or, *a divine glory* : Campbell: *A heavenly brightness* : Wakefield's Tr.
14. *Peace and good-will towards men* : C. V. *The peace of his good-will to men on earth* : Wakefield's Tr. Bp. Pearce adopts this rendering. The Vulgate follows a construction of the original, which reads,—*And on earth, peace to men of his good pleasure*, i. e. to men that please him.
25. *The consolation of Israel* : This is the usual phrase for the coming of the Messiah. Comp. Isa. xlix. 13, lii. 9, lxvi. 13, &c. So Grotius, Whitby, Priestley, and others.
30. *Have seen thy salvation* : C. V. *Have seen the Saviour whom thou hast provided* : Campbell's Tr.
31. *A light to lighten the Gentiles* : C. V. *A luminary to enlighten the nations* : Campbell's Tr. *A light to make the Gentiles known* : Wakefield's Tr.
34. *For the fall and rising of many in Israel* : "The coming of Christ, as it would be a blessing to those who received him, so it would be an occasion of destruction to those, by whom he was rejected ; similar to the apostle's language, 2 Cor. ii. 16." Priestley.
35. *A sword shall pierce through thine own soul* : i. e. thy life, say some of the Fathers, who understand these words to convey a prediction of martyrdom. Whitby favors this notion. See a like metaphor, 1 Tim. vi. 10. But most critics apply this language to the painful and trying circumstances of her son's life, on whose account and through whom, she would indirectly, but severely suffer. Bp. Pearce, however, restricts the words to what she must have endured when she stood by the cross of Jesus, (John xix. 25.)

40. *And waxed strong in spirit* : C. V. or, *acquired strength of mind* : Campbell's Tr.—*And the grace of God, &c.* : C. V. *And a divine comeliness was upon him* : Wakefield's Tr. So also, Wetstein, Campbell, and McKnight. "But on the whole," says Priestley, on the other hand, "it is more probable, that the grace or form of God means the particular guidance of heaven, as his whole conduct, and the course of events, even from his infancy, indicated."
42. *And when he was twelve years old* : This was the period, as Grotius represents on the authority of some Rabbins, when the Jewish parents began more fully to inure their children to fasting, and when they were probably first carried to the passover. At thirteen, they became amenable to the law.
44. *To have been in the company* : "As at the three great festivals, all the men who were able, and many women chose, at least at the passover, to go up to Jerusalem ; they were wont, for greater security against robbers on the road, to travel in large companies. It comprehended all, not only from the same city, but from the same canton or district. They carried provisions along with them, and tents for their lodging at night. Sometimes, in hot weather, they travelled all night and rested in the day. This is nearly the manner of travelling in the East to this day. Such companies they now call *caravans*, and in time, houses have come to be erected for their accommodation. See Note on ver. 7. This furnishes an answer to the question, How Joseph and Mary could make a day's journey before discovering that Jesus was not with them. In the day time, the travellers, from variety, pleasure, business, &c. would become intermingled with different parties ; but when at night they came to encamp, each would join the family to which he belonged." Campbell. Thus also Ros.
49. *About my father's business* : C. V. *At, my father's* : Campbell's Tr. *In my father's house* : Wakefield's Tr. and Imp. Vers. ; i. e. referring probably to the temple in which he was found. He so calls it, John ii. 16.

CHAP. III. 7

2. *Annas and Caiaphas, &c.* : The title of high-priest, it has been observed, is given very vaguely in the N. T. ; those, for instance, who had once borne that office, retaining the name ever after. The law of Moses did not allow but one high-priest ; and he continued in office for life. At this time, the office had nearly become an annual one ; he who held it, after the subjection of Judæa, being removed by the Roman governor, whenever he did not give satisfaction. His place was supplied, however, most commonly by one of his own family. This was the case at present, Annas having been put out of office, eleven years before, by Gratus, the Roman governor, and his son-in-law, Caiaphas, raised to that station. The Jews, however, still honored him with the name, from prejudice against their heathen masters, and regarding also his removal as unjust. Thus, Kenrick, Bp. Pearce, Priestley, &c.
5. *Every valley shall be filled, &c.* : " This figurative language alludes to the office of pioneers, who were sent before to prepare the way for great monarchs, when they moved from place to place ; and to do away the obstructions and inequalities of the road. By a simile derived from these, the effects of John's preaching are compared ; which, by subduing prejudices existing in Jewish minds, would smooth the way for the Messiah's advent." Kenrick.
6. *And all flesh shall see, &c.* : C. V. *That all flesh may see the Saviour [sent] of God* : Campbell's Tr.
7. *From the wrath to come* : C. V. or, *from the impending vengeance* : Campbell's Tr.—*from the wrath that is approaching* : Wakefield's Tr. So Matt. iii. 7., " i. e. the vengeance about to be taken on the Jewish nation." Bp. Pearce and Priestley interpret the phrases which follow, viz. *the axe laid unto the root* (v. 9.)—*baptizing with fire* (v. 16.)—*the fan in his hand* (v. 17.), as bearing the same allusive application. Comp. Matt. iii. 7–12, and Note on ver. 11.

14. *And the soldiers likewise* : Michaelis supposes these to have been the soldiers of Herod, the tetrarch, at that very time engaged in war with his father-in-law, Aretas, a petty king in Arabia Petræa ; a war arising from that connexion with Herodias, which John reprov'd. The troops of Herod, then on their march from Galilee, passed through the country in which John baptized. See Note on Matt. xiv. 8.

Do violence to no man : "i. e. extort no money or other property from your fellow-citizens by ill-usage or threats ; according to the rapacious character given of the military in general, by Tacitus." Le Clerç.

22. *In a bodily shape* : Or rather, in a visible form, perhaps a bright light issuing from the cloud, like that of the Shekinah of the Jews. *Like a dove*, does not refer to the form or shape, but to the mode of descent, gentle and slow, giving opportunity for distinct observation to beholders. See, for a similar construction of words, Note on Luke x. 18. Thus, Bp. Pearce and Ros.

23. *To be about thirty years of age* : This was the age appointed by the Law (Numb. iv. 3.) for the Priests and Levites to enter upon their office. Imp. Vers.—Ros. would construe the words,—*When he was about thirty years of age, he began*—his ministry being understood. Some other critics follow this mode, and the supposed connexion of this date, with the age when Jesus entered on his public office,—a question upon which the learned are much divided,—makes the true rendering of these words a subject of keen discussion. Campbell, who urges that there is no mention of Christ's ministry or allusion to it, in what precedes or follows, renders,—*Now Jesus was himself about thirty years in subjection*. He adds, "that it has been well remarked, that to say, as in the C. V., a man *began to be* about such an age, is manifestly improper. To say, that a man is about such an age, denotes uncertainty whether he be a little more or a little less ; but, to insert the expression *began to be*, wholly forbids such latitude of meaning."

Being (as was supposed) : "That is, having, in the two former chapters, said so much to show us that Jesus

was no son of Joseph, yet now making mention of him as his son, he intimates, by the above clause, that he did not contradict himself, but spoke only according to the current, though mistaken opinion of the country." Campbell. Bp. Pearce, however, with Priestley and Imp. Vers. give the words,—*Being, as he was by law allowed to be*, i. e. entered in the public registers. Such is the sense, says Bp. P., which the Greek verb bears, Acts. xvi. 13, on which, see Note.

23–38. *The son of Joseph, which was the son of Heli*: Comp. Matt. i. 1–17. These two genealogies of our Lord, which, as it will be seen, coincide from Abraham to David, have, from that point until they met in Joseph, only two names in common. There are two theories for obviating this want of harmony, current among the learned. Grotius, the originator of the one, supposes that both Evs. give the line of Joseph; that in Matt. being the series of his *legal* or *civil*, and that in Luke, of his *natural* descent. The law of Moses provided, (See Note on Matt. xxii. 24.), that a man dying childless, his brother should marry his widow, and that the first-born of such marriage, should succeed to the name and all the legal rights of the deceased, &c. Through this last, his legal descent will be therefore reckoned. On the above theory, Joseph was the actual son of Heli (as in Luke), a younger brother, marrying, under the above circumstances, the widow of Jacob, who left no children: in the eye of the law, of course, Joseph will be derived from the latter, the elder brother, (as in Matt.) while his real pedigree is given as in fact it was, through Heli. This view is not without difficulties, on which neither the nature or the limits of this work, allow room to dwell. This is the less required, as that which remains to be mentioned, is thought to be now the most prevalent mode of solution.

This, which was proposed by Lightfoot, considers Matt. to have given the *paternal*, and Luke, the *maternal* pedigree. The former, writing chiefly for the Jews, proves Jesus, in his birth, to be properly their Messiah, by lineal descent from David and from Abraham, to

whom the first promise of a kingdom was made (Gen. xvii. 8.) through the series of Jewish kings. This was to them, the ultimate point of interest or inquiry. But Luke shows him to the Gentiles, to whom the prior and general promise was made, *viz.* the redemption of the world by the seed of the woman, (Gen. iii. 15)—to have that requisite descent from Adam, and also to be the son of God, as he had just then been announced to be. Mary is supposed to be the only child of Heli, and Joseph becomes, by his marriage with her, the legal representative and heir of that branch of the royal family, as well as of the one, in which the crown descended in the direct line of his own ancestry.

This same principle of solution, applied to Salathiel, (see ver. 12, in Matt. and ver. 27, in Luke) *viz.* that he was the *real* son of Jechoniah, and the *son in law* only of Neri, by marriage with his only daughter, merges here, as in the other case, the two branches in one, and accounts for the recurrence of the names of Salathiel and his son Zorobabel in both lists. It is strenuously urged, that if the account in Luke do not give the lineage of Mary, our Saviour's proper descent from David, on which so much stress is laid (Rom. i. 3; Acts ii. 30, xiii. 22, 23), does not appear; his relationship to Joseph, being virtually, only that of a son in law. This theory is adopted by McKnight, Priestley, Bp. Watson, and others; and is generally preferred, as more plausible, and less open to objection, than that before detailed.

CHAP. IV.

2-13. *Being forty days tempted of the devil:* See Notes on Matt. iv. 1-11.

15, 16. *Taught in their synagogues:* Synagogues are supposed by Calmet and Lightfoot to have existed long prior to the captivity; and this, from the necessity of keeping the sabbath by a holy convocation (Levit. xxiii. 3, 4.) every seventh day, as well as other solemnities to be observed by the Jews, which did not require attendance at Jerusalem.—Priestley remarks, that provision

for public instruction was not made in the Jewish synagogues, that is, there were no persons who studied and prepared themselves for it; so that the consent of the ruler of the synagogue being only necessary thereto, the services of pious or learned strangers, who might be present, would be gladly received. *As his custom was*, however, refers rather to his regular attendance, than to his officiating; and so, Wakefield and Campbell connect it.

17. *Had opened the book*: "That is, unrolled; all books, in ancient times, being written on very flexible materials, (as skins, linen or cotton cloth, the reed papyrus, &c.) and rolled round a stick; if they were very long, round *two*, from the two extremities. The reader unrolled the book to the place which he wanted, and rolled it up again, when used; and hence the name *a volume*, or thing rolled up. So Isa. xxxiv. 4." Jahn.
18. *The spirit of the Lord*: "i. e. a divine commission." Wakefield.
19. *The acceptable year of the Lord*: "This refers to the year of Jubilee (Levit. xxv. 9, 10.), which year, from the remission of debts, the restoring of lands, and freedom to the Hebrew bondsmen, was styled by Josephus, liberty. The Jews themselves thought this a type of the redemption by the Messiah." Whitby; and so, Lightfoot and Grotius.
22. *And all bare him witness*: C. V. or, *gave their testimony of admiration to those gracious words, &c.*: Wakefield's Tr. *Extolled him; but being astonished, &c. said*: Campbell's Tr.
29. *Unto the brow of the hill*: Nazareth, according to Maundrell and Pococke, is situated in a kind of round, concave valley, on the top of a high hill.
32. *At his doctrine*: C. V. *At his manner of teaching*: Campbell's Tr. See Note on Mark i. 22.
41. *To speak; for they knew*: Bp. Pearce would render this,—*to say that they knew*, i. e. that he was the Christ.

CHAP. V.

1. *By the lake of Genesareth*: "This is what is called, in the other Evs., the sea of Galilee or of Tiberias; (Comp. Mark i. 16; John vi. 1.); and it was in the towns and villages on the borders of this lake, that Jesus chiefly exercised his ministry." Kenrick.
2. *Standing by the lake*: C. V. Campbell renders,—*He saw two barks aground*: adding, "that what is rendered in the C. V. *ships*, were, from the accounts given of them by Josephus, but a sort of large fishing boats. They were numerous on the lake, having about four or five men to each. What is said, ver. 7., confirms this idea as to their size. Beausobre, Le Clerc, and other critics use the same term. The largest of such vessels might easily be run aground or set afloat, as occasion required."
8. *Depart from me*: "Peter's idea of the danger of being so near a prophet of the Lord, seems to have been the same with that of the widow of Zarephath, with whom Elijah resided, (See 1 Kings xvii. 18., also, Judg. vi. 22, xiii. 22.)" Kenrick and Priestley.
9. *He was astonished*: C. V. Campbell remarks that this term is far too weak for expressing the effect produced upon Peter by this miracle, which had in it much more of *terror*, than *astonishment*.
10. *Thou shalt catch men*: C. V. or, *shalt catch men alive*, i. e., who are to be preserved, not destroyed, like these fishes. The original is rendered by the Greek translators, Josh. ii. 13,—to save alive. Thus, Wakefield, Bp. Pearce, and Kenrick.
17. *The power of the Lord*: "i. e. of Jehovah." Kuinoel. Wakefield would render it, according to a very familiar Jewish idiom, or mode of speech,—*a divine or extraordinary power*. By *them* is to be understood, doubtless, the diseased or sick; as Campbell and Imp. Vers. Kuinoel mentions some, who, thinking it must needs be confined to the nearest antecedent, suppose, fancifully enough, the Pharisees, &c. to be meant, the sense being figurative, i. e. that he brought them to a sounder mind, by his doctrine.

19. *They went upon the house top* : See Note on Mark ii. 4.
- 23, 34. *Whether is easier, to say* : See Note on Matt. ix. 5.
26. *Have seen strange things* : C. V. or, *incredible* : as Campbell, Castalio, and Erasmus. Beza and Wakefield render,—*unexpected*. This, says Campbell, is the weakest of all.
33. *Why do the disciples of John, &c.* See Notes on Matt. ix. 15, xi. 25.
34. *Can ye make, &c.* : C. V. or, *Would ye have* : as Campbell. Wakefield is similar.
39. *For he saith, the old is better* : “That is, too sudden a transition from one practice to another is not pleasant; and men cling to their old habits and opinions long, as the best.” Bp. Pearce and Priestley.

CHAP. VI.

1. *The second sabbath after the first* : C. V. *The sabbath, called second-prime* : Campbell's Tr. *The first sabbath of the second month* : Wakefield's Tr. What is denoted by the original word, is a subject of varying conjecture; but the prevalent explanation is, that it was the sabbath which next succeeded the second day of the Passover. This, as being the day when *the first fruits* of the harvest were offered (Levit. xxiii. 10–15.), was the great day of that festival (otherwise called, *the feast of unleavened bread*), which continued for seven days, (See Exod. xii. 1–18.); and since the Jews numbered their days (Deut. xvi. 8, 9.) from the Passover to the Pentecost, this sabbath seems to have been, properly enough, called *the second-first*. This is the solution of Scaliger; and is embraced also by Jahn, Schleusner, Le Clerc, Lamy, and Imp. Vers.
12. *Continued all night in prayer to God* : C. V. rather, *in an oratory* : as Campbell. So, Bp. Pearce and Hammond. The latter observes, “that the *prosecuhæ* or *oratories* were places of private devotion, built without the walls of cities, usually on the banks of rivers, and had no covering but the shade of trees. The synagogues, which some have confounded with these last, were in

the cities, and designed for the public assembly. See Note on Acts xvi. 13."

15. *Simon, called Zelotes*: Campbell, with some other critics, supposes that by this term, Luke meant to describe the Apostle as one of the sect commonly called the *Zealots*; who, though prompted perhaps, in the outset, by pious designs, carried their fanaticism in the end, to such a pitch, according to Josephus, as made them the greatest scourges of their country, and by their atrocities, the immediate causes of its ruin. See Note on Mark xii. 14.
- 24, 25, 26. *Woe unto you*: "These expressions are not to be taken as passionate imprecations, or as denunciations of judgments. For our Lord was not acting here at all in the character of a judge. But he speaks, as I conceive, purely in the character of a prophet, divinely enlightened as to the consequences of men's actions, and whose zeal for their good obliged him to give them warning. It is then an interjection, not of wrath, but of the deepest concern. Comp., in proof of this, Matt. xxiv. 19." Campbell; and so also, Grotius. See Note on Matt. xxiii. 13-16.
35. *Hoping for nothing again*: C. V. *Giving up nothing for lost*: Wakefield's Tr. *Nowise despairing*: Campbell's Tr. Hammond, Priestley, and Wetstein coincide with the above sense. Bp. Pearce, by a slight change in the original, would read—*Making nobody despair, or, refusing nobody*.
38. *Shall men give into your bosom*: C. V. *or, lap*: so, Wakefield, McKnight, and Priestley. The long, eastern garments, as Shaw describes, were about six yards long, and five or six feet broad, a corner of which is thrown over one shoulder, and the rest folded about the body, and girded with a girdle. Within the compass of these, as in our modern aprons, might be carried much corn or fruits of any kind.
40. *But every one that is perfect, &c.*: C. V. *But every finished disciple shall be, &c.*: Campbell's Tr. *But let every disciple be duly prepared, as, &c.*: Wakefield's Tr.
42. *Let me pull out the mote*: See Note on Matt. vii. 3.

CHAP. VII.

5. *Hath built us a synagogue* : " It is not strange to see a Roman centurion, promoting the erection of a synagogue, as Augustus published a decree in favor of them, with high praise of their being schools of wisdom and virtue." Grotius.
20. *Art thou he ?* C. V. *Thou art he, that is to come : can we look for any other ?* Wakefield's Tr.
21. *And in that same hour* : The close connexion and vivacity of the narrative here, is faintly seen in the C. V. Campbell renders,—*At that very time Jesus was delivering, &c.* Wakefield gives it,—*Now immediately Jesus cured, &c. and then gave to the disciples of John, this answer, &c.*
- 24–26. *What went ye out for to see ?* See Notes on Matt. xi. 7, 8.
28. *Least in the kingdom of heaven, is greater* : i. e. the humblest evangelical prophet (See Notes on Matt. x. 7, xi. 11.), as being admitted into fuller illumination as to christian truth, from possessing more eminent spiritual gifts, and also, which John had not, (John x. 41.) the power of working miracles. Thus also, Matt. xi. 11. Thus Grotius, Whitby, and McKnight. Bp. Pearce seems to think, however, that John had no higher idea of Jesus than as a temporal Messiah, and that the superiority of christian believers or teachers, was in their juster notions.
- 29, 30. *And all the people, &c.* : These two vvs. have the appearance in the C. V. of being spoken in the Ev's. own person ; whereas, they are evidently a continuation of the discourse of our Lord. This is the judgment of Grotius, Doddridge, Wakefield, Ros. &c.
- Justified God* : C. V. *Thankfully received the kindness of God* : Imp. Vers. Grotius, Wakefield, and Beza give a like sense. Other critics render it,—*glorified* : as Schleusner.
- 32–35. *They are like unto children* : See Notes on Matt. xi. 17–19.

37. *A woman—who was a sinner*: This relation of Luke has by some been confounded with that, mentioned by Matt. (xxvi. 7.), by Mark (xiv. 3.), and by John (xii. 3); but as Hammond, Bp. Pearce, and others urge, with little reason; this happening at Capernaum, and that, in Bethany; as well as being unlike in other particulars.—“But more generally still,” says Kenrick, “had this woman been thought to be Mary Magdalene; for no cause that I can find, other than that the woman is said to have been a great sinner, and Mary, to have had seven dæmons cast out of her; as if a case of such supposed possession argued immoral character, instead of a dreadful malady, affecting the mind. To what vices this woman had been addicted, does not appear, but critics generally suppose her to have been a harlot.” The above notion of Mary Magdalene is now regarded by Priestley, Cappe, Lardner, and the best modern interpreters, as a most unjust stigma on her character.
39. *If he were a prophet, would have known*: “This man had probably in mind, the instances of prophets in the O. T., knowing what happened at a distance, particularly in the history of Elisha (See 2 Kings v. 1–25, vi. 8–12.)” Kenrick. Priestley adds further, “that Jesus had already given abundant proofs of his being a prophet, with which, his submitting to receive these customary civilities was not incompatible; even allowing him to have known well the past history of the woman, which it is by no means essential to his prophetic character that he should.”
45. *Thou gavest me no kiss*: To kiss the hand, was a general token of respect in the East, and was, between equals, always returned. To wash the feet also, was, as well as anointing the head, one of the first civilities paid to a guest. It was necessary, as the ancients only wore sandals, and, at table, laid their feet upon the couch. It was the custom also in Greece. Thus, Hammond and Priestley.
47. *Her sins, which are many*: C. V. *Because she had many sins to be forgiven, she loved much, &c.*: Wakefield’s Tr.

CHAP. VIII.

2. *Mary, called Magdalene* : "This female is thought commonly to have led a dissolute life, before she came to the knowledge of our Saviour ; which produced a remarkable penitence and change. Thus historians, painters, and founders of female penitentiaries have represented her as being : but neither from this, nor any other passage in the N. T., can such a supposition be drawn. As well might Joanna and Susanna (ver. 3.) come in for a share of the reproach ; for they seem likewise to have been relieved by Jesus from nameless infirmities, and these, derived from the same source as in the case of Mary Magdalene." Bp. Pearce. See Note on Ch. vii. 37.
10. *To know the mysteries, &c.* : See Note on Matt. xiii. 11.
15. *Bring forth fruit with patience* : C. V. or rather, *per severe in bringing forth fruit* : Campbell ; and so, Wakefield, Imp. Vers., and Bp. Pearce.
- 27-36. *There met him—a certain man, which had devils, &c.* See Notes on Matt. viii. 29, 32.
- 29-31. *To go out into the deep* :—What the original word here denotes, is not fully agreed. Campbell and Imp. Vers. render,—*into the abyss*. Wakefield has it,—*the bottomless pit* ; which accords perhaps with Schleusner, Ros. &c. who explain it, of Tartarus. See Rev. xx. 3. 2 Pet. ii. 4.
- "We may hence conclude, that according to the popular belief of the Jews, all these dæmons were to be sent in due time, to some place of punishment under the earth or under the sea, until which they were to range at large.—For reasons, of which we may not be competent judges, our Lord thought proper to transfer the madness from these men to the swine ; perhaps, to punish them for keeping those animals, which the law of Moses did not allow them to eat, and which, a law of Hyrcanus had forbidden them to keep." Priestley.
46. *I perceive that virtue is gone out of me* : C. V. *For I perceived power going out from me* : Wakefield's Tr. or, *that my power was just now exerted* : Campbell's Tr.

55. *Her spirit came again* : C. V. or, *her breath* : as the Imp. Vers., Wakefield, and Schleusner. On this phrase, however, Grotius and some others argue for the separate subsistence of the soul. Such reasoning, it is not easy to enter into, or understand.

CHAP. IX.

4. *And thence depart* : C. V. Wakefield, following in this place some of the early versions, adopts a slight difference in the original text, and renders,—*and leave it not*. Campbell has it,—*until ye leave the place*.
25. *If he gain the whole world, and lose himself* : See Note on Matt. xvi. 26.
27. *Until they see the kingdom of God* : C. V. or, *the reign of God* : Campbell's Tr. "Meaning, the establishment of Christianity in the earth, and all that period, during which Christ should, in a visible manner, govern his church." Schleusner. So, Mark ix. 1 ; 1 Cor. xv. 24 ; Rev. xi. 15. See Note on Matt. x. 7.
31. *And spake of his decease* : C. V. literally, of *his departure* : as Campbell. He believes our Lord's death to have been indeed the subject of discourse ; yet the original word, does not imply so much, and some critics have, in consequence, even put a different meaning on the words.
32. *Were heavy with sleep ; and when, &c.* C. V. *Were oppressed with sleep ; but waking in the mean time, &c.* : Wakefield's Tr.—"Probably their senses were overpowered with a kind of *stupor*, resembling sleep, but which yet did not disable them from giving attention to what passed before them. Dr. Benson would accordingly translate the passage,—*Peter, &c. were heavy with sleep ; yet, continuing awake, &c.* Of this heaviness, Matt. and Mark say nothing." Priestley.
50. *He that is not against us, is for us* : "That is, if it be a just maxim that he who does not oppose another, is a friend to his cause, much more reason have we to regard in this light, one, who tends to spread the fame of my name, by using it in this way. This proverb is the re-

verse of that, uttered on another occasion, (Matt. xii. 30). But it is to be noticed, that they are proverbial sayings, and may, in different circumstances, both be just. Comp. Prov. xxvi. 4, 5., where the maxim given is immediately reversed. Kenrick. See Note on Mark ix. 40.

51. *Should be received up*: C. V. By many, this is supposed, as in our C. V., to refer to our Saviour's ascension into heaven; but the original verb has a latitude, which by no means requires its being thus restricted; and Campbell, Kenrick, and Bp. Pearce render it, rather,—the time of his *withdrawal* or *removal*, i. e. to Jerusalem; the work of his ministry being ended, which he had mainly passed in Galilee.

53. *Because his face was—to Jerusalem*: “They refused him a passage through their country, only, as he went on a religious account, thereby giving a preference to the Jerusalem temple. The Samaritans seem to have felt less unkindly towards the Jews, than did the Jews towards them; judging from the Samaritan woman at the well, and the parable (next Chapter.)” Grotius.

54. *Even as Elias did*: See 2 Kings i. 10.

61. *Bid them farewell, which are at home*: Doddridge and Wakefield take this rather to mean,—*to settle my affairs at home*, i. e. to dispose of his property, &c. Kuinoel renders it,—*to give his last commands*.

62. *Having put his hand to the plough*: “With the Greeks; a usual adage for undertaking any work.” Grotius; and so, Whitby. That is, no one, whose attention is thus distracted between different objects, is fit to be a fellow-worker with me in extending this religion, which calls for entire devotion thereto, from my attendants. See Note on ver. 27.

CHAP. X.

1. *Other seventy also* : " Luke is said, by a tradition handed down from Origen and Epiphanius, to have been one of the number." Whitby. The Jewish Sanhedrim consisted of the same number, or, as Josephus states, six from each tribe. The same historian, says Grotius, speaks of the translators of the Septuagint version (B. xii.) as being six from each tribe; yet in the same passage, names them as only seventy persons; which probably, in both cases, was a round manner of speaking.— " The number of these assistants has reference to that of the Jewish elders, whom Moses chose, by divine direction, to relieve him in the management of the affairs of the Jewish people (Numb. xi. 16.) *Other* denotes the twelve apostles previously sent out, and not any former company of seventy, as the awkward rendering of the C. V. would seem to imply." Kenrick.
4. *And salute no man by the way* : Thus, 2 Kings iv. 29. " Eastern salutations, we are told, are long and ceremonious, being accompanied with many inquiries and compliments." Kenrick; and also Grotius.
7. *Go not from house to house* : " That is, as it would imply discontent with the entertainment provided for you, and evince too much regard for what was of inferior moment." Kenrick. " This would be too much after the manner of mountebanks and mendicants, which is a reproach to any one, and especially those who are invested with so honorable an office." Ros.
12. *In that day for Sodom* : " i. e. the day of judgment, (as ver. 14,) meaning, the destruction of the Jewish state. So also, Matt. x. 15," Bp. Pearce. See Wakefield's Note on Matt. x. 15.
18. *Satan, as lightning* : C. V. *I was beholding* (i. e. during your mission) *Satan fall, like lightning from heaven* : Wakefield's Tr. He adds, the comparison of the swiftness of Satan's fall to the rapidity of lightning is wholly disguised in the C. V. Bp. Pearce, Priestley, Kenrick, and Campbell follow this change, in the position

of the words ; a like instance of which, see Ch. iii. 22. and Note thereon.—“The term *Satan* is applied by Jesus to an allegorical personage, the supposed cause of all evil, natural and moral, and who, before his coming, had reigned in the world without control. But both the wickedness and the misery ascribed to him, were now to be checked ; and the accounts given by the seventy, of the successful exertion of their miraculous powers, confirmed his faith in this result. Observe, that in the language of S. S., to be *exalted to heaven*, implies high pre-eminence and privileges (see ver. 15) ; and to lose these, is correspondent degradation.” Kenrick.

20. *Your names are written in heaven* : That is, not giving, hereby, an assurance to all these seventy, of final acceptance ; but alluding to the custom of enrolling the names of those, who claimed the rights of citizens, in a civil community : so, these disciples were placed in a state of peculiar privileges and means, which, without great folly and guilt, they could not forfeit. Thus Kenrick, Grotius, and Whitby.—“To be written in the earth or dust (Jer. xvii. 13.), implies, to perish ; and thus, to be written in the book of the living, the converse.” Grotius.

22. *All things are delivered—and no man knoweth, &c.* : “All things, that respect the kingdom of righteousness, now erected by God, in the world, are committed to me : no one knoweth the design and extent of this revelation, but my Father and myself, and that knowledge of God, which it embraces, can only be imparted by me.” Imp. Vers. ; and so, Priestley.

25. *And tempted him* : C. V. or, *tried* : as Campbell, Kenrick, and Wakefield. *To tempt*, has in our C. V. a uniformly bad sense, but which the story does not here require. The teacher of the law, as well as other Pharisees, believing the doctrine of a resurrection, from tradition, seeks to know, with very honest motives perhaps, whether the course of life prescribed by the new religion, were different from that enjoined by the law of Moses. Thus, Kenrick.

30. *A man—from Jerusalem to Jericho* : C. V. or, *A man of Jerusalem* : as Campbell, Wakefield, Pearce, &c. i. e.

a Jew, as the story requires, and which the C. V. does not necessarily imply.—Jericho was a city of consequence in the time of Christ; having a palace in which Herod ended his days, and a hippodrome in which the Jewish nobility were to have been slain, when he expired. The road thither from Jerusalem was much frequented, being the high road over the Jordan to Perea. This intercourse had regard not only to traffick, but to the business of the temple; there being, as the Rabbins extravagantly state, some thousands of priests in the place, who fulfilled their monthly courses in companies of five hundred each, at Jerusalem. The mention here made therefore of the priest and the Levite, is very natural and in place.” Grotius! Priestley adds, “that the scene of the parable is, with great propriety, laid on this road, which was mountainous and very convenient for robbers. One particular pass, says Shaw, is still called *the bloody route*, derived probably from the murder of passengers.”

34. *Brought him to an inn*: “If this were an eastern khane or caravansary, it afforded only shelter and lodging. The Samaritan, from his own stores, supplied on the road the wounded man; and that to carry provisions thus, was the constant eastern practice, appears, Judg. xix. 19; Matt. xv. 32.” Doddridge and McKnight.

35. *He took out two pence*: “i. e. two Roman denarii, equal to about sixteen pence; as much as a traveller might have to spare, and which would go much further in that country and at that period, than in our ours.” Priestley and Pearce. Gilpin adds, “As far, as three or four shillings, with us, which is equal to the value of two days’ labor. See Matt. xx. 9.”

42. *But one thing is needful*: C. V. “i. e. one dish only, for my refreshment.” Kenrick, Wakefield, and Pearce. Some copies of the original read—*there is need only of few, or even of one*; which gives a manifest advantage to this sense of the passage; which is followed by the Coptic and Æthiopic versions. There are some critics, as Paulus and Wetstein, who take these words in a two-fold sense; i. e. said primarily, of the entertainment,

and thence, by a figure, transferred to the doctrine : Jesus, who was wont, from obvious circumstances and present scenes, to illustrate his teaching, with his reproof of the idle complaint of Martha ; covertly blends the praise of frugality. As there is no need of delicacies and dainties, one dish will suffice ; and Mary, who well understands this, hath chosen *the better part*, (i. e. the best portion of the fare,) by her diligent attendance upon my instructions.

CHAP. XI.

5. *Shall go—at midnight* : “ This time is mentioned, as being the most unreasonable and inconvenient, to come seeking a favor from another.” Kenrick and Kuinoel. Harmer, remarks, however, “ that eastern journies are often performed, especially by the caravans, in the night, on account of the extreme heat ; and that the arrival of a friend at such a time is very probable.”
7. *Are with me in bed* : C. V. or, *I and my children are in bed* : Campbell and Wakefield’s Trs. So, Bp. Pearce. Chardin represents it as usual in the East, in lower life, for a family to sleep within the same apartment, but in separate beds, or mattresses, however, which each laid on the ground.
12. *Will he offer him a scorpion ?* Bochart, the naturalist, affirms “ the body of a scorpion to be very like an egg, especially if the scorpion be of the white kind, which is the first species, as described by Ælian, Avicenna, and others. Nor are they dissimilar in size, if it be true, as asserted by the monks in Messuam, that there are large scorpions about Jerusalem, and throughout Syria.” This shows, observes Gilpin, the resemblance between the thing asked and the thing given.
17. *Every kingdom divided against itself, &c.* : C. V. *By intestine broils, any kingdom may be desolated ; one family falling after another* : Campbell’s Tr.
20. *By the finger of God* : Comp. Matt. xii. 28, where it is, *by the Spirit of God*. These therefore are equivalent terms, simply expressing, a divine energy.—See on this passage, Notes on Matt. xii. 27, 29.

24. *When the unclean spirit, &c.*: See Notes on Matt. xii. 43, 45.
26. *And the last state, &c.* "That is, a relapse into vice, like a relapse into insanity, renders the case more hopeless than before." Imp. Vers.
33. *In a secret place*: C. V. or rather, *into a hole or cell*: So Wakefield.
37. *To dine with him*: "The original word signifies, the first eating in the day. The Jews made but two meals in the course of it. This might be called their breakfast or their dinner, since it was both; and it was but a slight meal. The principal meal was their supper, after the heat of the day was over; and the same was true in respect to the Greeks and Romans." Pearce.
40. *Did not he that made, &c.* C. V. *Doth not he who cleaneth the outside, usually clean the inside also?* Wakefield's Tr., i. e. literally, *Doth not he, who doeth the outside matter, do, &c.* He adds, "As in common life, it would be deemed foolish and absurd to clean the first, and neglect the last, so is it strange that you should acquiesce in moral impurities, under the cover of a specious outside demeanor before the world."
44. *As graves which appear not*: See Note on Matt. xxiii. 27.
45. *One of the lawyers*: Lightfoot does not feel certain, whether there be any difference between the persons spoken of in the text, and the *doctors of the law*, such as Gamaliel. He draws a distinction between them and the Scribes, making the latter to be the expounders of the law of Moses, as contained in the S. S.; and the former, of the oral law, or the traditions. This, he imagines to be confirmed by what is said of them (ver. 46.) Pearce, with better reason, however, concludes them to be the same, from comparing that verse with Matt. xxiii. 2, 4.
47. *Ye build the sepulchres*: See Note on Matt. xxiii. 29.
51. *From the blood of Abel, &c.*: See Note on Matt. xxiii. 35.
52. *Have taken away the key of knowledge*: "A sort of academical degree was conferred on the pupils in the

Jewish seminaries, which after the destruction of Jerusalem, were established at Babylon and Tiberias ; among the ceremonies of which as described by Maimonides, one was, presenting a key, to signify that they might now open to others, the treasures of knowledge." Jahn.

53. *To speak of many things : C. V. Began vehemently to press him with questions on many points : Campbell's Tr.*

CHAP. XII.

6. *Sold for two farthings :* "i. e. a tenth part of the Roman denarius or penny ; equal to about three half-pence of our money." Doddridge, Campbell, and Pearce.

10. *That blasphemeth against the holy ghost :* See Note on Matt. xii. 32.

14. *A judge, or a divider over you :* Le Clerc thinks that our Saviour had been called upon to decide this point by virtue of his prophetic authority ; though, in the view of Hammond, Whitby, and Grotius, it was a matter of reference or arbitration. The latter adds, "that in accordance, not with the example of Christ, yet with the advice of Paul (1 Cor. vi. 1-8), the christian bishops usually composed and settled controversies in this manner. Augustin complains of it as a heavy burthen. - The Jews had a council of three judges for the same purpose. With them, it arose from their extreme aversion to bring their differences before a heathen tribunal ; which during the captivity, and afterwards in the provinces, at least, would otherwise have been necessary." Kenrick observes, that the words here used are the same as those of the Greek (Septuagint) version of Exod. ii. 14 ; which Jesus might have had in mind.

15. *A man's life consisteth not, &c. : C. V. For in whatever affluence a man be, his life dependeth not on his possessions :* Campbell's Tr.

22. *Take no thought for your life ;* See Note on Matt. vi. 25.

23. *Life is more than meat : C. V. or, is a greater gift than food :* Campbell's Tr. So Matt. vi. 25.

25. *With taking thought, can add, &c. : Which of you with*

- all his anxiety, can add a single cubit to his life*: Wakefield's Tr. or *prolong it one hour*: as Campbell. Hammond also, in this sense. "The *cubit* extended from the elbow to the wrist, that is, about four palms; the Jews, like most nations, taking their measures of length from the parts of the human body." Jahn.
28. *To-morrow, is cast into the oven*: See Note on Matt. vi. 30.
29. *Neither be ye of doubtful mind*: This clause Campbell renders,—*live not in anxious suspense*; and in a similar way, Wakefield and Pearce. The Imp. Vers. has it,—*Nor be ye tossed about in mind*. The primary meaning of the original verb, which occurs only here in the N. T., is 'to be carried up high in the air,' as the clouds or birds which are driven uncertainly by the winds; and hence comes, figuratively to signify, 'to have no fixedness of mind.' Thus, Schleusner.
33. *Provide yourselves bags*: C. V. or, *purses*: as Campbell and Wakefield's Trs. Thus, in the C. V., Ch. x. 4.
35. *Let your loins be girded about*: See Note on Ch. vi. 38.
46. *Will cut him asunder*: C. V. *Having discarded him*: Campbell and Imp. Vers. "*Will cut him off* (as in the margin of the C. V.), i. e. will separate him from his fellow-servants, by sending him to a house of correction or the mines." Bp. Pearce. The practice of *dichotomy* or *cutting asunder*, as a mode of capital punishment, prevailed, say Jahn and Schleusner, among the Chaldeans and Persians, and when this punishment was inflicted, the left hand and the right foot, or the converse, or both feet and hands, were cut off at the joints. Of this previous mutilation, see an example, 2 Sam. iv. 12.; and also, of the entire dissevering, 1 Kings iii. 25; Judg. xix. 29.—Shaw, however, mentions the punishment of *sawing between two boards*, which is used in Barbary, and to this he supposes the allusion here to be made.
- With the unbelievers*: C. V. or, *the unfaithful*: Imp. Vers.; and so Campbell and Pearce. That is, such servants as are unworthy of trust.
49. *What will I, if it be already kindled*: C. V. Rather,

says Pearce,—*What do I wish? Oh that it were already kindled*: which the Imp. Vers., Doddridge, and Grotius follow. That is, it is my desire that my doctrine had already taken place, though attended with such disagreeable consequences. The Vulgate renders,—*What do I wish, except that it were, &c.*; and so, Campbell, who deems the above derogatory, as expressive of impatience. Wakefield, thus—*what wish I more, since it is, &c.*

50. *A baptism to be baptized with*: See Note on Matt. xx. 22.

51–53. *That I am come to give peace, &c.*: See Note on Matt. x. 34.

54. *When ye see a cloud arise*: See 1 Kings xviii. 44.

58. *With thine adversary*: C. V. or, *creditor*: Campbell's Tr.

Give diligence, that thou mayest, &c.: C. V. *Endeavour on the road to satisfy him*: Campbell's Tr. *Do all thou canst, on the way, to free thyself from him*: Wakefield's Tr., and Wetstein. This last probably means to include liberation in any way; by artifice, force, or succour; as well as by satisfying the demand. Such a sense, however, does not seem to be favored by critics.

CHAP. XIII.

1. *The Galilæans, whose blood Pilate had mingled, &c.*: Who these Galilæans were, and what was their offence, is left in uncertainty, Josephus making no mention of this event. But they are supposed to be the followers of Judas of Galilee (see Note on Mark xii. 14), who came up to Jerusalem to offer sacrifice at the Passover, and were, in this situation, assaulted by Pilate, and slain. Thus, Kenrick, Priestley, Whitby, &c.
4. *The tower on Siloam fell*: "This tower was built near a pool of the same name in Jerusalem, which the inhabitants used as a bath." Kenrick.
11. *Which had a spirit of infirmity*: Comp. ver. 16,—*whom Satan hath bound*. This shows, therefore, that Satan is but another name for describing *bodily evils or maladies*; as in other places it answers to *moral quali-*

ties. See Mark viii. 33 ; Luke xxii. 3 ; Acts v. 3 ; 1 Cor. v. 5 ; 2 Cor. xii. 7 ; 1 Tim. i. 20.

19. *Like a grain of mustard seed*: See Note on Matt. xiii. 32.

23. *Are there few that be saved?* Hammond observes, that the original word is not always to be understood of eternal salvation, but is often used in various parts of the N. T. of other escapes and deliverances ; that is, from disease and danger, as 1 Pet. iii. 20 ; 1 Cor. iii. 15 ; Jude, ver. 23. Agreeably to which usage, he conceives the question here, to relate to the destruction impending over Jerusalem for its unbelief, from which the believing Jews might preserve themselves ; having received from Jesus due warning of the signs which would describe its approach (Matt. Ch. xxiv). "The question, I am persuaded, was asked by one, who thought only of a temporal kingdom. But the fact was, that few of the Jews were saved, i. e. embraced the gospel." Priestley.

29, 30. *From the east and from the west, &c.* : i. e. great numbers from among the Gentiles, in all quarters of the world, would acknowledge his divine mission ; and though last in coming to the knowledge of the gospel, these will be the first to embrace it. So Kenrick, Priestley, Bp. Pearce, &c.

32. *Go—tell that fox, &c.* : The comparison of the moral qualities of men to animals, of whom these traits were characteristic, is common, as Doddridge remarks, in the O. T. See Zeph. iii. 3 ; Ezek. xxii. 27.—Wetstein, briefly and justly, represents the character of Herod, "as one, who like most of the princes and magistrates of his time, formed themselves in resemblance of Tiberius, who valued no trait of his own mind more than his dissimulation. He was now an experienced fox, having held his government for thirty years, and sustaining the most opposite and various relations ; of a vassal to Tiberius, a master over the Galilæans, an ally to Sejanus, to his brothers, Philip and Archelaus, and to the other Herod, whose tempers were very unlike among themselves, and very wide from his own."—Bp. Pearce, how-

ever, supposes that Jesus, in this epithet, did not necessarily mean Herod : it might have been applied to him, who gave the advice ; as it was prompted doubtless by a crafty motive, that of frightening him and inducing him to quit that region.

I shall be perfected : C. V. *Must I die* : Wakefield's Tr. *My course will be completed* : Campbell's Tr.

33. *For it cannot be* : Lightfoot understands this of the Jewish Sanhedrim, as having the sole right of judging and determining on false prophets ; and if adjudged to death, they were reserved for execution to one of the great feasts that all Israel might see and hear. Ros. however, varies a little from this, interpreting it not in regard to the prerogative, but the character of that body. " Nothing more severe than this could be said of the Jerusalem Sanhedrim. That sacred assembly was the throne of all injustice ; where the innocent were condemned, &c."

CHAP. XIV.

1. *On the sabbath day* : Lightfoot affirms, that it was the custom of the Jews to have their tables better spread on the sabbath, from a religious motive ; and mentions a Rabbi, who, on being well entertained upon that day, and asking, How did ye know of my coming ? was answered, Is there any thing more valuable to us than the sabbath ? i. e. the day induced us to make good cheer, though we knew not of your coming.
3. *And Jesus answering* : Here, as in many other places, it will be observed, that the word *answering* is used by our Lord, when neither a question is asked, nor anything said prior to it. Whitby thinks it, in such cases, to be an answer to some inward conception or reasoning discerned by him, or to some outward action expressive of their sentiments. But other critics, as Campbell, Wakefield, Schleusner, and the Imp. Vers. consider it as an idiom of the Greek language, having in such instances the force of, *to continue* or *to resume* a discourse,

or simply, *to speak, &c.* Thus, Campbell renders in ver. 5—*Then resuming his discourse, &c.*

8. *Set not down in the highest room:* The original word expresses 'the highest place' at table; and when the C. V. was made, *room and place* were synonymous terms. The Geneva Bible has it here,—*Set not thyself down in the chiefest place.* So also ver. 7.—The Rabbis and Pharisees, as Lightfoot relates, were ambitious of this distinction in honor of their wisdom; and they mention a story of one of their own number (Rabbi Simeon), who was invited by King Janneus, with some nobles of Persia, to a banquet. He here placed himself between the king and queen; and being asked the reason, replied,—'that in the book of Ben Sirach, it is written, Exalt wisdom and she shall exalt thee, and make thee to sit among princes.'
14. *And thou shalt be blessed, for they, &c.:* Wakefield conceives these two clauses to be transposed by mistake and would render from ver. 13,—*because they cannot recompense thee; and happy, &c.* Campbell, retaining the old order of words, gives a similar sense,—*for since they cannot, &c. thou shalt, &c.* The Imp. Vers. includes the second clause in a parenthesis.
15. *Blessed,—that shall eat bread, &c.* That is, who shall live in the times of the Messiah, and enjoy the felicities of his reign." Priestley. See Notes on Matt. x. 7.
18. *With one consent:* C. V. *Without exception, made excuses:* Campbell's Tr. *To excuse themselves alike:* Wakefield's Tr. *From one cause, began, &c.:* Kenrick. Grotius interprets it, 'with one mind,' i. e. with a common disposition to reject the civility.—"The conduct of some of the principal persons among the Jews is here pourtrayed, who, upon slight pretences of a temporal nature, gave no attention to the invitation of Jesus to enter into his kingdom." Kenrick.
23. *Compel them to come in:* "That is, by arguments of persuasion, not of force. This, the nature of the parable plainly shows, it being a feast, to which they were invited. And so also, the use of the original word elsewhere. See Matt. xiv. 22; Mark vi. 45; Luke xxiv. 29;

Acts xvi. 15. With the classical writers of Rome, as Cicero and Horace, the same form of speech is common." Bp. Pearce. Thus, Kenrick, Ros., Campbell, &c.—Doddridge remarks that Augustin was induced by the obstinacy of the Donatists, in the latter part of his life, to favour the compulsion of heretics from this text; though he had strenuously asserted in his earlier writings, as all the ancient fathers had done before him, that violence ought not to be used to bring men to the true faith.

26. *And hate not his father and his mother* : To ascertain the true import of these words, Comp. the parallel passage, Matt. x. 37. See also Matt. vi. 24. Rom. ix. 13. Comp. Gen. xxix. 30, 31. The original word therefore has a very frequent use in the sense, merely of comparative preference, (as of Rachel to Leah, &c.) Thus, Grotius, Campbell, Bp. Pearce, Priestley, and other critics.

35. *Neither fit for the land, nor for the, &c.* : C. V. Wakefield renders,—*It is not fit, even to manure the land.* He observes, that in point of fact, the sense of the C. V. is not physiologically correct.—These last ten verses are meant to illustrate in various ways the truth, that it is necessary for him who would become a christian, in those times especially, to count the cost and hazard.

CHAP. XV.

3. *And he spake this parable unto them* : "It should seem, that Jesus, knowing the scorn of the Pharisees towards those then styled sinners, and foreseeing the same spirit in the strict observers of the law, to the Gentiles, when the gospel should be preached to them, gave these three parables to justify his and his apostles' conduct, in regard to both the different classes of persons to whom this name was applied. See Gal. ii. 15. Matt. xviii. 17." Grotius. Comp. also Note on Matt. ix. 10.—Priestley further remarks, that as we give most attention to what we are in most danger of losing ; so our Lord was justified in bestowing chiefly his time in the conversion of sinners. He applies the second parable, however

- (ver. 11.), in the more figurative sense of the word *sinner*, i. e. as describing the Gentiles.
4. *Doth he not leave the ninety and nine in the wilderness*: C. V. Comp. Matt. xviii. 12., and see Note thereon.
 7. *Which need no repentance*: Meaning hereby, the Scribes and Pharisees, whose lofty assumptions (see Ch. xvi. 15. xviii.) are tacitly conceded, as more strongly illustrating the parable. Thus, Bp. Pearce.
 8. *And sweep the house*: Beza says, "that the oldest copies of the Vulgate Tr. had, by a serious mistake in the change of a single letter, given it, *overturn the house*;—which gave occasion to much false reasoning from Pope Gregory and others, ignorant of the Greek language."
 15. *Sent him—to feed swine*: This prodigal is supposed to be a Jew (see Note on ver. 3.); and as the Jews were, by their law, forbidden to eat swine's flesh, the care of swine in that distant and heathen country, must have been an employment as odious as any to which he could be driven. This circumstance most forcibly evinced his pitiful condition.
 16. *With the husks*: By this word critics generally understand the fruit of the carob-tree, which is very common in the Levant, and in the southern parts of Europe, as Spain and Italy. This fruit still continues to be used for the same purpose, the feeding of swine. It is also called *St. John's bread*, from the opinion that upon this he lived in the wilderness. Thus Campbell, Ros., Hammond, &c. Doddridge, however, thinks the fruit of the carob-tree too poor a support, and supposes it may have been a kind of wild chesnut.
- No man gave unto him*: C. V. "That is, gave him food or victuals, on which account he was fain to eat the husks." McKnight. The Imp. Vers. and Wakefield supply—*food*. Campbell renders,—*for nobody gave him aught*. The C. V. tends to give a false impression.
22. *Put a ring on his hand*: This was an ornament worn by the wealthy and more honorable; as Gen. xli. 42; Jam. ii. 2. Grotius, Kuinoel, &c.
 23. *And bring hither the fatted calf*: Vegetables, especially lentils, which are greatly esteemed even to this

day, among the orientals, were the "principal food of that region; cakes also, mixed with honey, being frequently used (Ezek. xvi. 13). But flesh was not served up, except when a stranger was present, and on the occasion of a feast. See Gen. xviii. 7. Jahn.

24. *Was dead and is alive again* : i. e. figuratively understood of a dissolute life, and repentance from it. Thus, Kuinoel, Bp. Pearce, and others.

27. *Hath received him safe and sound* : C. V. or, *in good health* : Wakefield's Tr. ; and thus also, Campbell, Imp. Vers. &c.

29. *Neither transgressed—thy commandment* : Jesus represents the Jews in the parable, such as they ought to have been, and not as they were." Grotius. Kenrick however, observes that this may be regarded as a just picture of the actual, vain-glorious character of the Pharisees, and a large part of the nation.

CHAP. XVI.

6. *An hundred measures of oil* : C. V. or *baths* : Campbell's Tr. These vessels contained, as he mentions, about $7\frac{1}{2}$ English gallons ; but 10, according to Hammond.

7. *An hundred measures of wheat* : C. V. or, *homers* : as Campbell ; equal, according to him, to $75\frac{1}{2}$ gallons.

8. *Commended the unjust steward, because, &c.* : C. V. *Commended his steward for the prudence of this unrighteous dealing* : Wakefield's Tr. Campbell is similar. This also is the sense of Grotius, Beza, Newcome, Priestley, &c.

In their generation, wiser : C. V. *More prudent in conducting their affairs* : Campbell's Tr. Wakefield's is very similar ; and so, Grotius. Ros. observes that *their generation*, means doubtless, 'men of this age,' and would therefore have it,—*are more prudent among themselves*, i. e. one towards another. Beza takes this clause to have a comparative sense, like that Gen. vi. 9, (which see.) ; i. e. Noah was, compared with the men of that generation, a pious or perfect man.

The children of this world—the children of light :

"These terms do not describe the most depraved, on the one hand, or the most saintly men, on the other; but are used to point out two classes, whose judgment and pursuit of what is good and true, are most widely diverse." Ros.

9. *Of the mammon of unrighteousness*: C. V. *With the deceitful mammon, procure*: Campbell's Tr.,—that is, meaning, uncertain and fleeting; as also Doddridge, McKnight, Imp. Vers., &c. consider it to mean.

That, when ye fail: C. V. or, *die*: So, Kenrick, Wakefield and Pearce. Campbell gives it,—*who, after your discharge*. Grotius however, would understand it, 'when ye are forsaken or left destitute of these riches.'

12. *In that which is another man's*: i. e. the riches which pass from hand to hand. Kenrick; who understands *that which is your own*, (which follows) to mean, permanent wealth. "Those," says he, "who do not make a right use of what is so changeable as human riches, are not worthy to be trusted with the riches of heaven, which cannot be taken from them, and which is entirely at their own disposal." This is the sense of Bp. Pearce. Others, however, interpret both these, as said of temporal property; and the argument is, on this idea, sound and correct, though compared with the preceding verse, less plausible than the other.

16. *The law and the prophets were until John*: i. e. *prophe-ried* or *taught*, being understood. Comp. Matt. xi. 13. The ministry of John is to be considered as the point where the Jewish dispensation ended, and the christian began.

Every man presseth into it: C. V. *Every occupant entereth it by force*: Campbell's Tr. The number of christians, as he observes, is not the thing here spoken of, but the manner in which they become so. The success of the gospel was, on the contrary, until after our Saviour's ascension, small; and the import of the text, is that much self-denial was necessary in order to profess a religion so unpopular, and so repugnant to men's natural inclinations.

18. *Whosoever putteth away his wife*: "The Jewish doc-

tors allowed great license in this respect. R. Akiba said, that if any man saw a woman handsomer than his own wife, he might put her away, because it is said in the law, *If she find not favor in his eyes.*" Lightfoot. See also Note on Matt. xix. 3.

- 19-31. *There was a certain rich man* : "The ensuing parable relates to the same subject as the last, viz. the right use of wealth. It is formed upon the idea, that two men are removed at death to their place of final reward or punishment. This does not accord with the language of S. S. in other instances, which always speak of a retribution as only taking place after the resurrection. But it is allowable in a parable, where the speaker, not confining himself to strict matter of fact, gives such a picture of things as is best calculated to convey moral instruction. Thus, to represent the abodes of the righteous and wicked in a future life, as so near each other, as to be divided only by a great river, while the inhabitants on the opposite banks, see and converse with each other, may serve very well for the scenery of a parable, and be taken perhaps from the views of the Jews on this subject (see Note on ver. 26), but cannot be supposed an exact account of the heaven and hell of christians." Kenrick. Kuinoel illustrates by similar reasoning, the above opinion; observing "that the escort of angels, the colloquy, the supper, (implied in Lazarus resting on Abraham's bosom, (see Note on ver. 22.) do manifestly show this to be a parable." Traces of a similar parable are to be found, as Hammond and Le Clerc mention, in the Gemara of Babylon.

That a *real history* was here described, was however, long the opinion of the early Fathers; and particularly, defended by Tertullian.

19. *Clothed in purple and fine linen* : i. e. in fine linen, dyed of a purple colour, which was derived, says Jahn, from the blood of a certain shell-fish. The colour was highly esteemed, and was essentially the same with the celebrated Tyrian purple. This was peculiarly, the royal and imperial habit.
20. *A certain beggar, named Lazarus* : This name, says Whitby, was apposite enough, signifying,—*help in God*.

22. *Was carried by the angels* : “ In the language of S. S., the instrumentality, whatever it be, which God makes use of to execute his purposes, is described by the term, *angels*.” Kenrick. Thus, Ps. civ. 4.—*Who maketh the winds, his messengers* (or *angels*) : as it is now most generally rendered. See also Notes on Matt. iv. 11 ; 2 Cor. xii. 7.

Into Abraham's bosom : “ In this, an allusion is made to the custom at Jewish feasts of reclining on couches ; when the head of one rested on the bosom of a second, as is said of John in relation to Jesus. Ch. xiii. 25.” Bp. Pearce.

23. *And in hell* : C. V. *And in Hades* : Campbell's Tr. *In the grave* : Wakefield's Tr. *In the unseen state* : Imp. Vers. “ From this single passage, many have been led to think Hades to be the place of future suffering ; whereas it denoted, according to the Jewish belief, a place withdrawn from sight ; when speaking of the body, the sepulchre ; when of the soul, any region it inhabits in its separate state.” Grotius ; and thus also, Le Clerc, Wetstein, Pearce, &c.

26. *Between us 'and you, there is a great gulf* : “ The Greeks held, that Hades included the states of Elysium and Tartarus, with the river Cocytus or Acheron, between them. The Jews had a like apprehension of this matter. So say some of the Rabbins,—God hath set the one against the other, i. e. Paradise and Gehenna (which answered to the above.) How far are they distant ? A hand-breadth.” Lightfoot.

28. *I have five brethren ; that he may testify* : From this passage it has been well inferred, that those may yet be shut out from the happiness of heaven, in whom the natural affections are lively and vigorous ; being destitute of other and more peculiar traits of the christian character, as are those which do not coincide with, but go counter to nature.—This passage also justifies the following comments of Campbell. “ Some persons, desirous, one would think, to vindicate the character of the Judge from the charge of extreme severity in the condemnation of Dives, or not content with the simplicity

of the story, as given by the Evs., load this miserable man with every crime which can blacken human nature, and for which they have no authority from the words of inspiration. What is more, in so doing, they wholly pervert this most instructive lesson; which is to admonish us, that the subjects of future misery are not those only who have been here, monsters of wickedness; but that this will be the doom of the mere selfish worldling and sensualist; one, who, though not chargeable with doing much harm, does little or no good, &c."

Kuinoel observes on the above parable, "that by the rich man was not denoted, as some have thought, (McKnight) an individual Sadducee of dignity and rank, as Herod Antipas, Caiaphas, the high-priest, &c. who were all of this sect; but Christ gave herein a general picture, yet so vividly drawn, that any rich man might apply it, whose image it reflected."

This parable, also, has been applied to support the notion of the consciousness of the soul in a separate state; but with very little reason; and as it is also, as often used in relation to the subsequent, final state, in the way of practical impression particularly; it cannot, even if admissible on points of doctrine at all, be alleged in favor of both conditions of existence. Priestley well remarks, "that the parable is formed on the idea of the whole man being removed into the future state before the usual time. And that the description does not suit a state of separate spirits, is evident from the repeated mention (vvs. 23, 24) of bodily members and organs."

CHAP. XVII.

- 1, 2. *That offences will come:* C. V. or, *snare*s;—*that he should offend*, &c. C. V. or *ensnare*: See, for the sense of this obsolete word, Notes on Matt. xi. 6, xvii. 27, xviii. 6.
5. *Increase our faith:* C. V. Wakefield, who follows the C. V., would prefer, by the change of a letter in the original, to render,—*Propose to us faith*, i. e. give us

some rule or specimen of it, like that just before, of forgiveness.

6. *Unto the sycamine tree*: Grotius, Beza, and others consider this to be the mulberry-tree, supposing the tree mentioned, Luke xix. 4., to be a different kind, the Egyptian fig. Thus also, Coverdale, the Genevan English, and some other Trs. Schleusner, however, asserts the identity of the tree spoken of in these two places, "which is of an Egyptian genus, intermediate between the fig and the mulberry, similar to the first, as to its fruit, and to the last, in size, color, and leaves."—Shaw, the traveller, pronounces this to have been one of the common timber trees of the Holy Land, and from having a larger and more extensive root than most other trees, is alluded to as the most difficult to be pulled up.
7. *Will say unto him by and by, Go and set down*: C. V. *Will say to his ploughman or shepherd, at their return, &c., Come hither, and set down immediately*: Wakefield's Tr. This transposition of the adverb (*by and by* or *immediately*) is followed by the Vulgate, Campbell, Priestley, and Pearce. Thus it well contrasts with *afterwards* (ver. 8.); but, as it stands in the C. V., is no better than an expletive.
10. *Unprofitable servants*: C. V. or, *have conferred no favor*: Campbell's Tr.; and so, Wakefield.
11. *Through the midst of Samaria and Galilee*: C. V. rather, *through the confines*: as Campbell. So also, Priestley, and the Arabic and Syriac versions. Samaria lay between Judea and Galilee, and to pass through it on his course, was a matter of necessity, (see John iv. 4) unless he took a very circuitous route; but it was a dictate of prudence to go through the outskirts, rather than the centre of that province. As respects the order of Jesus' route, the names of the two countries are transposed.
12. *Lepers, which stood afar off*: i. e. as became their condition; being excluded by the Mosaic law from the walled cities, (see Levit. xiii. 45, 46); though allowed to come into the villages and consort with each other.

Priestley mentions it as worthy of remark, that these unhappy persons could associate together, though one of them was a Samaritan, and the rest, Jews; while the two communities, to which they belonged, cherished towards each other the most implacable hate.

18. *There are not—that returned*: C. V. *Have none returned glory to God, except this alien?* Campbell's Tr.
20. *Cometh not with observation*: "i. e. The kingdom of the Messiah or the establishment of my religion, is not attended with outward show and splendor, to attract notice, as your nation expects, &c." Schleusner. Thus also, Priestley and Pearce.
21. *Is within you*: C. V. Thus also, Campbell, Castalio, the Vulgate, and other translations. But many critics contend that, however true in fact, (*viz.* the spiritual nature of the religion of Christ) the original does not justify this rendering; but rather, *is in the midst of you*, i. e. it has already come. Thus, Wakefield; and also, Grotius, Beza, Beausobre, Le Clerc, Doddridge, Priestley, Pearce, and Whitby.
22. *One of the days of the Son of man*: Hammond applies this to the Pharisees, in the destruction of Jerusalem, as wishing for one of the opportunities of mercy they now rejected. Le Clerc, taking the phrase in this last sense, contrasts it however with the display of visible power and splendor, just alluded to; and in their anxiety to witness and enjoy which, they did not value the other.
- 26, 27. *As it was in the days of Noah*: See Notes on Matt. xxiv. 36, 38.
31. *Which shall be upon the house top*: See Notes on Matt. xxiv. 17, 18.
- 34–36. *The one shall be taken and the other left*: "That is, meaning a signal interposition for the preservation of the christians, at the time of the destruction of Jerusalem." Pearce.
37. *Will the eagles be gathered together*: See Note on Matt. xxiv. 28.

CHAP. XVIII.

1. *Always to pray, and not to faint*: C. V. *To persist in prayer, without growing weary*: Campbell's Tr. Wakefield's is similar. The spirit of this language is the same with that, Rom. xii. 12; Luke xxi. 36; Acts xii. 5.
3. *Avenge me of my adversary*: C. V. or, *do me justice on*: Campbell's Tr. So, Wakefield, Kenrick, Pearce, Whitby, &c. The idea of revenge, in the C. V., says Doddridge, should not be suggested.
7. *Though he bear long with them*: C. V. *Though he delayeth their cause so long*: Wakefield's Tr. *Will he linger in their cause?* Campbell's Tr. "This is here said for the encouragement and support of the christians or converted Jews, called *the elect*, in present and under coming trials; implying, as in the next verse, the speedy downfall of their persecutors, in that of Jerusalem. The apostles, in the Epistles, use the same topic of consolation, Rom. xiii. 11; Jam. v. 1, 4, 8; 1 Peter iv. 7, 17." Hammond.
8. *Shall he find faith*: C. V. or, *This belief in the land*, i. e. of Judea. So Campbell; also, Wakefield, Priestley, and Pearce. The belief meant, is that of his interposing thus to execute vengeance on the Jews and to deliver his people. Kenrick remarks, that this implied distrust in the mind of Jesus, is fully confirmed by the account of Peter (2 Ep. iii. 4).
11. *Stood and prayed thus with himself*: C. V. *Standing by himself, thus prayed*: Wakefield's Tr.; and in the same way, Doddridge, Kenrick, Campbell, and Imp. Vers. The words, *with himself*, as in the C. V., are a mere expletive.
Extortioners: C. V. *Greedy*: Wakefield's Tr.
12. *I fast twice in the week*: "The regular days in the week, of this observance, were Thursday, when, as they supposed, Moses ascended Mount Sinai, and Monday, on which he came down."—Jahn and Lightfoot. Tertullian mentions, that these days were changed by the

christians, when they seceded from the Jews, to Wednesday and Friday.

18. *And a certain ruler asked him:* "The Pharisees were as a body, as is commonly believed, a corrupt class of men. Yet this description will not apply to them universally; as there were not wanting among their number, men who were eminent for moral integrity; as old Simeon, Joseph of Arimathea, Gamaliel, &c. Both the Jerusalem and the Babylon Talmud divide the Pharisees under seven classes, some of which were very unlike. Of these classes, one comprised those who entered the sect for the mere purposes of temporal gain (Matt. xxiii. 5, 14.); while another was of such as did not propose hereby to assume an austere, hypocritical exterior, but to put themselves under a stricter moral discipline. To this class belonged the young ruler, Luke xviii." Jahn.
25. *It is easier for a camel:* See Note on Matt. xix. 24.
- 29, 30. *No man that hath left house or parents, &c.:* See Note on Mark x. 30.
35. *As he was nigh unto Jericho, a certain blind man:* See Note on Matt. xx. 30.
42. *Thy faith hath saved thee:* C. V. or, *cured thee:* Campbell. *Hath made thee well:* Wakefield's Tr.

CHAP. XIX.

2. *The chief among the publicans:* C. V. or *tax-gatherers:* as Wakefield's Tr. He was the supervisor over the tax-gatherers, or the customs at Jericho. So, Kenrick and Pearce. According to Jahn, the management of the provincial revenues through the empire, was generally committed to the Roman knights, while the tax-gatherers or exactors employed by them, were known by an inferior title. But in Judea, this trust was committed to the Jews themselves; so that the higher officers in this department (as Zaccheus was) eventually obtained an equal rank with the knights of Rome.
7. *With a man, that is a sinner:* See Note on Matt. ix.
10. Some critics suppose the offence of the Pharisees

to be taken, at the notorious character of the class of men to which Zaccheus belonged ; while others, considering him to be a Roman, derive it from their other prejudice towards the Gentile race.

8. *Have taken—by false accusation* : C. V. or, *if in aught I have wronged* : Campbell's Tr. ; and this more general sense of the original verb is preferred by Wakefield, Schleüsner, Pearce, Imp. Vers., and most critics.

9. *Jesus said unto him* : As Jesus here speaks of Zaccheus, in the third person, Pearce would infer that an error had crept into the original, and that it should read,—*unto them*. Most other critics have it,—*concerning him*.

Is a son of Abraham : i. e. by faith, according to Beza ; and so, Imp. Vers. and Kenrick. By these interpreters, the phrase would seem to be put in opposition to that of *sinner* (ver. 7), i. e. a Roman or Gentile. But the explication of those who consider Zaccheus to be a Jew, varies from the above. "This man, who was called a descendant of Abraham, has now recovered the privileges of his birthright, which he had lost by his depraved habits, and become worthy of the name." Ros. ; and so, Grotius, Doddridge, McKnight, Lightfoot, and Kuinoel.

12. *To receive for himself a kingdom* : C. V. *To procure for himself the royalty* : Campbell's Tr. "That is," he adds, "meaning royal power and dignity ; for the C. V. would seem to imply, that it was a different kingdom from that in which he dwelt."—"There is in this parable, a plain allusion to Herod, who went to Rome to obtain the kingdom from Anthony ; and also to Archelaus, who sought the same favor from Augustus. In this last case, the Jews resisted the solicitation by a counter-embassy to the Emperor ; which Archelaus, on his return, invested with power, did not forget to resent. These circumstances, which are detailed by Josephus (Ant. B. xiv. and xvii.) must have been well known to the hearers of Christ." Campbell and Le Clerc.

13. *Occupy till I come* : C. V. or, *traffic with these, &c.* : Kenrick, Imp. Vers., &c. *Improve these, till I return* : Campbell's Tr.

14. *But his citizens hated him, &c.* : C. V. *But his countrymen hated him ; and when he was gone, sent an embassy to say, &c.* : Wakefield's Tr. He concludes "from their version of this place, that our translators did not understand the historical circumstances, on which the story of the parable rests."
22. *Thou knewest, &c.* : C. V. or, *Thou knewest then* : as Wakefield, for greater emphasis, gives it. *Didst thou know, &c.* : Campbell's Tr.—"His lord, arguing with his servant on his own base and narrow principles, shows that even upon these, he would justly suffer for his negligence." Doddridge.
25. *And they said unto him, &c.* : C. V. or, *Though they said—ten pounds already* : Wakefield's Tr.
30. *Ye will find a colt tied* : See Notes on Matt. xxi. 2 ; Mark xi. 2.
40. *The stones would—cry out* : "That is, a miracle should be wrought, rather than the kingdom of the Messiah should not be glorified." Grotius. "This is a hyperbolical mode of speech," says Ros., "when a matter can by no means be concealed or suppressed. Here then Jesus, his death being now approaching, avows without disguise, that he would be hailed by the applauding multitude as their Messiah. But this he had not said before." Whitby, however, thinks, that *stones* may denote the Gentiles, who by the Jews were held to be an insensate and stupid people ; the meaning being, that even by these, God would be glorified. See Note on Matt. iii. 9.
42. *If thou hadst known* : C. V. *O that thou hadst but known* : So, Grotius, Wakefield, Pearce, Imp. Vers. &c.
Even thou : "i. e. the royal and holy city of David." Grotius.
43. *Shall cast a trench about thee* : C. V. rather, *a rampart* i. e. of earth, of which *trenches* were a necessary consequence by the removal of the earth. So, Campbell, Pearce, and Kenrick.
44. *The time of thy visitation* : "i. e. of God's kind concern for thee, in the gospel, which I have preached." Wakefield and Pearce.
One stone upon another : See Note on Matt. xxiv. 2.

CHAP. XX.

4. *The baptism of John, was it, &c.* : See Note on Matt. xxi. 25.
6. *All the people will stone us* : "They had themselves accustomed the people to that sort of violence, having, when unable legally to convict their enemies, incited them thereto. It was called the *judicium zeli*. See John x. 31 ; Acts xiv. 19." Grotius.
13. *It may be* : C. V. or, *surely* : as Wakefield, Campbell, and Pearce. *Perhaps* : Imp. Vers.
16. *They said, God forbid* : C. V. or, *May no such thing come to pass* : Wakefield's Tr.
18. *Shall fall upon that stone, shall be broken, &c.* : See Note on Matt. xxi. 44.
19. *And they feared the people* : This clause, Wakefield thinks will be more pertinent, transposed to the end of the verse, with the change only,—*But they feared, &c.* ; and so, Campbell.
22. *To give tribute unto Cæsar* : See Note on Mark xii. 14.
27. *Certain of the Sadducees, which deny, &c.* : "The Sadducees, in progress of time, appear to have admitted the existence of angels, and also the doctrine of a future life, and in the eighth century, were distinguished as a sect, merely by rejecting the authority of traditions. Whence they were called *Caraites*." Jahn.
28. *If a man's brother die* : See Note on Matt. xxii. 24.
35. *And the resurrection from the dead* : "It is worth while to observe, that our Lord, agreeably to the Jewish style of that period, calls that only a *resurrection*, which is a resurrection to glory." Campbell.
36. *They are equal unto the angels* : i. e. in their superiority to death and to sexual distinction. So, Kuinoel, Pearce, &c.
38. *For all live unto him* : i. e. according to his decree and purpose, *who calleth things that are not, as though they were* (Rom. iv. 17), and regards the future resurrection, as if it were present. Imp. Vers. ; and so Grotius, Ros.,

- Beza, and Pearce. "This is the sense of *unto God*, Rom. vi. 11." Newcome. See Note on Matt. xxii. 32.
44. *How is he then, his Son*: See Note on Matt. xxii. 45.
46. *To walk in long robes*: Lightfoot says, that all the Jews seem to have worn their garments long; and hence the necessity of being girded, when preparing to do any thing. They were so long as to sweep the ground, and to hide the feet.
47. *Which devour widows' houses*: C. V. or, *the families of widows*: as Campbell; "i. e. consume their substance." Kuinoel. So, Matt. xxiii. 14.

CHAP. XXI.

5. *Adorned with goodly stones*: See Note on Mark xiii. 1.
And gifts: "Such was the golden vine which Herod gave to the temple, mentioned by Josephus (Ant., B. xv.) Philo also tells us, that M. Agrippa gave gifts to the temple, and that the Emperor Augustus and almost all his family did the same." Pearce.
8. *And the time draweth near*: Campbell is in doubt, whether this clause is to be taken as the language of the false Messiahs spoken of, or as a part of the discourse and premonition of our Lord. Grotius, Erasmus, and Castalio, give to it the last construction; the former critic regarding it as having the same import with the words, *This generation, &c.* (Matt. xxiv. 34; Mark xiii. 30.) Thus understood, it connects with *shall come in my name*. Pearce, Doddridge, and Wesley, however, suppose this to be said by those impostors; in contradiction to which, Jesus says (ver. 9.), that *the end is not immediately*.
11. *Fearful sights and great signs*: "Josephus relates (Jewish War) particularly, the prodigies of this kind which preceded the destruction of Jerusalem. Such were, the flaming sword seen over the city, and the comet which appeared there for a twelvemonth; the light, which, for the space of an half-hour, shone so bright in the night about the altar and the temple, that it seemed, as if noon-day; the chariots and armed troops seen on a certain time, fighting in the sky, as related to him

by eye-witnesses ; and the tumultuous voices, as of a great multitude, heard on the day of Pentecost by the priests on entering into the inner temple, crying out, *Let us depart hence.* The substance of this account is also given by Tacitus." Pearce and Le Clerc.

13. *And it shall turn to you for a testimony :* C. V. or, *will afford scope for your testimony :* Campbell ; with which, Kuinoel seems to accord. Pearce interprets it,—shall turn out a testimony on your part, to your enemies, i. e. of your faith and sincerity. Ros. gives the sense,—a testimony against your persecutors (as Mark xiii. 9.)
19. *In your patience, possess ye, &c. :* C. V. rather, *By your perseverance will ye preserve your lives :* So Wakefield, Imp. Vers., Pearce, and others. Campbell gives it imperatively,—*Save yourselves by, &c.*
21. *Which are in the midst of it :* i. e. of Jerusalem. Wakefield transposes this and the preceding clause ; and thinks that the precept of safety will then rise in its just gradations,—*Then let those go out, that are within her ; let them that are in Judea, &c.*
24. *Until the times of the Gentiles be fulfilled :* i. e. as Priestley and Whitby understand it, until the general conversion of the Gentiles, when the Jews are to repossess their own land and city, the desolation of which, with its subjection to the Gentiles has continued from the first unto this day.
25. *Distress of nations, with perplexity :* " Rather, *distress of nations*, which are in *perplexity* ; i. e. of such as inhabit the regions which in the largest sense, go under the name of Judea, viz. Jews, Samaritans, Galilæans, &c. In Matt. xxiv. 30, *tribes* answers to *nations* here." Bp. Pearce. Campbell renders,—*the anguish of desponding nations.* Wakefield,—*distress of nations, perplexed by a noise and tossing of the sea.*—" The prophets, when they wish to describe any unusual, impending change, paint the heavens, earth, and sea, in dreadful commotion. See Isa, xiii. 7, 8, 10, 13." Le Clerc. " The sea, in prophetic language, is the world in a fluctuating and tumultuous state." Grotius.

The powers of Heaven : " i. e. the sun, moon, and stars. See Isa. xxxiv. 4 ; Dan. viii. 10." Kuinoel, Pearce, &c.

27. *The son of man, coming in a cloud, with power, &c. :* "The Hebrew prophets, in describing Jehovah, use this image, when they would set forth his majesty ; they announce him as coming, riding on the cloud or the wind, either to render aid or execute judgment." Kuinoel. See Deut. xxxiii. 26 ; Ps. xviii. 10, 11 ; Isa. xix. 1.
33. *Heaven and earth shall pass away : C. V. or, will sooner pass away than, &c. :* So Wakefield, Pearce, and others. "Christ uses the comparison of an event which may appear utterly impossible, in order to show that much less shall his predictions fail." Ros. So, Matt. xxiv. 35 ; Mark xiii. 31.

CHAP. XXII.

3. *Then entered Satan into Judas :* "There is no occasion here for supposing any physical movement to be meant ; simply, Judas now conceived a most atrocious and diabolical purpose." Ros. See Notes on Ch. x. 18, xiii. 11.
12. *A large upper room furnished :* See Note on Mark xiv. 15.
15. *With desire, I have desired :* This is a Hebrew mode of speech, expressive of intensity. *Much have I longed :* Campbell's Tr. *I have earnestly desired :* Wakefield's Tr.
16. *Until it be fulfilled, &c. :* C. V. *Till all things be accomplished with the kingdom of God :* Wakefield's Tr. "i. e. before his death, which will be the accomplishment of his ministry, and the final establishment of the gospel by himself."
25. *They that exercise authority upon them : C. V. or, Their tyrants :* as Wakefield's Tr. *They that oppress them :* Campbell's Tr. Priestley and Pierce remark, that some of the kings of Egypt and Syria affected the name of Euergetes, or benefactor.
28. *In my temptations : C. V. rather, throughout all my trials :* as Wakefield's Tr.
29. *I appoint unto you a kingdom, as my father, &c. : C. V. There is in this version much indistinctness, in the view of Campbell, who renders,—I grant unto you to eat and drink at my table in my kingdom, (forasmuch as my father hath granted me a kingdom,) and to sit, &c.*

30. *And sit on thrones, judging the twelve tribes of Israel :*

"This language is clearly to be taken in a figurative sense. *To sit on thrones*, denotes possessing the next places to myself in honor and dignity ; the deputies of my authority. By your labors and teaching, you will unfold to the Jewish people, the riches of the heavenly doctrine, and enforce upon them the observance of this rule of life. *To judge*, is to be taken in the sense of, to preside over or govern." Ros. "This allusion to the number of the apostles, and of the tribes of Israel," says Kuinoel, "has reference to the common belief of the Jews, that in the times of the Messiah, all nations would embrace their religion and become united with them, as one people. In the term therefore, *the twelve tribes of Israel*, is embraced not the Jewish nation only, but mankind at large."

32. *That thy strength fail not ; and when, &c. : C. V. That thy faith may not utterly forsake thee : and when at length thou hast turned again : Wakefield's Tr., or, when thou hast recovered thyself : as Campbell's Tr.*

34. *The cock will not crow :* "i. e. the trumpet of the third watch will not sound. It is well known that no cocks were allowed to remain in Jerusalem through the Pass-over feast. The Romans, who had a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches. (See Mark xiii. 35.) The two last watches were both called cock-crowings. The Romans relieved guard at each watch, by sound of trumpet." Imp. Vers.

37. *For the things concerning me have an end : C. V. or, must soon be fulfilled : Campbell's Tr. For my course is at an end : Wakefield's Tr.*

44. *As it were, great drops of blood :* "It is not affirmed, that Christ sweat drops of blood ; but that the drops of sweat were of uncommon thickness or viscousness, and as large as those of blood. So say, Justin Martyr and Theophylact." Hammond. Pearce thinks, that there may have been a resemblance not in size only, but in color ; for in cases of very violent fears and agonies, it has been known, that the sweat of persons thus affected,

had the color of blood. Dr. Mead, the eminent physician, quotes the opinion of Galen, derived from his own experience, to this effect."

45. *Sleeping for sorrow*: C. V. or, *through weariness*: Wakefield's Tr.

46. *Lest ye enter into temptation*: or, *that ye come not, &c.* Wakefield's Tr. *Lest the trial overcome you*: Campbell's Tr. See Note on Mark xiv. 38.

51. *Suffer ye thus far*: C. V. *Let this suffice*: Campbell's Tr. *Hold! So far as this?* Wakefield's Tr. i. e. understood as spoken to his disciples, by way of repressing their zeal. So also, Grotius and the Syriac Tr. Doddridge, however, supposes it "to have been spoken to the soldiers, the sense being, 'Excuse the intemperate rashness of my disciples, which I will repair.'"

CHAP. XXIII.

3. *Thou sayest it*: C. V. or, *sayest right*: Campbell. The Imp. Vers., Pearce, Wakefield, as to the sense, coincide herewith.

11. *In a gorgeous robe*: C. V. Grotius, Wakefield, and the Syriac Tr. render this,—a *purple* or *scarlet robe*. Kenrick, the Vulgate, and Pearce say—a *white robe*. "The nobility, among the Jews," says the latter, "were in the habit of wearing white robes; and in such an one Herod caused Jesus to be clothed; while this order among the Romans, chiefly wearing purple, Pilate's soldiers, being Romans, put on Jesus a *purple robe* (Mark xv. 17; John xix. 2); both of them following the custom of their country, when by way of mocking Jesus as a king, they clothed him in robes of state."

12. *So Pilate and Herod were made friends*: "That is, this courtesy of Pilate in sending to Herod for trial, a criminal who was brought before himself, was probably the means of their reconciliation." Kenrick.

15. *Nothing worthy of death is done unto him*: C. V. This is considered by critics for the most part, as an unintelligible or an absurd rendering; and following a less usual and literal, but an authorized construction of the original,

- they have it,—*by him*. Thus, Kenrick, Pearce, Beza, Castalio, and Imp Vers. Campbell and Wakefield give a like sense.
26. *And on him they laid the cross*: See Note on Matt. xxvii. 32.
30. *To the mountains, fall on us ; and to the hills, cover us*: “This was a picture of the most extreme distress ; ye will seek a sudden death for yourselves, rather than witness the ruin of your country, or fall into the enemies’ hands.” Kuinoel.
31. *If they do these things in a green tree, &c.*: “This was a Hebrew proverb, in which the worthy and the pious answered to the green flourishing tree ; and corrupt men to the dry. See Ezek. xvii. 24 ; Ps. i. 3. The sense, therefore, is,—if I, an innocent man, encounter such indignities and cruelties, with how much heavier evils will those who are reprobate, as the Jews, be visited.” Kuinoel ; and also, Hammond and Priestley. Wakefield applies the two states of the tree, to the Jewish nation. “If there be such lamentation now, while your condition is *green* and flourishing, what will it be when it withers, and is brought to ruin.” With this, the general notion of Le Clere coincides,—“The condition of the Jews is bad at present ; what will it be, when they take up arms.”
32. *There were also two others, malefactors*: C. V. *Two others also, who were criminals*: Wakefield’s Tr. Most critics correct in the same manner, this unfortunate error.
33. *The place which is called Calvary*: i. e. the place of a skull, or of skulls ; as, on the margin of the C. V., and explained by critics generally.
38. *A superscription also*: See Note on Mark xv. 26.
42. *He said unto Jesus, Lord*: C. V. rather, *master or sir*: so, Wakefield and Kenrick. “This man,” says the former, “could only address Jesus as a superior or teacher. The term *Lord*, by which he is spoken of by the apostles, after his resurrection, is founded, I conceive, on the dignity and authority, which then invested him.” Campbell has, in the main, observed the same distinction through his translation, as to the form of address used to our Saviour.

When thou comest into thy kingdom: Kenrick and Pearce suppose this man to have had the same notions of a temporal Messiah with the rest of his countrymen; and that to this he refers. According to the latter, he might expect that Jesus, though now about to suffer death, would be raised to life again, and commence this kingdom. While to Kenrick it appears, that he thought God would immediately interpose to deliver him from the hands of his enemies and bestow upon him this authority. Priestley asks, But how came this man to hope under circumstances, in which all the apostles despaired. Lightfoot thinks that he might have a true idea of the kingdom which Christ claimed.

43. *To-day—be with me, &c. in Paradise:* The original is so pointed by some critics, as to read,—*To-day I say unto thee;* i. e. this I promise, even now, in despite of my present apparent impotence and disgrace, &c.; or, referring, perhaps, to the interval which would elapse, i. e. if the promise given, relate to the heavenly state. This rendering is regarded by Grotius, Kuinoel, Priestley, and others as unnatural. John Simpson understands the phrase *to-day*, to import simply, assurance and certainty; being applied to things decreed and determined, though not transpiring till some time afterwards. He brings some striking examples of this use in the S. S., of *to-day* and *this day*. Comp. Deut. ix. 1. with Josh. i. 1, 2, 10, 11.; 1 Sam. xv. 28 with Ch. xxxi.; Gen. ii. 17, with Chs. iii. and iv. He would seem therefore, by this explanation, to understand *Paradise* as meaning *Heaven*.

Wetstein shows, however, from Origen and Tertullian, that the early fathers made a distinction between them. *Paradise* is also, by modern interpreters generally, understood to mean, the state of the pious dead, in which they await the resurrection; forming one part of the imaginary *Hades*, yet supposed quite distinct from the abode of the wicked, (See Note on Luke xvi. 23.) But whether the term describes a state of imperfect enjoyment (as Pearce supposes), or of insensibility (as Priestley), it is not easy to determine. Probably the

Jews entertained the former opinion, many of whose fables on this subject are detailed by Wetstein. As the Talmudists and Rabbins denoted the state of the departed pious by the *garden of Eden*, this being thought to concentrate all felicity, *Paradise* came to be adopted as a synonymous term.

45. *There was darkness over all the earth*; "i. e. perhaps, over all the land of Judea, as Origen and Erasmus thought." Pearce. See Notes on Ch. xxi. 25, 35. "It extended probably to a considerable distance round the city; but that it was not so extreme as to exclude all vision, appears from what transpired, as related by John (xix. 25, 30)." Imp Vers. Priestley is in doubt, whether the darkness were miraculous or not; observing, that as the passover always was on the full moon, this event, occurring at that time, could not be resolved into an eclipse.

The vail of the temple was rent in the midst: There were two vails of the temple; one before the sanctuary, the other between that and the Holy of Holies. Hammond supposes the second to have been meant, and that it was a type of the destruction of the ritual service.

50. *Joseph, a counsellor*: or, senator: that is, a member of the sanhedrim, the national senate and supreme judicatory. So, Imp. Vers. and Campbell. Grotius inclines rather to make Joseph a city magistrate; and Lightfoot and Pearce regard him as one of the chamber council of the temple (Ch. xxii. 66.) "But in neither capacity," says Campbell, "would the trial of Jesus come within his cognizance, which it is implied (ver. 51.) that it did."
51. *Who—waited for the kingdom of God*: Pearce supposes, that he also had no better expectation, than of a temporal kingdom, and that the same opinion is to be held of Simeon and others (Ch. ii. 25. 38.)
54. *And the Sabbath drew on*: C. V. or *was lighting up*: Wakefield's Tr. This is the literal import of the original, and has given rise to diverse interpretations. "The Jews reckoned time from sun-set to sun-set; which had been the manner from the earliest ages, and which Moses, in his account of the creation, has followed.

Grotius, accordingly, suggests that Luke, in this expression, refers to the light of the moon and stars; while Lightfoot and Wetstein would explain it, by the Jewish custom, mentioned by Maimonides, of ushering in the sabbath (which was the next day), by lighting lamps in their houses. Campbell "regards both these solutions as unsatisfactory. By the first, the coming on of night would, for a very slight cause, be described by a word which expresses the increase of light, as does the original verb, here; and as to the last, the transactions spoken of in the chapter, were all without doors, where those lamps were unseen; and were beside, too inconsiderable to justify the Ev. in the use of a word, whose literal import was so much larger." He would remove the difficulty, by referring "to the different mode of counting time in all the nations round, (the Jews perhaps only excepted) i. e. from midnight to midnight; as we do at this time, &c. : and the original word, here used, would by them, be applied truly to the ushering in of the day. With such, in distinguishing the two parts of the natural day, the morning would be named first; Luke, according to Eusebius, was from Antioch in Syria, and by living much among Gentiles, and those who used this style, to write or converse in, would insensibly imbibe, and afterwards adhere to it."

CHAP. XXIV.

1. *Certain others with them*: There is some external evidence against the genuineness of these words; and there is a sort of internal evidence to the same effect, to which Pearce attaches more weight. He urges, that the preceding words being indefinite, that is, no one in particular being named, *they* includes all that the present clause can mean, and make it a superfluity. Campbell would obviate this by saying, that though no persons are specified, those referred to, ver. 55 of the last Chap., are doubtless understood.
13. *Two of them*: The one was Cleopas (ver. 18.); but who was the other, is only a subject of conjecture. Some

have, from a hasty suggestion of Origen, named Peter ; and others, Nathaniel ; and others, Luke himself. To none of these conjectures does there seem to be much regard attached by critics, and Luke, as observed by Grotius, professes himself (Ch. i. 2), not to have been an eye-witness.

16. *But their eyes were holden* : C. V., or, *were so affected* : Wakefield's Tr. i. e. not by any supernatural impediment, but merely from having no expectation of seeing him at that time ; with some change of dress, it is likely ; which causes also, appear to have diverted Mary's recollection (John xx. 15). So also, Kenrick ;—or, engrossed by their grief, they were unobservant of a stranger. Le Clerc. Comp. Mark xvi. 12, and see Note thereon.
18. *Art thou only a stranger in Jerusalem* : C. V. This seems to assign a cause for his apparent ignorance. Some critics however take it as an expression of surprise, rendering it,—*Art thou, alone, such a stranger in Jerusalem, as not to know &c.* Thus, Campbell, Wakefield, and Pearce.
19. *Mighty in deed and word* : "i. e. by his miracles and doctrines." Campbell and Kenrick.
21. *Should have redeemed Israel* : "The redemption here meant, was a temporal deliverance, which was looked for universally by the Jews, through their Messiah. The stricter sort of Jews viewed Herod, then reigning, as an usurper ; he was an Idumæan, who had obtained the crown by dint of arms, and was found to be tyrannical and cruel. They expected, in the Messiah, one of David's descendants, who should dethrone him. So, Ch. ii. 25, 38 ; xxiii. 51 ; Acts i. 6." Pearce, and others. Grotius and Lightfoot suggest, that it was not a deliverance by military skill, which they expected ; but by miraculous means, like their first redemption in Egypt.
25. *O fools, and slow of heart to believe* : C. V. or, *thoughtless men, and backward to believe* : as Campbell. "The term in the C. V., is one of great indignation, and often, of contempt. What is said here, is meant by way of expostulation." The Imp. Vers., Kenrick &c. prefer the same rendering.

26. *To have entered into his glory*: Kenrick imagines this not to have been "the glory of heaven, so much, as that arising from the triumph and establishment of his religion in the world. This is often referred to by the prophets, as the consequence of his sufferings." This doubtless is sometimes meant, by the use of the term in the N. T. See Notes on John xvii. 5, 22. Ros. nearly accords with the above,—“the glory of being head of his church.”

27. *And beginning at Moses &c.*: C. V. or, *Beginning with Moses, he proceeded through all the prophets &c.* Campbell.

29. *They constrained him*: C. V. *They pressed him*: Wakefield's Tr. See Note on Ch. xiv. 23.

31. *Their eyes were opened*: Kuinoel observes, "that the form of speech here used, is opposed to that, ver. 16. They were now led to observe the wounds in his hands, (which ver. 35 confirms), and perhaps Jesus used his customary benediction." Grotius adds, that this phrase is to be understood in the same sense, of Hagar, (Gen. xxi. 19.) i. e. being quickened to exert her senses.

Vanished out of their sight: C. V. or, *disappeared from them*: as Campbell, Pearce, Wetstein, Schleusner, and others; who do not suppose any thing miraculous to be here implied. He simply quitted the room, as Wakefield observes; or, as Priestley, left them suddenly, while they were confounded. Whitby however is inclined to deem it supernatural, and Origen, rather fancifully, supposes Jesus to have possessed an aerial body; something intermediate between an angelic and an earthly substance.

34. *The Lord hath risen indeed*: Some critics would read this interrogatively,—*Is the Lord risen indeed, and hath appeared unto Simon?* i. e. with a sneer on the credulity or veracity of the two disciples, of whom Peter himself was possibly one. (See Note on ver. 13.) This construction, which Lightfoot favors, is given in order to avoid a seeming contradiction to the words of Mark (xvi. 13), who speaks of the eleven as incredulous. His words however, says Campbell, do not necessarily

mean that none of them believed; but that some, or even most of them did not.

37. *That they had seen a spirit*: "The apostles had the common prejudices of their countrymen, of which one was, that the souls of the dead did sometimes wander abroad, clothed with the same corporeal form, though wholly unsubstantial, which they had while living. Of this prejudice, see another example, Matt. xiv. 26." Kenrick.

41-43. *Have ye any meat?* "What is contained in these three vvs., is probably the same, as related by John (xxi. 13); and which he has more justly placed in Galilee, when Jesus appeared to his disciples, at the sea of Tiberias. Luke has joined it with his first appearance amongst them." Pearce, and so, Priestley.

45, 46. *Then opened he—and said unto them*: Jn. Simpson observes, that this passage, as in the C. V., implies that the resurrection of the Messiah, and on the third day also, were predicted in the O. T.; and that critics accordingly have tasked their ingenuity to find such a prophecy. Bp. Pearce could point to none unless in Hos. (vi. 2.), and typically, in Jonah (i. 17). As in his view, there is no prediction to this effect, he thinks the difficulty to arise from a wrong construction of the original, which he would render thus,—*Then he opened their mind, that they might understand the S. S.* (i. e., the prophecies, ver. 44), *and said unto them, that thus it is predicted. And so it was necessary, &c.*—that is, in order to accomplish all the ancient prophecies concerning the Messiah, both of his sufferings and death, connected with those of his glorious reign till the consummation. It was a *necessary consequence* of these predictions, which could not otherwise be verified by corresponding events.

49. *The promise of my Father*: "i. e. the miraculous gifts, implied in the promise of the *Spirit* or *Comforter*. See John xv. 26; Acts i. 18." So Grotius, Kuinoel &c.

52. *And they worshipped him*: C. V. *Did him obeisance, or reverence, or prostrated themselves on the ground*: Thus, Kenrick, Campbell, Priestley, and Wakefield.

☞ Luke, the author of this history, and of that called the 'Acts of the Apostles,' as was uniformly believed from the earliest christian antiquity, was the companion and fellow-laborer of Paul. Many other particulars in relation to him, have been more or less, subjects of controversy. He is commonly supposed to have been a physician, from the allusion of Paul (Col. iv. 14); but some have urged, that if this were he, no mention is made of him under the same character, elsewhere, either in the Epistles or Acts. The doubt whether he were a Jew, (the most current persuasion, probably), is grounded on the language of the above-named Epistle (Ch. iv. 10-14.), where Paul, after speaking of some, as *of the circumcision*, proceeds to mention others, among whom is Luke; and these are therefore supposed to have been Gentiles. This, observes Campbell, is not a necessary inference. That he was one of the two disciples spoken of (Ch. xxiv. 13), has been thought by some, mainly from the name of one only being given; the suppression of the other, it is imagined, arising from modesty. This opinion is not, probably, widely received. And as he alone has mentioned the mission of the seventy, some of the Fathers have inferred that he was of the number; yet this also is disputed by many.

The style and diction of Luke are commonly thought to display more experience as a writer, more vivacity and elegance, than either of the other Evs. This is ascribed to his better advantages of education, at Antioch, the capital of Syria; a place of much refinement, and if not that of his birth, yet of his principal residence. The materials of his history, he is supposed to have derived chiefly from Paul. This is carried by some so far, that the expression of the latter, *my Gospel* (Rom. ii. 16, xvi. 25), refers, they allege, to the Gospel by Luke; in the judgment of Campbell, a most unnatural interpretation. Who were the writers, to whose narratives of our Lord's ministry he refers (Ch. i. 1), and whose implied inaccuracy he seems to give as the motives of his own, cannot now be discovered. As to the time and place of the publication of this Gospel, Jerome

and others of the Fathers thought it to be in Achaia, about fifteen years after our Lord's ascension. Michaelis and Lardner however give to it a much later date, that is, A. D. 64. The former, as well as Wetstein, name Thebes or Alexandria in Egypt, as the place of its publication.

THE GOSPEL BY JOHN.

CHAP. I.

1, 2. *The Word was in the beginning* : rather, than as in C. V. "Jesus Christ is called *The Word*, because God revealed himself or his word by him." Bp. Newcome. It is thus applied also, Luke i. 2. For the same reason he is called the *Word of Life*, (See 1 John i. 1,) which passage has been thought by many, a clear and useful comment upon the Preface to the Gospel. By a like figure of speech, Christ is called the *Life*, the *Light*, the *Way*, the *Truth*, and the *Resurrection*. Thus, Kenrick, Jn. Simpson, Cappe, and Imp. Vers.

By the phrase, *in the beginning*, is meant, from the first, i. e. from the commencement of the Gospel dispensation, or of the ministry of Christ. This is its usual, if not uniform sense, in John's writings. See Ch. vi. 64, xv. 27 ; 1 Ep. i. 1, ii. 7, 8 ; 2 Ep. 6, 7. The phrase bears indeed the same meaning in other parts of the N. T. See Phil. iv. 15 ; Luke i. 2. Thus Kenrick, Simpson, &c.

The word was with God : That is, he was called out and separated from the world, to commune with God and receive divine instructions and qualifications, previously to entering on his public ministry. As Moses was with God in the mount (Exod. xxxiv. 28), so was Jesus in the wilderness and elsewhere, to be disciplined for his high office.

And the word was God : C. V., or, *was a God* : Kenrick and Imp. Vers. Jesus, as the anointed of the Most High, and endowed with extraordinary powers, was the vicegerent of God on earth. But, in the Jewish phraseology, they who were thus delegated even in an inferior degree, or, (as styled in S. S.) *to whom the word of*

God came, were called gods, Ch. x. 35. So Moses is declared to be a god to Pharaoh, Exod. vii. 1. See also Exod. xii. 12, (where by *the gods of Egypt*, is probably meant, its princes,) Ps. lxxxii. 1, 6. Jn. Simpson adds, that to call the representative of a Sovereign by his name, seems to have been common in the East, and quotes to this effect, Acts xxv. 10-25, where as he thinks, the title of *Cæsar* and *Augustus* is given to the royal governors.—*God was the word*, is the translation given by Cappe, Luther (German Tr.), and the old C. V. of Henry VIII.; i. e. as the former explains it, so fully possessed was Jesus of the divine mind, in respect to the purposes of his mission, that it was not so properly he that spake to men, as God that spake to them by him.

The apostle in the second verse, according to his peculiar and very emphatical manner, (see vvs. 3, 20;) repeats the truth contained in the former, in order to impress it more deeply.

3. *All things were made by him, &c.*: C. V., or, *done by him*: Kenrick and Imp. Vers. *Were formed by him*: i. e. reformed, renovated. Jn. Simpson. The original word, rendered *were made*, though it occurs several hundred times in N. T., has very rarely the sense of, *to create*. According to the best authorities, its most usual senses are,—1. *to do*, i. e. to take place (Matt. i. 22, xxiv. 6, &c.)—2. *To arise or exist*, (Matt. viii. 24, ix. 16, xxv. 6, &c.)—3. *To effect or perform*, (Matt. xi. 20, xxi. 42; Luke iv. 23, ix. 7, &c.) [In this sense, it is commonly applied to miraculous works.]—4. *To fulfil an event*, (1 Cor. xv. 54).—5. *To become* (Matt. v. 45, xii. 45).—6. *To have a certain condition or lot*, (Matt. x. 25; Luke xxiii. 31; Acts xii. 18.)—7. *To be transformed*, Matt. iv. 3.; John ii. 9, xvi. 20; 1 Pet. ii. 7. Other meanings it is needless to specify. When the natural creation is meant to be described, another word is used.

All things therefore is here to be understood, probably, of the kingdom, which Christ was to establish, the new dispensation. All things pertaining thereto were

by his direction and under his authority; and in the ministry committed to the apostles, nothing has been done without his warrant. Cappe quotes John xv. 4, 5, as illustrating this sense, also Col. i. 16, 17. Many passages of S. S. must be thus confined, as here, to the particular subjects of which the writer is treating. See 1 Cor. v. 17, where *all things* is clearly to be restricted to the individual, i. e. to his affections and character.

4. *By him was Life*: Jesus Christ was the revealer of eternal life (since called the Word of Life, 1 John i. 1), the certain assurance of which, laid the best foundation for comfort and joy, which are often represented in S. S. by *light*. Comp. 1 John v. 11. Or, as the Imp. Vers. paraphrases the last clause, *This Life*, (he who was just before called the Word,) *was the Light*, or great instructor of mankind.
5. *In darkness; and the darkness comprehended it not*: C. V. or, *admitted*: as Campbell, Kenrick, and others. See vvs. 10–12, Ch. iii. 19. Kenrick adds,—“that darkness is here put for men of dark and prejudiced minds, as Eph. v. 8. The writer’s remark primarily respected the bulk of the Jewish nation, who rejected Jesus, the Light of the world, because they did not understand the nature of his mission.” But a quite opposite sense is given by many to the original verb. Bp. Newcome renders,—*and its lustre was not impaired by the surrounding darkness*. With the same sense, Imp. Vers. gives,—*the darkness hath not overspread it*; Cappe and Wetstein,—*overtaken*; Wakefield,—*hindered*. Comp. Ch. xii, 35. “That is,” as the latter comments, “even amid that darkness of ignorance and idolatry, which covered the world, this light, i. e. of divine wisdom,* was not totally eclipsed: the Jewish, was to other nations, a lamp constantly shining, and among the heathen, were found bright minds, having just notions of God’s perfections, which enabled them to shine in some degree, though but *as lights in a dark place*.”
- 6, 7, 8. *There was a man sent from God*: This illustrates

* See the next view of this Preface, which Wakefield preferred

vvs. 1, 2. To be *sent from God* implies having first been *with God*. Its import, like that of *coming from heaven*, is simply to receive an extraordinary, divine commission.—Michaelis describes by the name of *Sabians*, a sect of the apostolic age, calling themselves the followers of John the Baptist; asserting him to be the Messiah, or a superior prophet to Jesus. The language of ver. 8, is expressly meant, as is thought, to counteract these.

The three last vvs. are to be considered a parenthesis in the writer's discourse, from which he now returns.

9. *He* (i. e. the Word of life) *was the true light*.

Which having come into the world, is enlightening every man: Rather, than as in C. V. This transposition of the clauses is adopted by Imp. Vers., Kenrick, Campbell, and Wakefield. That is, this light is diffused without distinction both over the Jewish and the heathen world; and every one who is willing to improve it, enjoys its benefit.

10. *The world was made by him*: "Rather, *by him, was*: As that state of religious privileges and means, into which the children of Israel were brought by the Mosaic dispensation, is spoken of in the O. T., as *a creation*, (Isa. xliii. 1), so the still greater and better change ushered in by the gospel, and embracing Jews and Gentiles alike, is repeatedly called in the N. T., especially the Epistles, *a new creation*; and they, who enjoyed the benefit of it, *new creatures*. Of this new creation, the agent is Jesus Christ; and men are said *to be by him*, as well as *to be created by him*, phrases of equal import. Comp. Eph. ii. 10, iii. 9, with 1 Cor. i. 30, viii. 6."—Kenrick. Cappe, however, renders the words,—*the world was made for him*, i. e. the Jewish dispensation was ordained with a reference, and as a preparation to that, of which he is the head, (Gal. iii. 24). See for this sense of *world*, Gal. iv. 3; Col. ii. 8, 20. Thus understood, ver. 11. confirms what is said in the last clause of this verse, *the world knew him not*,—as to the opposition and aversion of the great body of the Jewish people. The Imp. Vers. renders, *was enlightened by him*;—ex-

pressing, though less forcibly, the sense of Kenrick, as above.

Kenrick paraphrases vs. 10, 11, and 12, thus:—*He*, the Word of life, *was in the world*, that is, in the midst of mankind, to whom he was sent for the most benevolent purposes, and through *him, the world was* ; through him, mankind had their new existence or creation. *And the world knew him not* ; Some, indeed, *received him*, and by these, the world was put into a state of renovation.

13. *Who were born, not of blood, &c.* : Which privileges were derived not by natural descent, nor by proselytism, nor in any way, which under the Jewish dispensation entitled to this distinction, but by the pure good-pleasure of God.

14. *The Word was made flesh* : C. V. Rather, *was flesh* : Kenrick, Imp. Vers., Cappe, &c. For the proper import of the verb rendered, *was made*, see Note on ver. 3. It is translated (ver. 6.) simply, *was* ; and thus, in numerous instances.—“ Though this founder of the new religion was honored with such signal tokens of divine confidence and favor, and was invested with so high an office, he was, nevertheless, *a mortal man*.” Cappe’s Paraphrase. *Flesh* is very often in S. S. put for *man*. Thus, Ps. lxxv. 2 ; Rom. iii. 20 ; and the verse preceding. It frequently and peculiarly stands for man as mortal ; subject to infirmities and sufferings ; and as such, is particularly applied to Christ, here and elsewhere. So, 1 Tim. iii. 16 ; Rom. i. 3, ix. 5 ; 1 Peter iii. 18.

And dwelt among us, full of grace and truth : C. V. *And full of kindness and truth, he dwelt among us* : Imp. Vers. These two clauses, are brought together by Kenrick and Wakefield, also ; and the parenthesis, by which they are disjoined in the C. V., follows as a distinct proposition.

We beheld his glory : i. e. were witnesses to his miracles, his resurrection, the descent of the holy spirit, &c. John xvii. 1, 4, 5, xii. 16 ; Acts iii. 12, 13. Comp. 1 John i. 1. Kenrick and Imp. Vers. Pearce and Wakefield, however, refer this specially to the transfiguration

on the mount, to which Peter alludes (2 Ep. i. 17), and also to the attestation, John xii. 28 ; as of these scenes, the apostle was an eye-witness.—Wakefield, Erasmus, Kenrick, and others, dispose and translate the words, thus ;—*the glory from the Father, as of an only son*, i. e. the glorious signs from heaven, (Matt. iii. 17.) which evinced him to be an only son, or, in other words, pre-eminently favored of God.—The term rendered *only begotten*, occurs but nine times in the N. T. ; and in five of these, is applied to J. C., all of which are in John's writings. It does not denote any peculiar mode of derivation of existence, but the highest degree of affection and favor. This is evident from Heb. xi. 17. where it is applied to Isaac ; yet Abraham had other sons. There it means then, doubtless, *best-beloved* : and it is remarked, "that on all occasions where the other writers of the N. T. would have used that phrase, John would seem to have preferred the other." Grotius and Schleusner also allow this sense to the word.

Such is, briefly, the view of this *Preface* of John, held by the *Fratres Poloni*,* Cappe, Kenrick, Jn. Simpson, Carpenter, the Imp. Vers. &c. It is here given as the most tenable, because best confirmed by the writer's phraseology elsewhere. There are, however, (not to speak of the literal and popular explication, which does not require being exposed, at length,) two other views taken of this entire passage, which call for a passing notice in this place.

(1.) The original term *Logos*, is, in the Greek, sometimes rendered *a word*, and sometimes, *reason* or *wisdom*. But in the view of many, it has here the last sense ; and this wisdom, which is, strictly speaking, a quality of the divine mind, is personified, as a distinct subsistence. Nor is this a singular instance of this bold figure ; since in the N. T. phraseology, *God is love*, and also, *God is light* : all the perfections of Jehovah being thus concen-

* The *Fratres Poloni* (Eng.—The Polish Brethren) describe the collected works of those eminent Unitarian interpreters, who flourished in Poland, A. D. 1575-1660, and whose views, in a more condensed form, may be seen in the Racovian Catechism, translated into English by Rees, Lond. 12mo. 1818.

trated, and expressed by one of them. And further, this very attribute is personified, Prov. viii. 22-31, which passage, John, it is strenuously urged, must have had in mind, in this Preface.* It is alleged also, in support of this theory, that the Logos is thus used by Philo and other philosophers, in or near the apostolic age, to designate the wisdom or the power of God.

1. Upon this theory, the first clause affirms that Wisdom was from everlasting; which sense of *in the beginning*, the language of Solomon, just referred to, implies. But John, lest from the emphatic language of this, and the next clauses, he should be misunderstood, as speaking of a distinct intelligence, takes care in the last, to say that he meant no other than God himself,—*Wisdom was God*. 2. God was complete in wisdom and in all perfections, before he made any manifestation of himself to men. 3. And according to the most perfect wisdom, were all things made. 4. This Wisdom, the source of life to men, hath also taught them the way to everlasting life. 5. But its light shone upon men, blinded and perverse, and they lost its intended benefits. (See Note on ver. 5). 6. The first opening of the plan of divine Wisdom for the salvation of mankind, was made by John the Baptist. 7, 8, 9. [In the explication of these vs. this view coincides with that before given]. 10. This divine Wisdom (to which the writer here returns) which resided in so extraordinary a manner in J. C., was the same, by which the world was formed and governed; yet was not perceived or acknowledged. 11. Though the world, in which it was manifested, was God's, he was rejected by it, and even by that nation which was peculiarly his own. 12, 13. This reproach however was not universal. Some have embraced this last revelation of divine Wisdom; and such, of whatever nation they are, become, equally with the Jews, sons of God and heirs of eternal life, and that, by the good pleasure of God. 14. This divine light was so eminent-

* This is indeed the opinion of some critics, as Campbell and Le Clerc, who, except on this point, do not unite with the theory under notice.

ly displayed in J. C., that it may be said, that the Logos, or, the divine energy and wisdom appeared in a *human form*, and dwelt among us ; so that from being, as it necessarily is, in Jehovah himself, invisible, it became an object of our senses, &c.—Some would render, *and tabernacled among us*,—regarding the original word, as containing a manifest allusion to what the Jewish doctors call the *Shekinah*, that is, the presence of God among his people, in the tabernacle and the temple.

The above explication is favoured by Lardner, Priestley, Wakefield, and John Jones. The latter indeed, like some other critics, regards the Logos, as embracing “ not one only, but all of the divine perfections ; which were successively manifested in the creation, the gospel, and the person of J. C.”

(2.) The *Shekinah* (i. e. as this name has been defined, the Divine manifestations in the Jewish church) was described among other terms by that of the *Logos* or *Word of the Lord*.* This phrase was thought to express the Hebrew term, with more accuracy than any other ; with the prevalence of the Greek language, it came into more general use ; and was adopted from the Hebrews into the philosophy of Plato, and the theology of the East. Upon the near relation of these terms, is founded a third view of John's Preface. According to this, the first clause, as paraphrased, expresses this sense :—From the very *beginning*, i. e. from the earliest times, there has been a Logos, or appointed medium of communication from God to man. [The above proposition, runs through the explication of the entire Preface. The supposed sense of some vvs. is so much interwoven with certain philosophical notions of the day,† which it is

* *Angel of the Lord*, (Exod. iii 2 ; Judg. vi. 22), *Angel of the presence*, (Exod. xxxiii. 14, 15.) *The glory of God* (Exod. xxiv. 16, 17.), are other names, by which the *Shekinah* is denoted in the O. T. These names, it is urged, by no means signify a distinct intelligence, as the connexion generally shows, but some outward, striking, sensible appearance, produced by Jehovah, himself invisible.

† That John directed this Preface against current errors of his time, either of christian or philosophical sects, is held indeed by many critics ; and our imperfect acquaintance, at the best, with these opin-

thought, John meant to expose and refute, that a clear and distinct exhibition of it would require a copious commentary.] 8, 9. John was not indeed the bearer of a divine revelation, i. e. did not act as God's Word to men; yet there has been such a revelation. And the instruction given by this Word, will not be confined, as it has been, to a particular region and people, but will become universal. 14. And the Word became or was constituted a human being, i. e. as formerly, inanimate objects, such as the burning bush, the cloud, or the fire discharged the office of conveying God's will to men, or were his Word; the divine communication here spoken of, was made by a man; and this man, the Word, was as a *Shekinah* in the midst of us.*

Thus, it will be seen, that the three theories here presented, attach each a peculiar sense to both parts of the first clause in John's Preface, (*Logos* and *in the beginning*); and that on the soundness of this, the interpretation of the remainder, in which, for the most part, they proportionally diverge, of necessity turns.

15. *John bare witness of him*: Kenrick, Priestley, Imp. Vers., Markland, and other critics urge, very plausibly, that this verse is displaced from its true position, which is, between vvs. 18 and 19. John's testimony, which it introduces, is by the present order, suspended for three verses, and then resumed. Campbell, to obviate this disarrangement, encloses ver. 15 in brackets.

For he was before me: "i. e. was my chief or superior (see Matt. xx. 27, where the original word is thus rendered.) The propriety of this explanation seems to be confirmed by what each of the other Ev's has reported

ions, contributes much to obscure our apprehension of this difficult portion of the N. T. Michaelis, Priestley, and others insist in particular, very strenuously that there is herein continued allusion to the Gnostics, for an account of whom, see Buck's Theol. Dictionary. "The several vvs. are, as the former expresses it, constructed in the form of counter-positions to these and other false notions."

* To the above view, which in its leading feature, is that of Lowman, it is not possible to do any justice, within the limits of the present work. The reader may see it revived, expanded, and happily illustrated in Upham's ingenious essay on the *Logos*, recently published.

of his language. (Matt. iii. 11 ; Mark 1. 7 ; Luke iii. 16). Kenrick. Cappe's paraphrase which accords in sense with the above, is—"For he is my principal, the great object of my ministry, to prepare whose way I have been sent forth." Grotius, who remarks, that the Gr. word may express priority either in dignity or in time, decides, that it clearly denotes here not the last, but the first ; it being John's design to extol Jesus for his miraculous endowments and his eminent virtues."

16. *And of his fulness* : C. V. *For of his fulness* i. e. of J. C. (ver. 14.) who was full of grace and truth, we have all received : Imp. Vers.

And grace for grace : i. e. the free gift of the gospel, in the place of that of the Law, which to the Jews was an important grace, (see ver. 17. and Note thereon). Imp. Vers. and Priestley. Newcome, Wakefield, Kenrick, and Pearce render it,—*grace upon grace*, or one favour after another, i. e. super-abundant benignity. Campbell has yet a third sense,—of every gift or celestial grace conferred above measure upon him, his disciples have received a portion according to their measure.

17. *Was given by Moses* : C. V. or, *through* : as Kenrick, Pearce, &c.

Grace and truth "i. e. the true grace, the superior, most excellent gift. Imp. Vers. ; and so, Beza, Castalio, and Priestley. So, ver. 14. See this very form of words, also, 1 Pet. v. 12." Pearce. Kenrick adds, that this Hebrew form of speech, having the above import, is of very frequent recurrence in the N. T. See Note on Ch. xiv. 6. The gospel of J. C. is styled *true grace*, in distinction from former similar dispensations, compared with which, however valuable, this was, by way of eminence, favour ; i. e. no other deserved the name. The gospel is called *the word of grace*, or *the grace of God*, in more passages than can easily be cited. See Acts xiv. 3 ; xx. 32 ; Titus ii. 11 ; Eph. iii. 2.

18. *Hath seen God* : This is evidently to be understood in a figurative, spiritual sense, i. e. of acquaintance with the purposes of God ; vision, through the bodily organs, being clearly, not intended. See 3 Ep. 11.

The only begotten son : See Note on ver. 14.

Which is in the bosom of the Father : "i. e. in the secret counsels of God." Priestley. Cappe paraphrases, —Who is admitted to such communion with the Father, and honored with such tokens of his favor, as have never been enjoyed by any of the sons of men.—There is an allusion here to the situation of the most honoured guests at an entertainment, according to the ancient custom of reclining at table. See John xiii. 23 ; also, Note on Luke xvi. 22, 23.

19. *And this is the record of John, &c.* : C. V. *And this is John's testimony* : Wakefield's Tr. Campbell also makes this, a distinct period ; giving thereby, as he observes, both simplicity and perspicuity to what follows.

21. *What then ?* C. V. *Who then ?* Campbell's Tr. *What art thou, then* : Wakefield's Tr. The former well remarks, "that the language of the C. V. conveys, according to our idiom, the meaning,—'What would you infer from that?' than which nothing could be more foreign to the purpose."

And he saith, I am not : "J. seems to say (Matt. xvii. 12.) that John was Elias ; but we are to conclude, that the priests and Levites (vs. 19) and the Scribes and Pharisees (in Matt.) meant the real Elias, who lived in Ahab's days, and who, they thought, was to come upon earth again. But J. had there the figurative sense in mind, as in Luke i. 17, which see. Also, notes on Matt. xi. 15, xvi. 14." Pearce. Grotius comments, "I am not he, in the sense of the question."

Art thou that prophet ? "Both from what is said here, and from other hints in the N. T., it is clear that the Jews generally looked for some great prophet, beside Elijah, who was soon to appear, and who was well known by the emphatical appellation, *the prophet*, simply." Campbell. Pearce, who suggests a similar opinion, thinks the Jews might have applied Deut. xviii. 5, to such a person.

25. *Why baptizest thou, then ?* Grotius and Lightfoot infer (from Zech. xiii. 1.) that the Jews thought a universal baptism might take place on the coming of the M. ; to

which character, John allowed he had no claim. Priestley observes, "that the Jews probably admitted proselytes by this rite; but whence arose their easy admission of the baptism of John, in respect to themselves, when no former prophet had practised the same, does not appear." They who were baptised, were thought thereby to take upon them new obligations, and in a manner, to separate themselves from the rest of the Jewish society.

29. *The Lamb of God, which taketh away, &c.*: - Alluding, under this title, to the innocence of his character; which, in connexion with his preaching and miracles, was the instrument of producing a great moral reformation. That there is here, any reference to the death of J., or comparison of it, as to its effect, with the sacrifices under the Law, seems unlikely, as it is by no means evident, that John was apprized of the death of J. His message from the prison seems to imply the contrary, viz. that he, like the rest of the Jews, looked for a glorious and triumphant M. So, Kenrick and Priestley.
30. *For he was before me*: C. V. *For he is greater than I*: Wakefield's Tr. See Note on vs. 15.
31. *But that he should be* (rather, *might be*) *made manifest to Israel*: John here declares that he was sent to baptize, in order to direct the attention of the Jews to his successor; i. e., J., coming to his baptism, would be signally pointed out as the M., until which, John himself did not know him to be such. So Kenrick and Pearce. Comp. N. on Matt. iii. 14. The Baptist's language in that place, says Campbell, might have been naturally enough prompted by his knowledge of our S.'s personal sanctity and wisdom; nay, he might by these, even have discerned him to be a prophet.
42. *Is, by interpretation, a stone*: C. V. *which denoteth the same as Peter*: Campbell's Tr. He adds, "that it seems of much more consequence both here and in vs. 41, to be assured of the sameness of the person called *Messiah* and *Christ*, and also of him named *Cephas* and *Peter*, than to know that the two first signify, *anointed*, and the two last, *rock*. The C. V. has acted upon this in the

former instance, and not in the latter. Now since John never afterwards gives to this Ap. the name *Cephas*, the very purpose of inserting the name, is defeated by the rendering of the C. V. ; as from this Ev't, at least, the mere English reader, when he afterwards hears of Peter, could not discover that it was the same, whom our S., in this place, called Cephas." The Vulgate and Grotius, concur with the above.—Pearce remarks, that according to John, our Lord gave the title *Peter* or *Cephas* to Simon, at an earlier period than in Matt. Comp. Matt. xvi. 18.

47. *In whom is no guile* : C. V. rather, *no fault* : Wakefield's Tr. Pearce also notes that the import of this word is much larger than the C. V. expresses. See 1 Peter ii. 22. How much is there meant by *guile*, appears from the next vs. ; and also, Ps. xxxii. 2, where *guile* must have as extensive meaning, as *iniquity* before.
49. *Thou art the son of God—the king of Israel* : "From which it appears, that these are synonymous terms, both signifying the M." Kenrick. So, Grotius. See Ps. ii ; Matt. xxi. 5, xxvii. 11.
51. *Shall see heaven open, and the angels of God, &c.* : "See Gen. xxviii. 12 ; Ezek. i. 1. This figurative mode of speech expresses a visible intercourse between heaven and earth, or, in other words, the presence of God with J. in his miraculous works." Priestley ; -so Kenrick, Kuinoel, and others. Some critics indeed interpret this phraseology, to the strict letter. But it is well observed, that no examples (except Matt. iv. 11 ; Luke xxii. 43,) can be found which even seem to favour this sense ; and that of these, the first instance was already past : where-as the language of John implies a constant, extraordinary providence.

CHAP. II.

4. *Woman, what have I to do, &c.* : C. V. or, *what hast thou to do with me* : as Wakefield and Campbell's Trs. That this style of address, (*Woman*,) conveyed not in those days, any thing of disrespect, appears, as many

critics notice, from the use of it in the affecting scene, Ch. xix. 26. Priestley remarks, that so Cyrus, in Xenophon, addresses a captive lady whom he seeks to comfort under her misfortunes; and also, servants, in Sophocles, their ladies. Wetstein brings other examples from Dion Cassius, the R. historian, to the same purpose. "The question of our Lord was intended, no doubt, to suggest that in what concerned his office, earthly parents had no authority over him. Some translators have been over-anxious to give a softer expression of the sense, and to suit it to modern forms of civility. Thus, one of the old English versions gives it,—*Leave that affair to me; is not that my concern?* A second renders,—*What is there between you and me?* But these are less in our idiom, and are certainly more obscure." Campbell. Kenrick, Pearce, Herder, &c. comment on Mary's words, in like manner. Wesley renders—*what is it to me and thee*; and a sense answering to this, is given by some interpreters, i. e. this deficiency is no concern of ours; to supply it, is not expected from us, [referring to the practice, which Buxtorf describes, of nuptial offerings being sometimes made to the parties by their companions.] Campbell thinks that the unconcern, and want of sympathy in the joys of others, which this sense involves, is wholly at variance with our S.'s practice and precepts.

Mine hour is not yet come: "i. e. of a public display of his miraculous powers." Pearce, Kenrick, &c.; who thence conclude, that Jesus would seem to have performed a miracle, in order to satisfy the wishes of his mother, somewhat sooner than he had intended. Hammond, however, supposes it "to have been privately wrought, and not to have been perceived by the master of the feast. His power was shown only to his disciples, which vs. 11 (last clause) confirms." Grotius thinks this unsatisfactory, and not accordant with the miracles *showing forth his glory*. The full hour or season of *that glory* would not indeed, as he supposes, arrive until the approaching passover (vs. 23); yet that he might, in this miracle, give a foretaste of it, with the end of draw-

ing to him and confirming his disciples. Mary, from many signs,—of the angels before and at his birth, of his baptism, and of his own words (Ch. i. 51),—could not doubt of his miraculous power. This last inference is much more reasonable, than that she had seen prior miracles, wrought to no real end of his mission.” [This refers to the opinion of Le Clerc, Chrysostom, Michaelis, and others, that vs. 11 is to be restricted to public miracles, and does not forbid the notion that the power of J. might have been exerted privately and at home, to answer the wants of his parents and kindred.]*

Jones thinks that the phrase *mine hour*, which elsewhere occurs in John's G., always refers to the time when J. should be glorified by his resurrection from the grave. The hour of his death, which was, of course, connected with this, was constantly present to his mind, as an event which the activity and malice of his enemies was soon to produce. Their animosity had been just excited (Ch. ii. 13–17), and was renewed with every exercise of his miraculous power. The import, this being kept in view, of his seemingly incoherent answer, is,—The hour of my glory is not yet; nor am I to be glorified, in the manner you suppose.

Kuinoel seems not to refer at all the clause in question, to J.'s exercise of his miraculous powers. “The conversation of J. with his mother may have been more full than is related; John only giving the sum or the result of it. Mary, perhaps, on J.'s arrival, might have thrown out her fears to him, lest the large and unlooked for company of guests should occasion a deficiency of wine, which he had promised to supply, in that event. Of this her words were meant to remind him (vs. 3); and to this J. replied,—*Leave it to me, the opportune moment has not arrived.*”

5. *Whatsoever he saith unto you*: “This order of Mary to”

* “The Gospel of the ‘Infancy of J.’ which was, I doubt not, extant at this time, and perhaps one of those false records to which Luke in his Preface (i. 1.) refers, represents him as working miracles while he was yet a youth and resident in Bethlehem.” Jn. Jones.

the servants implies, that she understood J. as not neglecting the request she had hinted to him." Priestley.

6. *After the manner of the purifying of the Jews*: C. V. *For the Jewish rites of cleansing*: Campbell's Tr. The C. V. is rather obscure and indefinite. "They were set there that the Jews, who observed strictly the traditions of the elders, might wash themselves before they sat down to meat." Kenrick.

Two or three firkins a piece: or *baths*: Imp. V. and Campbell. The last censures the adoption of the name of a vessel so modern as the *firkin*, into a version of S. S. Jahn, however, represents from Josephus, (Ant. B. viii.) the *bath*, as equal to nine English gallons; others say, seven.—"Bp. Cumberland believes (Treatise on Jewish weights and measures), that John meant here, the Syrian *metretes* or *firkin*, equal to about $7\frac{1}{2}$ pints. If so, the whole six water-pots might contain somewhat over fourteen gallons." Pearce; which Kenrick also prefers.

10. *Have well drunk*: "i. e. have drunk to the full, or to satiety." Schleusner. So most critics remark, that the Gr. word denotes that measure of drinking, which produces cheerfulness, yet within the bounds of temperance. See Gen. xliii. 34, on which Pearce notes, "that the circumstances of the feast clearly show, that they did not drink to excess, Joseph's brethren having then no other notion of him, than as the viceroy of Egypt, and being (vs. 18.) *afraid of him*." Priestley adds, that "From this pleasantry of the governor, it is evident that he was quite sober enough to distinguish the quality of the wine he drank." Further, the master of the feast "uses a general expression, and is speaking of a common practice; having no regard to that particular occasion." So Wakefield, Kenrick, and Whitby.

Calvin, Lightfoot, Selden, &c. state, that the Jewish nuptial feasts lasted (see Gen. xxix. 27; Judg. xiv. 12.) seven or eight days. This incident might have happened during the latter part of the celebration; and the length of time itself, in connexion with the probable confluence of people, would easily account for a large consumption of wine.

14-16. *And found in the temple those that sold oxen, &c.:*
See N's on Matt. xxi. 12, 13.

20. *Was this temple in the building:* C. V. or *hath been in building:* i. e. it was not yet finished. So Kenrick, Doddridge, and Pearce. The temple of which J. spake, was the second temple built by Zerubbabel, but the period referred to, most critics think to be that of its rebuilding by Herod the Great. This enterprise, he began in the eighteenth year of his reign, and finished the body of the building i. e. so as to be fit for use, in nine years and a half. But as Josephus states, constant additions and improvements were going on, so that it was not completed till Nero's reign, embracing a period of eighty years. Sixteen years elapsed from that time to the birth of J. C. (Herod's reign being about thirty-seven years), who, as is commonly thought, was at this time of the age of thirty. So, Calmet, Lightfoot, Jahn, &c.

22. *When therefore he was risen from the dead:* Comp. N. on Luke xxiv. 46.

They believed the scripture: C. V. or rather *understood:* Campbell. "The Gr. word, with the writers of the N. T. sometimes signifies not so much *to believe*, as *to apprehend* right. This is its import here, as doubtless it is not meant to insinuate, that the disciples did not before believe (literally) their master. For another instance of this sense of the Gr. word, see Ch. iii. 12."

24. *Did not commit himself unto them:* Which Pearce takes to mean, that he withdrew himself every evening to some village near, on the Mt. of Olives (Ch. viii. 1), perhaps to Bethany. "He did not mingle and converse freely with those *many*, whose faith in him was so hasty, knowing their levity, and the preconceived notions which they had of the kingdom of their M., and their desire for a new order of things." Kuinoel.

Because he knew all men: C. V. *Because all knew him:* Wakefield's Tr. This will perhaps be thought a perverse rendering. The Gr. is so ambiguous, that it will bear either construction, says Campbell; yet interpreters, without dissent, render it the other way, which is itself a presumption in its favor.

CHAP. III.

2. *Came to Jesus by night*: "This circumstance was so noticeable, that John always connects it with the mention of Nicodemus; see also vii. 50, xix. 49." Pearce.

3. *Except a man be born again*: C. V. "or *from above*, as on the margin of the Eng. V. So also, vs. 7." Thus, Erasmus and Pearce, following some of the early Fathers.—Our Lord here bears in mind all the capital prejudices of the Jews in relation to the M.'s kingdom, addressing himself to the secret thoughts of Nicodemus rather than to any thing that appears on the face of his inquiries; and intimating, that these fond errors are to be parted with, before he can become cordially his disciple (or *see the kingdom of God*; see Ns. on Matt. x. 7, xix. 23). *To see death* (Luke ii. 26.) is the same thing as to die; so here, *to see* is to enter the kingdom of God. So, Kenrick and Priestley. The latter thinks it evident, that J. in this discourse, alluded to things, which it was not possible for Nicodemus at that time fully to understand; nor does he suppose, that he meant to be then fully understood. It was his custom to say things, which the hearer could not apprehend, until they were compared with subsequent events; often, with his resurrection."

Michaelis observes, on the phraseology here, "that it turns on the change required in a proselyte from the Gentiles to Judaism. He was so to separate himself from his former connexions and to alter his sentiments and habits, as to be in a manner born again." Hammond and Le Clerc, also, apply the words in question to express the great contrast between the false conceptions of the Jews, and the real nature of the new religion offered them.

5. *Be born of water, and of the spirit*: "i. e. the change, of which baptism was the symbol, was a change of principles and affections." Kenrick. Wakefield renders, *be born of spirit, as well as water*.

6. *That which is born of the flesh, &c.*: "i. e. the natural life is different from the spiritual, nor do the privileges

of the one belong to the other." Kenrick. Whitby thinks that *born of the flesh*, refers to their claim as being Abraham's children. Thus, Ros. "By his natural descent, one gains no advantage beside his human frame, and the rights of propinquity. And so, you Jews, left to yourselves, although you boast to have sprung from saints and patriarchs, are, and continue, men, seekers of this world's pleasures and profits."

8. *The wind bloweth where it listeth*: C. V. Wakefield renders,—*The breath breathes in whom it listeth*: "Our S. is in this place carrying on a comparison, I conceive, between the first birth, or earthly origin of a man, and his second birth, or new creation by the G. And thus an uniformity is preserved throughout, without such an appearance of cross purposes and shifting of the argument. That an author should so write, as to embrace in the same sentence, two such different meanings, as *wind* and *spirit*,* must be considered, according to the common notion of the passage, is to me hard to conceive;—*and thou hearest its voice*, viz. the voice of the man animated by the breath of God."
10. *Art thou a master of Israel*: C. V. on *the teacher of Israel*: as Beza, Erasmus, Wakefield, and Campbell. The latter adds, "that as a member of the Sanhedrim, Nicodemus held some charge in what concerned religious instruction; but the article was doubtless meant to denote his peculiar eminence in that particular, and ought not to be passed over by a translator."—"J. might well express his surprise, that a doctor in Israel should not understand terms so familiar to the Jews; since they were accustomed to say of proselytes admitted to their religion, by baptism, among other rites, that they were *born again*, or had received a *new soul*," &c. Priestley; and so, Kenrick.
12. *Have told you earthly things*: "i. e. plain, intelligible, familiar truths. By the antithesis *heavenly things*, is meant truths remote from common apprehension, opposite to vulgar prejudices. See Deut. xxx. 12; Rom.

* The same word in the Gr. answers to both the above.

x. 6; Prov. xxx. 4." Imp. V. "By these two phrases may be understood, the things in which J. the Baptist instructed the Jews, put in contrast with those which were peculiar to the mission of J. C. John's language afterwards (vs. 31.) seems to confirm this sense." Priestley. So Jn. Jones; who hints, however, "that by *earthly things*, are perhaps described, what is discerned by the senses or capable of authentic testimony, viz., the descent of the h. s., the voice from heaven, the works of J.; and by *heavenly*, things so spiritual, as the abolition of the Jewish economy, the death of the Messiah, the admission of the Gentiles to Jewish privileges, &c."

13. *Ascended up to heaven—came down from heaven*: As, according to our way of conceiving of things, a man in order to become acquainted with the divine mind, should be taken up to hold converse with God; so *To ascend into heaven*, comes to signify, 'to search into and understand the divine counsels;' hence, the correlative phrase, *to come down from heaven*, is shown to mean, to bring and communicate those councils to the world." Imp. V.; so Carpenter, Doddridge, Jn. Jones, &c.

Who is in heaven: "i. e. who is entirely possessed of the Father's favor and confidence. This phrase expresses the same sense as Ch. i. 18., who is in *the bosom of the Father*." Priestley. He suggests, that this clause may be an insertion of the Ev., not the words of J.; as do others indeed, of the whole vs.

14. *So must the Son of man be lifted up*: J. here darkly hints at his own crucifixion. His design is to contradict the fond persuasion which was uppermost in the mind of Nicodemus, of a temporal and triumphant M. 'On the contrary, I who am he, shall be exposed on a cross, as Moses exposed the serpent in the desert, and for a like salutary purpose.' See Numb. xxi. 9. So, Kenrick, Wetstein, Priestley, &c.
16. *His only-begotten son*: C. V. or *best beloved*: Kenrick, and others. See N. on Ch. i. 14, 18.
19. *That light is come into the world*: Wakefield and Kenrick suggest, that the figures of *light* and *darkness* in this place, are meant as a satirical reflection on Nico-

- demus, whose timidity led him to take the night for seeking our Lord, rather than the day.
20. *Should be reproved: or, discovered:* So, Kenrick, Wakefield, and Pearce.
21. *That they are wrought in God:* "i. e. by a divine assistance or under a sense of duty to God." Pearce. *Through faith in God:* Imp. V. *That it may be manifest that his actions are agreeable to God:* Campbell's Tr.
22. *Came Jesus—into the land of Judea:* "The conversation of J. with Nicodemus took place at Jerusalem; but this same distinction between the country and the capital, is elsewhere made, Acts i. 8, x. 39." Pearce and Kenrick.
23. *And they came:* Most of the versions supply here,—*the people, or inhabitants.*
25. *Between—John's disciples and the Jews about purifying:* C. V. rather, *and a Jew,*—as the best Gr. Mss. read; i. e. one probably whom J. had baptized; and the dispute was, which baptism was to be preferred. So, Pearce, Campbell, Kenrick, and Imp. V.
27. *A man can receive nothing, except, &c.:* C. V. *A man can receive nothing from heaven, except it be given to him thence:* So, Kenrick, Pearce, and Wakefield.—"i. e. these miraculous powers, which you see J. to possess, no man could exercise, unless he received them from God, whose gift they are." Kenrick.
29. *But the friend of the bridegroom—rejoiceth greatly:* "i. e. I rejoice in his honor and the success of his ministry, as a friend, who assists at a marriage feast, partakes in the bridegroom's joy. Priestley.
30. *He must increase, but I must decrease:* i. e. J. will continue to extend his celebrity, authority, and the number of his followers; while my temporary mission will soon fulfil its purpose and pass away." Grotius, &c.—Priestley, Wetstein, and Kenrick consider the words of the Baptist to end here. What follows, is from the Ev.
31. *He that cometh from above:* "i. e. with clear evidences of a divine authority, is above all, i. e. all the prophets who preceded him. J. compared with John in particular, was far more illustrious, as the latter enjoyed no

miraculous power." Grotius; so, Kenrick, &c. "New-come urges, that if these phrases imply only, receiving a divine commission, then John came from above or from heaven as well as J. But that John did so come, is said (Ch. i. 6; Matt. xxi. 25); what he says therefore of J. in contrast with himself, must be meant of the great superiority of our Lord's mission, character, and powers. See vs. 34. What is there said, is said of J., obviously, by way of eminence and distinction, since John was also sent of God." Imp. V.

Speaketh of the earth: C. V. or, *the things of the earth*: Wakefield's Tr. *As from the earth*: Campbell, Imp. Vers., and Pearce. "i. e. so inferior, in comparison, were the objects of John's ministry and mission." Priestley. "He speaks only of what is human, not of the hidden, spiritual things of God." Grotius.

32. *And no man receiveth, &c.* C. V. or *yet his testimony is not received*: Campbell. Comp. next vs. He adds, "this is strong evidence that the words of S. S. ought not to be more rigidly interpreted, than the ordinary style of discourse, where *all for many*, and *none for few* are quite familiar."

33. *Hath set to his seal*: C. V. or, *hath set his seal to this*: Pearce and Kenrick. *Confirmeth by his seal*: Wakefield's Tr. *Voucheth the veracity of God*: Campbell's Tr.

34. *Whom God hath sent, speaketh, &c.* C. V. *The declarations of God, proclaim whom God hath sent*: Wakefield's Tr., whose comment is,—the excellence of the doctrine demonstrates the messenger of God.

CHAP. IV.

5. *Which is called Sychar*: originally called *Sichem* or *Shechem*, and afterwards, *Sychar*, i. e. the town of drunkards. This is the crime with which Isaiah (xxviii. 1. 7.) reproaches Ephraim, within the limits of which Sychar stood. So, Wetstein.

That Jacob gave to his son Joseph: Gen. xxxiii. 19, xlviii. 22; Josh. xxiv. 32.

Near the parcel of ground: C. V. *Near the field*: Wakefield's Tr. or, *heritage*: Campbell's Tr.

6. *Sat thus on the well*: The import of the Gr. particle here (*thus*) has much divided critics. *Thus*, i. e. wearied as he was. Kenrick, Pearce, and Whitby. Negligently, or, at his ease. Grotius. *Was sitting accordingly*: Wakefield's Tr.
9. *Have no dealings*: C. V. Imp. V. supplies—*friendly*. *No communication with*, &c.: Wakefield and Kenrick. The words of the C. V. here require to be qualified, plainly, since the disciples were, at that time, gone into town to buy food; and there was no passing from Galilee to Judea, but through Samaria. There existed so much intercourse as the convenience of commerce or travelling required; but they would not drink from the same cup or well together. So Priestley, Pearce, Kenrick, &c.—Lightfoot adds, that though what was an affair of interest (as buying or selling) was permitted, whatever implied asking or accepting a favor (as borrowing and lending) was prohibited.—This last clause is thought to be a parenthesis, and to come from the Ev. himself.
10. *The gift of God*: C. V. rather, *the bounty of God*: Campbell's Tr. and Imp. V.
11. *Hast nothing to draw with*: C. V. or, *no bucket*: as Campbell and Kenrick. "Jacob's well was, probably, a reservoir of rain water, such being common in the East. To these wells, people in the East usually take with them leathern buckets and lines, none such being left at the well." Harmer. Maundrell, the traveller, describes the well, shown as such, and over which the Empress Irene built a church, now destroyed, as about a mile from Sichem. It is covered by a stone vault, and thirty-five feet deep, five of them, water.
14. *Into everlasting life*: i. e. for the support of an everlasting life, for which it will always suffice. So, Kenrick, Jn. Jones, Wakefield, &c.
18. *Whom thou now hast, is not thy husband*: C. V. Pearce would prefer to render (which the original, by the change of a letter, will allow)—*Thou hast no husband now*. He thinks "it very unlikely that this woman, advanced enough in life to have had five husbands, should now be living in fornication with a sixth man; and also, that J.

should in no part of his discourse reprove her for it, if guilty under such gross circumstances. Further, it is not less strange that the people of the city should receive (vs. 39.) on the word of an infamous woman, J. as the M.; or, that he should have selected such a person, as the first to whom he reveals himself in that character; and that, to the woman, when her guilt had been revealed to her, the first subject of interest should be that important question of debate between the two nations (vs. 20.) J. therefore directs her (as in vs. 16) in order to acquaint her with his supernatural character." Kenrick and Priestley favor the above. Kuinoel, who mentions the above opinion, applies, *he whom thou now hast* (that is, adhering to the common rendering), to mean, that she was betrothed, but not as yet married again.

Jones regards the above reasoning of Pearce, as specious, but not sound. "The woman might not be young, but there is no necessity of supposing her former husbands successively dead, when the facility and commonness of divorce in that age and country is considered. This was, in strict truth, as J. called it (Matt. v. 32.) fornication, and as he here also implies. It was the extent of the woman's guilt, and that she did not appear conscious of any, the prevailing practice accounts for." He would paraphrase this passage,—Thou hast done well in confessing this, and not adding the guilt of falsehood to that of licentiousness. *This, thou saidst truly*, i. e. the other things which thou hast said, as those respecting the well, are idle tales unworthy of regard, &c. Paulus takes, *thou hast well said*, as having in it, an ironical vein.

20. *In this mountain*: "To wit, Gerizim, at the foot of which Sychar was built. They pleaded, in proof of this being the place which God had consecrated to himself, the example of Abraham and Jacob, who each of them built altars (Gen. xii. 6, 7, xxxiii. 18, 20.) near to Shechem, which was within the county of Samaria; and also, Deut. xxvii. 4, their copies of the Pentateuch, reading *Gerizim*, and not *Ebal*, as those of the Jews." Kenrick.

And ye say : C. V. And do ye say ? Wakefield's Tr. He adds, "that the woman here asks a question, is evident from our S.'s reply."

21. *Neither in this mountain nor yet, &c.* "i. e. to neither of these places, shall your worship be confined." Pearce.
22. *Ye worship ye know not what : C. V. or, what ye do not know :* Pearce ; so, Campbell, Kenrick, Priestley, Imp. V., and Wakefield. i. e. the Samaritans, though worshipping the same God as the Jews, yet having discarded all the books of the O. T. except the Pentateuch, had not therefore before them so good a directory of their service as the Jews. Benson's comment is, "that is, did not know of yourselves, or originally ; but learned of the Jews, your religion being derived from theirs." Priestley inclines to think, with some of the *Fratres Poloni*, that as they worshipped the God of the Jews, and for aught that appears, had as just notions concerning him, our Lord's censure extends to those things only, in which the Samaritans avowedly differed from the Jews, the place and mode of worship ; the Jews having sufficient authority for what they did, and the others, not.

Salvation is of the Jews : "i. e. the promised Saviour (so is *salvation* used, Luke ii. 30 ; Acts iv. 12.) is to go forth from that nation." Kenrick, Campbell, and Pearce. Kuinoel adds,—whose true and pure system will serve as the basis on which other truths, i. e. of a more general faith, may be built. "For at their temple, after its erection, a constant succession of priests appeared, and it was honored by the presence of prophets, as the Jews boasted (Josephus, Ant. B. xiii.) against their adversaries. By which signs, God evinced that the knowledge of his will is to be derived thence, not from the *Gerizemites*." Grotius. He refers also to Mal. iii. 1., which prediction J. and his Aps. fulfilled.

25. *I know that Messiah cometh :* "Since the Samaritans only accounted the books of Moses as sacred, she seems to have derived this from tradition, and from Deut. xviii. 15. For to this day, they do not explain Gen. xlix. 10, of the Messiah, as appears from their commentaries." Michaelis.—*Which is called Christ*, is most clearly an

explanatory clause of the Ev, though the C. V. does not give it as a parenthesis. So, Grotius, Campbell, Wakefield, Kuinoel, &c.

He will tell us all things : C. V. or, teach us : as Campbell, Kenrick, &c. "This woman appears to have had a juster notion of the M.'s character than the Jews ; perhaps, because the Samaritans admitted only the Pentateuch, wherein he is spoken of only as a prophet or teacher. In the later prophets, he is described as a King, which was a fruitful source of mistakes to the Jews." Priestley.

26. *I, that speak unto thee, am He.* J. did not in such direct terms, reveal himself to the Jews, or even to the disciples, till near his death ; but then, he had no fear, if they owned his claim, of his ministry being disturbed or cut short among the Samaritans, by any popular commotion ; which motive restrained him, with the Jews. So, Pearce and Le Clerc.

27. *That he talked with the woman : C. V. or, was talking with a woman :* Wakefield's Tr. So, Imp. V. and Campbell. The latter adds, "that so high was the pride of the learned at that period, and so low their opinion of the other sex, as to easily account for the wonder of the disciples ; for to hold conference with any such, on any very important matter, did but ill suit with the gravity which the disciples held should always be maintained by a Rabbi or doctor of their law. Lightfoot illustrates this from the Talmud and other Rabbinical writers. That the woman was a Samaritan, might add something to the astonishment." Campbell.

32. *I have meat to eat, &c. :* "Bread was habitually present to the mind of J., as an emblem of his doctrine." Jones. See Ch. vi. 27-51.

35. *Say ye not, There are, &c. :* Grotius and Whitby conclude this to be a proverbial saying ; of such a proverb, however, Doddridge observes, no proof can be furnished, and the interval between the seed-time and harvest, will vary with the nature of the grain. "The language of J. might be simply understood of the time, then to elapse before the harvest." Kuinoel.

Lift up your eyes, and look on the fields : i. e. meaning, It is not so, in regard to the spiritual harvest which I am reaping ; and pointing, as most critics suppose, in proof of his words, to the people who were then to be seen, coming out from the city.

38. *Whereon ye bestow no labour :* "The reaper and gatherer, mean the aps. ; the sower is J. C." Jones ; with which Priestley's note accords. "He might have a view to the reception which the G. would meet among the Gentiles, and in anticipation of it, speak of an event yet future, as already past." Tittman notes on this place, that though J. laid the foundations of his religion and church in the world, yet he *did not reap*, did not see, during his ministry, the propagation of the G. even to the bounds of Judea. Grotius applies the *labourers* to the ancient Jewish prophets, the harvest being the ministry of J. and his aps.
41. *Because of his own word :* C. V. or, of the doctrine, which they heard. So Wakefield and Pearce.
42. *The Saviour of the world :* "Probably they meant merely the Jewish world, which sense this word has, xii. 19, xviii. 20, (See also N. on Ch. i. 10.) ; for it is unlikely that they had thus early, such ideas of the generous plan of the G. in embracing the Gentiles, which the aps. themselves did not obtain, without special revelation." Kenrick, Pearce, and Le Clerc.
44. *For Jesus himself testified :* "John here plainly supposes that Luke's narration was well known, See Luke iv. 24-33." Beza. This also accounts for his mere allusion to the circumstance.—Many critics find a difficulty in connecting this with vs. 43. The propriety of the particle (*For*) is not, at present, apparent ; since Nazareth was in Galilee, and the reason given, it may be thought, should have had the opposite effect. Campbell, Kenrick, and Pearce therefore suppose that something may have been lost from the Gr. text, which would give an import, like this,—*And went into Galilee, [but not to Nazareth,] &c.* Wakefield removes the difficulty thus,—*went away towards the country of Galilee ;*—while he renders *his own country* (next vs.),—*his own town.*

48. *Ye will not believe*: C. V. or, *can ye not believe?* as Wakefield and Priestley. The latter remarks, "that the form of the request, conveys an impression in the officer that the personal presence of J. was necessary to the cure. If our S's words be a question, it seems to have had its intended effect, in strengthening his faith, as *he believed* (vs. 50.) without seeing the miracle."
54. *This is again the second miracle &c.*: C. V. *This second miracle J. did on his return from Judea &c.*: Wakefield's Tr. So Campbell and Pearce who connect again with the verb (*come out*) rather than as it is in C. V.

CHAP. V.

1. *A feast of the Jews*: "Probably the feast of Pentecost; because mention is made (vii. 2), of the feast of *Tabernacles* which followed it, and was about the last of September; and the feast of *Dedication* is spoken of (x. 22), which was held in the close of November." Pearce; so Kenrick. Dodridge however, and some other critics contend, that this denotes the Passover.
2. *By the sheep-market*: C. V. Rather, *sheep-gate*: Campbell, Beza, Wakefield, Imp. V., and others. "We have good evidence that one of the gates of Jerusalem was so called, (see Nehem. iii. 1, 32), but none, that any place was called the *sheep-market*." Campbell.
A pool: C. V., or rather, *a bath*: as Grotius, Jahn, Wakefield &c. Different expositions are given as to the use of this bath. Pearce supposes it to have been a public resort for pleasure and refreshment; Grotius,—that it was used to wash the animals before sacrifice. Hammond's opinion, (first suggested by some of the Fathers) is, that the entrails of the sheep &c. after sacrifice, were washed here; and that the waters, when warm from the blood of the animals recently slain, being adapted to the cure of the lame, withered &c., obtained for them the repute of their healing virtues. Jahn observes "that the bath in question might have been such an *animal bath*, as above supposed, which in certain

diseases has a beneficial influence ; but rather inclines to think it a *mineral* bath, which derived its salutary powers from mineral particles mixed with the clay or mud at the bottom." Thus, Wakefield also : " This was a medicinal spring, such as is mentioned by Herodotus, Pliny, and by travellers of our own times. Its warmth and occasional fluctuation, which proceeded from some secret, unknown cause, were, in the popular language said to proceed from the *agency of an angel*.* The latter part of vs. 4, goes no further than to declare the *reputed* efficacy of that mineral spring, for the strict truth of which, the sacred history is by no means responsible." Newcome also hints, that popular estimation might extend and magnify the sanative qualities of the waters.

Which is called—Bethesda : i. e. the house of mercy or kindness.

4. *At a certain season* : i. e. as Pearce supposes, at the time of the feast. On the festival days, the resort to the bath was likely to be unusually great, and so also, the amount of the temple-sacrifices, (whichever of the above explanations of the *bath* be preferred). The *troubling of the waters* may naturally be supposed to mean, their being put in motion. Wakefield indeed renders thus,—*Used to bathe himself in this water, and thereby trouble it.*
9. *Took up his bed* : " The beds in the eastern countries, are mats laid upon the floor, which will account for the ease with which they are carried." Kenrick.
17. *But said also that God was his father* : C. V. *By making God peculiarly his father* : Campbell's Tr. ; so Beza. Or, *his own father* : as Kenrick and Wakefield.
18. *Making himself equal with God* : Rather, *Like unto God* : So Kenrick, Wakefield, Imp. V. &c. " The offence which the Jews took at our Lord's language was not at his simply calling God his Father, for this they affirmed of themselves, (viii. 41) ; but that in so calling

* That this impression was derived from the marvellous effects, and not from any visible appearance, is the opinion of Grotius, Doddridge, and Lightfoot.

him, he pretended to act like him (vs. 17), in the exercise of miraculous powers. He replies to this objection, by pointing out instances in which he now did, and should hereafter act like God, and by showing that this was no ground of offence, since his power so to act, was by a commission derived from his Father." Kenrick and Priestley.

19. *The Son can do nothing of himself &c.*: C. V. *No son can do any thing of himself—but what he seeth his father do*: Wakefield's Tr. He adds, "the remark of our S. is general; implying that it is natural for every son to imitate the conduct of his father; though there be a more particular and specific reference to himself and God."
20. *Sheweth him—will show him*: "i. e. will teach him how, or enable him to do greater works than these of healing. Two of these greater works he mentions, viz. the one, vvs. 21, 25; the other, vvs. 22, 27." Pearce.
21. *For as the Father raiseth up the dead &c.*: C. V. *For as the Father raiseth the dead to life, so the son likewise giveth life to whom he pleaseth*: Wakefield's Tr.
- 22, 23. *That all men should honour the son &c.*: "i. e. should embrace the doctrine delivered by the son, with the reverence due to a divine message; for he who rejects it, treats with impiety or contempt, God, its author." Schleusner. And thus, as to sense, Kenrick, Priestley, Carpenter &c. The latter remarks "that the Gr. verb rendered to *honour* is of very general import; and though one or two instances occur in which it denotes religious homage, the word itself by no means implies this." Many however, very weakly, contend for giving this sense to the passage.
Honoureth not the Father: C. V. Or rather, *dishonoureth*: as Wakefield and Kenrick. See Note preceding.
25. *And they who hear*: C. V. *And they who listen, will live*: Wakefield's Tr.*

* He supposes "our S. to be here speaking in his usual figurative language of *salvation unto life* to those who were *dead in trespasses and sins*." This sense, though he thinks it to be 'sufficiently clear,' is perhaps peculiar to him.

28. *Hath given him authority &c. : C. V. And hath given him even the judicial authority, because he is the Son of man :* Campbell's Tr. "i. e. it suits the ends of divine wisdom, that the judge as well as the Saviour of men should himself be man." Kenrick adds, "there is peculiar propriety in investing a man with this character and authority; since having felt and having been tempted as a man, he will be ready to make all due allowance for human infirmity, and no one can reasonably object to his decision."
30. *Of my own self, do nothing , i. e. I may do nothing of my own mere judgment and will, or by an authority of my own, which does not accord with and depend on, the Father's pleasure."* Ros.
31. *My witness is not true :* "i. e. my own testimony is not enough to secure me credence, without that of miracles from God. See vs. 36." Le Clerc. Wakefield and Pearce however would render,—*is not this testimony true?* which, as they think, is confirmed by viii. 18, which comp.
35. *He was a burning and shining light :* C. V. or, *the lighted and shining lamp :* Campbell. He thinks "there is an allusion in the first epithet to the light constantly burning in the sanctuary, which came originally from heaven, and was, in the judgment of the rabbies, an emblem of the light of prophecy."—"It is familiar in S. S. to denote the ministry of the word by lamps or candles (Zech. iv. ; Rev. i). Moreover the Jewish nation usually thus denoted persons eminent for life or knowledge. To their Rabbins they gave the title, 'candle of the law' or 'the lamp of light.' Lightfoot.
- Ye were willing for a season &c. : C. V. But ye chose to rejoice for a moment only, in his light :* Wakefield's Tr. So, Imp. V.—"J. points at the levity of the Jews, who at the first, received John with veneration, as the harbinger of a better dispensation; but when they perceived that he gave no sanction to their corrupt purposes, they branded him as an austere censor of men and manners." Kuinoel.
- 37, 38. *Ye have neither heard his voice nor seen his shape :*

C. V. *Did ye never hear his voice, nor see his form ; or have ye forgotten his declaration, that ye believe not him whom he hath commissioned ?* Campbell's Tr. ; and so Imp V. and Priestley. M'Knight, in the same manner, as to vs. 37. Priestley observes here, " that J. in this connexion, refers to three kinds of evidence which the Father had given of his mission. First, the miracles which he empowered him to work (vs. 36), Second, the voice from heaven and the descent of the h. s. in a visible form at his baptism, (vs. 37, and of which, he asks, vs. 38, if they did not remember what he then said ; or, had it left no impression ?) Third, the declarations of prophecy (vs. 39)."

39. *Search the scriptures : for in them :* C. V. *Ye search the scriptures, because ye think &c. :* Wakefield, Le Clere, Beausobre, Ros. and Campbell. The latter's comment is, " 'Ye act thus in conformity to a fixed opinion.' But if the words be taken as a command, it is not a cogent argument."

42. *But I know you, that ye have not &c. :* Priestley and others think, that this verse may have got out of place, and that the sense would be more connected and clear, if read after vs. 39.—*But I know you, that ye have not the love of God in you, and will not come to me, that ye may have life.*

CHAP. VI.

7. *Two hundred pennyworth :* C. V. Rather, *denarii :* as Campbell, Imp. V. ; i. e. equal to six pounds, five shillings of our money.

22. *Which stood on the other side of the sea :* C. V. Rather, *by the sea-side :* as Wakefield, Kenrick, Pearce &c. ; " for they were not on the other side, i. e. not in *Percæ* as it was called." Pearce.—Campbell remarks " of this, and the two following vvs., that the sentence which runs through it, is more involved than any other in John's G., and so unlike his composition, as to give reason to suspect that it has been injured in transcribing." The

sensé, is, to be sure, needlessly obscured by a multiplicity of words.

27. *Labour not for the meat &c.* : "Here begins the memorable conversation between J. and the Jews respecting bread. The distinguishing character of it is, that the words are all borrowed from the bread which he miraculously furnished, and by a close and beautiful analogy are applied to the doctrine with which he was authorized to feed the minds of his hearers. In this highly metaphorical sense, J. uses them throughout; while those to whom he spake, and who were not yet prepared to receive his doctrine in its native simplicity, interpreted them in their primary signification." Jones.
31. *Our fathers did eat manna* : "Their ancestors, who were a vast multitude, were supported for forty years in the desert by this food, while J. only fed them once; and they appear inwardly to put in contrast, as far superior, the former act of benevolence, with the latter." Grotius. "Can you show us a miracle of so excellent a nature? If not, why should we embrace your new doctrine?" Pearce.
32. *Gave you not that bread from heaven* : C. V. *Did not give you the bread of heaven* : Campbell's Tr. "The difference here in meaning is not small, though that in expression may appear so. The C. V. seems to point only to the place whence the manna came. The pronoun *that* which is quite unwarranted, conduces much to this appearance. The version here given in its stead, points to the true nature of that extraordinary food. The language of J., as I conceive, imports that it was in an inferior sense only, that what dropped from the clouds, for the nourishment of the body still mortal, could be called *the bread of heaven*, being but a type of that, which is such, in the most sublime sense, viz. as having been sent from heaven for nourishing the immortal soul unto eternal life."
33. *He who cometh down* : C. V. or rather, *that which cometh down* : as Wakefield, Campbell, and Pearce. "That is, that spiritual doctrine, as vvs. 32, 41, 42, 51, 58."

34. *Ever more give us this bread* : "i. e. at all times ; and let it not be confined, as the manna was, to a particular time and spot." Jones.
36. *But I said unto you &c.* : C. V. *But I have told you this ; because ye see me and yet believe not* : Wakefield's Tr. *But as I told you, though ye have seen me, ye do not believe* : Campbell's Tr..
41. *The Jews then murmured &c.* : "Like many modern expositors, they mistook our S's meaning. They understood that of his person, which he meant of his doctrine ; and took that in a literal sense, which he meant figuratively." Imp. V.
44. *No man can come unto me, except the Father—draw him* : "It is common, in the language of the O. and N. Testament, to express the influence of motives or inclinations, that is, the result of those motives, by terms expressive of physical force. In such terms, he speaks of those, who were disposed with alacrity, to receive the G. (Matt. xi. 13). So, Mark vi. 5, ix. 23, *able* means 'inclined' or 'disposed.' See also Luke xiv. 23." Jones.
46. *Hath seen the Father* : "i. e. hath known his will. So vs. 40. *To see the Son* is to understand the doctrine of J. See xiv. 9." Imp. V.
51. *Which came down from heaven* : "Here and in the other passages of this chapter, (except vs. 38) when our S. speaks of himself as *coming down from heaven*, it is under the figurative appellation of *bread* or the *bread of life*, which he calls (vs. 51) *his flesh*. He afterwards tells the Jews, that unless they *ate his flesh and drank his blood, they had no life in them*. His flesh obviously represents his doctrines and requisitions ; which it was essential, that they should accept and comply with. The phrase, under notice therefore, is expressive of the divine origin of J.'s mission and truths, which throughout this discourse, he was seeking to instil." Carpenter, Kenrick &c. See Ns. on Ch. i. 6, 7, 8, iii. 13.
53. *I am the living bread—If any man eat of this bread*

* Cappe however suggests that this may have been ironically meant.

&c. : As J. here repeats his language before used, without taking any pains to explain it; it appears that he was not anxious to remove their difficulties or disgust. He plainly saw that they followed him not for the sake of instruction, but for that of gratifying their appetites; and did not desire to retain disciples from whom he should derive so little honour." Kenrick. So Imp. V., which adds, what he means to inculcate, is a practical reception of his divine doctrine, as the means of securing everlasting life. This, in allusion to the descent of manna (vvs. 32, 33), he first compares to feeding upon new and heavenly bread, then describes it (vs. 51) as feeding upon himself, and more particularly and offensively (vvs. 53-57) as even eating his flesh and drinking his blood."

57. *As the living Father hath sent me; C. V. Rather, As the Father liveth, who sent me, and I live by the Father* &c. : Campbell's Tr. So Grotius, Castalio, and Wakefield.

62. *Shall see the son of man ascend up &c. : C. V. There are several explications of this passage. Wakefield renders,—going up (or, going back: Pearce) to the place where he was before.* From which, both these critics would seem to understand the words as referring to J.'s resurrection; which view, the dark and faint allusions he was in the habit of making to that event; and to his previous death, at least, go to confirm. To speak of going back to the place *where he was before* i. e. to the earth, implies and requires his going down from the earth, i. e. to the grave; yet it does not express it, and his meaning therefore was doubtless hid, as in other instances, from the gross minds of the Jews, in whose thoughts the notion of a suffering M. had no place.—The above sense is that of Cappe certainly, whose Par. runs—'When you have had proofs of my resurrection and return to life, will you still continue in this perplexity about my character; still confounded by my doctrine and offended with the language in which it is conveyed?'

The Imp. V. however presents this paraphrase;—'Do

ye revolt at what I have now said? What then would ye do, if I should advance still further into the subject of my mission, and reveal truths still more remote from your apprehension and offensive to your prejudices?' so also, Carpenter and Kenrick. In support of this sense, it is urged, that *to ascend to heaven*, (which it is assumed must be meant by *where he was before*) imports exploring divine and mysterious truths (see N. on iii. 13), and that it is expressed in a very similar form of words, Ch. iii. 12. See N. on the place.—Finally; Jn. Jones renders the words,—‘If these things offend and surprize you, what would be your feelings, were I to say, that you shall see me ascend as the Son of Man, where I was before as the bread of life; ascend, in person, to the Father, with whom resided and from whom proceeded, the doctrine which I teach.’ This blending of a figurative and a literal meaning in the passage, is also adopted by Priestley. The common, popular notion of this vs. supposes the literal ascension of J. into heaven to be spoken of, from which he had previously descended.

68. *It is the spirit that quickeneth &c.*: “J. intends these words as a key to most of the obscurities in the preceding discourse; in particular, to what he had said about his being the bread from heaven, and of the necessity of eating his flesh. These, which the Jews took literally, he now intimates had a spiritual sense; and it was this sense, intended to express his doctrine, which could alone produce and support a spiritual life; that his flesh would be of no use for this purpose.” Kenrick. Wakefield renders this vs.—*It is the breath that giveth life; the body is of no use without it. The declarations which I am speaking to you, are the breath of life.* [See his similar translation of Ch. iii. 8]. He adds, “that there is not one place in S. S. where the Gr. word would not more properly and intelligibly be so rendered. The *energy* of the Supreme could not be more plainly represented, than by that term to which the S. S. ascribe all the powers of *living men*.”

70. *And one of you is a devil*: C. V. *And yet one of you*

is an *accuser* or *slanderer*: as Wakefield, Kenrick, Imp. V. *Is a spy*: Campbell's Tr. See N. on Luke x. 18, xiii. 11, xxii. 3.—“You thought that after the multitude had forsaken me, none would remain but true disciples; but in this you are deceived.” Wetstein. Ros. observes that “Peter had offered this confession in the name of the twelve; but J. convinced him by his answer that all of them could not unite in it with him, and that he knew Judas to be a *devil*, i. e. one of the worst of men.”

CHAP. VII.

2. *The Jewish feast of tabernacles*: “This feast was so called, because the Jews, while it lasted, dwelt in booths or tents, in memory of their having done so, in the journey through the Arabian desert, (Lev. xxiii. 42, 43). It began on the fifteenth day of the seventh month (Tisri,—i. e. the last half of our September and the first half of October), continuing eight days, of which the last was the most solemn. It was also a festival of thanks in honor of the vintage and the in-gathering of the fruits, (Exod. xxiii. 16, xxxiv. 22), and was therefore called *the feast of the gathering*.” Jahn, Lightfoot and others.
4. *No man that doeth any thing in secret, and he himself &c.*: C. V. *For no one who seeketh to be known publicly, performeth his actions in a secret place*: Wakefield's Tr.
6. *My time is not yet come*: i. e. of going up to Jerusalem, to the festival. Whitby, Pearce, &c.
Your time is always ready: “It is of no moment at what time you go up, who are obscure men and whose lives are not in jeopardy.” Kuinoel. Campbell gives this clause,—*Any time will suit you*.
7. *The world cannot hate you*: “This language did not convey any charge against them of undue conformity to the prevalent habits and sins, but rather that they had not rendered themselves peculiarly obnoxious to the

resentment of the Jewish rulers, as he had done." Priestley.

12. *There was much murmuring* : rather, *private discourse* : Wakefield. Or, *whispering* : Campbell. The latter adds, "that the C. V. gives the idea of discontent, of which there was none. The word only expresses the secrecy and caution which the people found it necessary to use on this subject, arising not from their resentments, but their fears."
15. *How knoweth this man, letters?* C. V. Or, *learning* : as Campbell, Wakefield, Pearce &c., i. e. the knowledge of the S. S. and the traditions, which was almost the only learning of the Jews in those days."
17. *Shall know of the doctrine &c.* : C. V. *Shall discern whether my doctrine proceed from God, or from myself* : Campbell's Tr.
18. *No unrighteousness is in him* : C. V. Properly, *no deceit* : as interpreters generally allow. "A true prophet and an impostor are here put in opposition." Grotius and Whitby.
20. *Thou hast a devil* : "i. e. art mad to talk thus." Hammond. See Ns. on Matt. iv. 24, ix. 32, xi. 18.
- 21, *And ye all marvel* : C. V. *And ye all marvel therefore* : i. e. on account of it. So, Kenrick, who with Priestley, Wesley, Doddridge &c., transpose to this place *therefore* from vs. 22. "Its connexion there is most incongruous ; where our S.'s performing a miracle, would appear as the reason why Moses gave them circumcision." Campbell.
22. *(Not because it is from Moses &c.)* : C. V. *(Not that circumcision came first from Moses, but from the patriarchs)* : Wakefield's Tr.
23. *A man every whit whole* : C. V. *Cured a man whose whole body was disabled* : Campbell's Tr. Or, *an entire man well* : as Kenrick and Wakefield. The latter adds,— "The argument stands thus ; 'if that mutilation be an observance of the Law, can my act of restoration of one who had lost the use of all his limbs, be a breach of it.'"
27. *When the Christ cometh, no man knoweth whence he is* :

That is, of what family or parents.* Grotius, and Doddridge. But Priestley, Wetstein, Lightfoot and others refer it to a Jewish tradition, that the M. was to make a sort of double manifestation, i. e. after being born in Bethlehem, he was to remain concealed till Elijah came to anoint him, and when he appeared the second time, no one could tell, from whence.

28. *Ye both know me and know whence &c. : C. V. Do ye know both who and whence I am ? I came not of myself :* Campbell's Tr. Ho adds, "that the C. V. directly contradicts our S.'s words, (viii. 14, 19), and indeed what he himself affirms almost in the same breath, (next clause)." [i. e. to know *whence he was*, was equivalent to knowing, who sent him]. Grotius, Doddridge, Wesley, Imp. V., Wakefield, &c., also give it interrogatively.
35. *Will he go unto the dispersed among the Gentiles ? Or, to the dispersed Greeks ?* as Wakefield, Campbell and Imp. V. Kenrick and Pearce give it,—dispersed among the Greeks. i. e. meaning such Jews as lived among Gentiles using the Grecian language and customs, viz. those of Alexandria, Cyrene, Syria, &c., for purposes of trade and commerce, but still followed the institutions of Moses. That J. might go abroad to teach these, was not unnatural, and therefore the Jews put this construction upon his language. But it could not enter into their minds, that he would travel far away, for the sake of instructing the Gentiles, persons whom they considered as out of the divine favour, and unworthy of a revelation." To support this sense, they suppose that the original text, however it has become corrupted, formerly read in the last clause,—*And teach them*, i. e. the Jews ; not as it now stands.—" Beza also thinks, that these for-

* The memorable prophecy of Isaiah, Ch. liii. has the words, (as given in our C. V.) vs. 8,—*Who shall declare his generation*. From this passage, it is thought the Jews might derive their notion of the mysteriousness of the M.'s origin, if that given above, be the meaning of their words. But it is not a little doubtful, whether the rendering of the C. V. shows the true sense of the words of Isaiah. Lowth, (and so, very nearly, Stock,) translates the passage,—*And his manner of life, who would declare ?* Dodson,—*And the men of his generation, who will be able to describe ?*

eign Jews, sometimes called 'the dispersion of the Jews,' and noticed in the salutations of the Epistles, (James i. 1 ; 1 Pet. i. 1,) are the persons intended ; yet adds, "this last clause may mean even more, viz. that J., going to the synagogues of the dispersion, would at last descend to teach the idolatrous Gentiles."

37. *If any man thirst, let him &c.* : "One of the ceremonies, as we are told, of the Jews on this day, which was in their esteem, though the Law did not so make it, the most solemn of the feast, was that of taking water from the brook of Siloam and pouring it out with great form in the temple, to commemorate their ancestors having been supported by a stream of water from a rock in the desert ; together with prayers for a supply of rain at the approaching seed-time. Upon this custom, our S.'s figurative language in this and the next vs. is supposed to be founded." Kenrick.
38. *Out of his belly shall flow &c.* : C. V. *Shall prove a cistern, whence rivers of living waters shall flow* : Campbell's Tr. Other critics note, that the allusion made, is to an overflowing fountain or cistern. Campbell adds, "that interpreters have been perplexed in seeking for the passage of S. S. here referred to ; but such phrases, it is not requisite to understand of some specific portion of S. S., but as expressing the scope or spirit of several. Houbigant conceives that it is found in one of Balaam's prophecies, Numb. xxiv. 7."
40. *This is the prophet* : By which they might mean, the prophet who was expected to precede the M. See N. on i. 21.
49. *But this people, which knoweth not the Law &c.* : Priestley observes, that this language in the members of the court, is that of extreme pride and chagrin, from men who had no resource but in their officers, and who now seem not to have had the means of punishing their failure to discharge their commission. They therefore vented on the common people, who had not studied the Law, as they had done, the strongest contempt, thinking it presumption in them to have an opinion not dictated by their established teachers.

52. *Art thou also of Galilee ? C. V. Dost thou also stand up for Galilee ?* Wakefield's Tr.

For out of Galilee ariseth no prophet : " It seems scarcely possible, that the Jews could have affirmed what in our C. V. they appear to ; for some acknowledged prophets had thence arisen ; particularly, as some maintain, Elijah, Elisha, Jonas, Amos, Nahum and Joel. I think therefore that John wrote,—*ariseth not the prophet*, i. e. meaning him so styled by way of distinction, and at this time looked for." Pearce. So Wakefield and Kenrick. Campbell deems this an unwarranted translation ; observing, " that men [the Jews] when much excited, are not wont to be accurate in their expressions, or distinct in recollecting, on the sudden, things which make against them. He therefore would obviate the difficulty by rendering,—*that prophets arise not out of Galilee*, i. e. it is not usual, or it has not the credit of producing ; not, that it has never happened.

CHAP. VIII.

1-11. These first eleven vvs. containing the story of the adulteress are not found in some of the principal manuscript copies of the N. T., and are wanting in some of the best and earliest versions. They are never cited also by Origen, Chrysostom, and other ancient christian writers. This amount of evidence against them leads Calvin, Le Clerc, Hammond, Grotius, Wetstein, and other critics to reject them as spurious. The Imp. V. and Campbell, inclose them in brackets as doubtful.

5. *That such shall be stoned :* " The Law of Moses enjoined the punishment of *stoning* only in the case of a woman *betrothed to a man*, and not actually married, (Deut. xxi. 20-24). But where it did not prescribe the mode, *strangulation* was followed, as being the mildest ; and the Jewish magistrates countenanced it, especially for the punishment of adultery. But it appears from Ezek. xvi. 38, 40, that adulterers were stoned. Perhaps the Sanhedrim, towards the Babylonish captivity, finding that this crime increased, changed the sentence

to *lapidation*, which was at first meant to be confined to to the most atrocious offences." Grotius. Michaelis states that the Law has in no case prescribed strangulation, which is a mere invention of later Rabbins.

6. *Wrote on the ground*: What it was that our S. wrote, is with many expositors, a subject of curious, yet vain and unprofitable conjecture. The various surmises are not worth repeating here.—The last clause in this vs., has nothing answering to it in the Gr., as critics generally remark, and as the italic character in our C. V. denotes. Campbell, Wakefield and Imp. V. omit them. Kenrick remarks, "that they were probably nothing more at first, than the marginal explication of some transcriber, which inadvertently crept into the text."
7. *That is without sin*: i. e. the particular sin of adultery, as Pearce, Whitby, and others explain it. But Grotius infers, that it includes any equal or similar sin.
9. *Beginning at the eldest, even unto the last*: "There is something remarkable in these persons departing in the order mentioned, and which must have been particularly noticed at the time for its singularity. Perhaps the eldest who went off first, was most guilty." Priestley. Kenrick however, more naturally solves this circumstance. "We are not required to understand this with literal exactness, but the elder persons leading the way, the younger, as is not unusual, followed in their steps." Some would understand the phrases not of age, but of dignity, i. e. from those of the highest authority or note, even to the mean and vulgar.
10. *Hath no man condemned thee?* C. V. *Is there no one to accuse thee?* Wakefield's Tr. i. e. no one left to discharge this office before the judge.
11. *Neither do I condemn thee*: "The Scribes and Pharisees, who had brought this woman to J., probably thought that he would declare in this case, for dispensing with the law about adultery, as he had lately in respect to that about the Sabbath (vii. 22, 23). This handle to accuse him, he forbore to give, by not answering their question in vs. 5. And as to his *not condemning* the woman, it would have been rather strange had he taken

it upon him so to do ; not being a magistrate, nor having the witnesses before him, and when she had not been tried by the law and legal judges ; and when the consequence of his sentence, if they had allowed it to be valid, must have been a painful death. This being the case, it appears why J. forebore to answer the question put to him ; and also, how little reason there is to conclude, that he did not in this instance, enough discourage adultery. And yet this opinion was found so early among the christians, that the reading of this story was industriously avoided in the lessons recited out of the Gospels in the public service of the churches ; and thus, gradually, this portion came to be left out in so many copies of the N. T." Pearce. Priestley, whose remarks are similar, concludes also, that there is little reason for doubting the genuineness of the passage. See N. on vvs. 1-11.

12. *I am the light of the world* : " Some critics, especially those who reject the preceding portion, and who connect therefore this vs. and what follows, with the discourse of J. in Ch. vii., thinks our S. to allude here to the practice, on the evening of the last day of the *feast of tabernacles*, (see vii 37), of lighting up two very lofty and golden candlesticks, which were in the women's court of the temple ; and others,—to the festal torches generally, with which at that time all the courts in Jerusalem were illuminated. But Wetstein undertakes to show, that this took place on the *first*, not on the last day of the feast. Paulus, as uncertainly, derives this image from the then setting sun. But J. could, in truth, at all times, describe himself under the figure of *light*, (i. e. no occasion or incident was necessary to prompt it), nor was any comparison of himself more familiar." Kuinoel.

14. *Though I bear record of myself &c.* : C. V. *Though I do bear testimony to myself, this testimony is true, that I know whence I came &c.* : Wakefield's Tr. "i. e. that he knew the *purpose* of his life and the *manner* of his death ; which he could not but know of himself." He

considers this as a better construction, than making the last clause, *the reason* of the preceding.

Yet my record is true: C. V. or, *ought to be regarded*: Campbell's Tr.

Whence I came and whither I go: "i. e. from whom my authority is derived, and to whom I am accountable. See iii. 13, xiii. 1, 3." Imp. V. Comp. the sense put on these words by Wakefield, above.

15. *Ye judge after the flesh*: C. V. *Ye judge from passion*: Campbell's Tr. "According to my mean extraction and appearance." Whitby's Par. "According to your persuasions of a temporal M." Doddridge.

I judge no man: "i. e. do not *thus* judge; or, am free from such sinister bias." Kuinoel.

19. *If ye had known me, ye should have known &c.*: "i. e. if ye had been willing to perceive the divine credentials of my mission, ye would at the same time, or in them, have seen my Father, from whom they came." Kuinoel. Priestley, agreeably with this comment, says, "that the words, *nor my father*, are by no means to be taken, as if the Jews had no knowledge of the true God; but they had not, of the relation in which J. stood to him."

21. *Shall die in your sins*: C. V. or, *will*: as Wakefield, Imp. V. "That is, in the sin of incredulity and unbelief." Beza. "Your perverseness and pertinacity will be your destruction." Ros. Grotius and Campbell think that in this sense, is conveyed a prediction of the destruction of their city and state.

23. *Ye are from beneath; I am from above &c.*: This, and the antithesis following, do not relate to origin, but to desires, conceptions and views. (See vs. 44, xvii. 16). "Yours are low, narrow, earthborn; mine are concerned with spiritual and invisible things." Grotius, Ros., Imp. V. &c.

- 24, 28. *That I am he*: "i. e. the Messiah. Comp. iv. 26." Pearce, Kenrick, Grotius, &c. "Of this claim, there would be after the death of J., abundant evidence from his resurrection, ascension, effusion of the h. s., and their consequent effects." Priestley. Campbell translates vs. 28,—*Ye shall know what I am*; "in which way," he adds,

"there is a direct reference to the question vs. 25. And so, Le Clerc.

26. *And to judge of you : C. V., or, to reprove in you :* Campbell's Tr. and others.

32. *Ye shall be free indeed :* "Freedom was the darling object of all the Jewish nation, and which they particularly calculated to obtain through their M." Priestley.

33. *Were never in bondage to any man :* "This was wholly untrue of them as a nation, since they had been in bondage to the Egyptians, Babylonians, and Syrians ; and were so to the Romans, both before and at the time when these words were spoken, as may be seen at large in Josephus." Pearce, Whitby and Beza. Grotius thinks that this boast was made of themselves, individually, and not said of public bondage ; taking our S.'s language not only literally, but in its most contracted sense. M'Knight is perhaps peculiar in the notion, "that the Jews rightly understood J. in a spiritual sense, and meant to say they had always held 'the truth,' or a freedom in respect of religion ; not forsaking the tenets of Abraham, for idolatry, in the midst of Syrian persecutions." Then J. replied, "that they were the slaves of sin."

38. *Which ye have seen with your father :* In some of the early MS. copies of the N. T., and also of the ancient versions, the original reads,—*which ye have heard or learnt &c.* Wakefield, Campbell, Pearce, and other critics consider it preferable in point of propriety.

43. *Even because ye cannot hear &c. : C. V. Because ye cannot hear, (or, listen to : Wakefield) my doctrine :* Campbell's Tr.

44. *Of your father, the devil :* i. e. the supposed source of all evil natural and moral. Wicked men are his children and resemble him." Imp. V. See N., on Matt. iv. 1-11 ; Luke x. 18.

When he speaketh a lie &c. : C. V. When any one speaketh a lie, he speaketh according to his own kindred : for his father also is a liar : Wakefield's Tr.

46. *Thou art a Samaritan :* "The extreme hatred of the

Jews to this people, rendered their name, a term of reproach ; not unlike that principle, which leads men in modern times, to call cruel men, Turks, and the covetous, Jews. Hammond.

And hast a devil : C. V. or, *demon*. See N. on Matt. xi. 18. "That is, a lying spirit, in disparaging the children of Abraham." Whitby. *Art mad* ; the phrases being similar, as Ch. x. 20. Grotius, and M'Knight. See N. on vii. 20.

50. *There is one that seeketh and judgeth* : or, *who seeketh it and judgeth* : Imp. V. So, Pearce, Campbell &c., *judgeth*, or, *will judge* : "i. e. between us." Kenrick. Wakefield renders,—*and will punish*.

56. *Rejoiced to see my day* : C. V. Rather, *earnestly longed* &c. : as Wakefield, Pearce, Imp. V. &c.

And he saw it : i. e. by prophetic vision ; and that from him, the M. would descend. See xii. 41. Imp. V. and Kenrick. Comp. also Heb. xi. 13.

57. *Art not yet fifty years old* : "J. was then, as is generally supposed, about thirty years of age (Luke iii. 23) ; yet from this round manner of speaking, Irenæus, with little judgment, inferred that he must be approaching the age in question, or at least, had passed his fortieth year." Beza, Whitby and Doddridge. Le Clerc, and Pearce, not more sagaciously suggest, that the austerity and fatigues of his course of life, might have made him appear much older than he really was. "It is the manner of all countries, in cases where exactness is of no importance, to take numbers from some grand divisions of time, such as was fifty years with the Jews, on account of the *jubilee*. This then was virtually saying,—'Thou art not half so old.' And it imports little, that J. was by many years, short of that age, (fifty) ; they might well enough speak in large terms, when all this interval was nothing, compared to that between the times of Abraham, and of J." Grotius.

And hast thou seen Abraham ? C. V. *And thou hast seen Abraham* ? Campbell ; who adds, "that this form of the interrogation, is more expressive of the derision intended." "Here again the Jews cavil at the literal

meaning of the words of J., as if he had lived before Abraham, which he no more meant, than that his disciples, literally, would not die, vs. 51." Priestley. "Our S. without deigning to rectify this perversion, goes on to justify his words, by declaring that he was designated to his office before Abraham was born; this designation therefore might have been revealed to the patriarch." Imp. V.

58. *Before Abraham was, I am*: Properly, *I am he*: as Wakefield, Kenrick, and Imp. V. "i. e. the Messiah; such by the divine appointment, and promised to the first patriarchs, as xvii. 5; Rev. xiii. 8; 1 Peter i. 20." See N. preceding. So, Grotius, Carpenter, Wetstein, Wakefield, and Priestley. Wetstein adds, "that the phrases admit also of a metaphysical sense,—that J. *was*, wherever he was visible, i. e. to the mind's eye of the faithful." See N. on vs. 56. Wakefield and Kenrick remark "on the inconsistency and prejudices of our C. V., which here varies from the rendering it has repeatedly given elsewhere, though the Gr. is the same in all. Comp. iv. 26, xiii. 19, xviii. 5, 6, 8. vvs. 24, 28 of this Ch. From this false translation, have sprung those extraordinary senses and inferences, which by some have been drawn from this passage."

CHAP. IX.

1. *And as Jesus passed by*: Critics do not suppose this scene to transpire immediately after that in the preceding chapter, which seems unlikely from the circumstances of the case; but at some interval of time, perhaps several days.
2. *This man or his parents*: "The notion taught by Pythagoras, of a *transmigration of souls* after death, from one body to another, had long before this time been imbibed by some of the Jews. The several degrees of character were supposed to be recompensed by a removal into a more or less perfect body; and the present question seems to have arisen from this source. Ham-

mond and Le Clerc. Pearce rejects the above opinion ; “ in support of which, many quotations are indeed brought from Josephus, but these only affirm thus much of the Pharisees, to which sect none of the disciples belonged. And even the passages cited show, that the Pharisees believed this transmigration only of *virtuous* souls. This power or privilege was the reward of such a person’s having lived a virtuous life ; and the souls of the wicked had no such power. If the disciples then believed this man’s being born blind, was a punishment of his sins in some former body, it was wholly at variance with the above opinion of the Parisees.” He goes on to say, “ that though the disciples saw that the man was blind, they do not seem to know that he was born so : if he were, he might have thus suffered for his parents’ sins ; if not, might have been afflicted with it, in retribution of his own.” His par. of the vs. is;—‘ who did sin ? this man, that he is blind ? or his parents, that he was born so ? Kenrick and Priestley coincide herewith.

3. *Neither hath this man sinned, nor his parents ; but &c. :* i. e. neither, in such a manner, as to have caused this calamity ; which is permitted, in order that the power of God may be shown in his miraculous cure.” Kenrick, Pearce, and Grotius.
5. *The light of the world :* “ Here, this title which J. so often applies to himself, is evidently prompted by the miracle about to be wrought.” Whitby and Grotius.
7. *Go, wash :* C. V. or, *wash thine eyes :* as Wakefield and Campbell’s Trs. The direction meant, was, to wash the clay from his eyes.
13. *They brought to the Pharisees :* i. e. to the Jewish council or Sanhedrim, which consisted principally of persons of that sect. Grotius, Kenrick, &c. Lightfoot notices, that this mode of speaking is common with John. Comp. l. 24, iv. 1, viii. 3, xi. 46.
16. *That is a sinner :* “ This epithet is here the same, as *not being of God* ; meaning therefore, ‘ impostor,’ or ‘ deceiver of the people.’ ” Kuinoel ; so Priestley and Pearce.

17. *That he hath opened:* C. V. or, *inasmuch as he hath:* Imp. V.
22. *Be put out of the synagogue:* "Of the two kinds of excommunication among the Jews, this was the lesser or milder, i. e. a separation to some distance from the public assembly, but which still left them free to hear the Law expounded in the synagogue. The higher kind was an absolute and final expulsion, and is what is meant perhaps by the *Maranatha* of Paul, (1 Cor. xvi. 22). This was probably the punishment generally inflicted on the christians." Priestley.
24. *Give God the praise:* "i. e. of your restored sight. Whitby. "Glorify God by ingenuously confessing the truth (i. e. whether you have been blind from your birth). The expression shows that they believed or affected to believe, that he had told them lies. It was that used by Joshua to Achan (vii. 18), and was afterwards adopted by the judges, for adjuring those, accused or suspected of crimes, to confess the truth as in the sight of God." Campbell.
27. *And ye did not hear:* C. V. *And did ye not hear?* Campbell and Pearce. *And ye did not regard me:* Kenrick and Wakefield.
31. *Hearerth not sinners:* "This, though true as a general principle, is here clearly restrained by the connexion to false prophets; whom God does not favour by granting miracles to their intercession." Grotius and Whitby, *Sinners* has the same sense vvs. 16, 24.
32. *Since the world began, was it not heard:* C. V. or, *never was it heard yet:* Campbell and Wakefield's Trs.
34. *Altogether born in sins:* This reproach is made upon the same general principle with the inquiry in vs. 2.
38. *Worshipped him:* C. V. *And threw himself prostrate before him:* Campbell's Tr. In like manner, Wakefield, Kenrick, and Imp. V. See N. on Matt. ii. 2.
39. *For judgment I am come into this world:* C. V. or, *for punishment:* Wakefield's Tr.—"i. e. for condemnation: an allusion, as is usual with J., to his late miracle. This will be the effect of my coming: the blind, the ignorant, the simple shall receive sight; while the most

clear-sighted, learned men, confident in their knowledge of the law &c. will not perceive what is distinctly before them." Whitby, Hammond, and Grotius.

That they which see &c.: That is here not causal, but consequential; as Matt. x. 34, in which see N. See Note preceding.

40. *Are we blind also?* "Perversely as they took our S.'s meaning generally, (see Ch. viii. 33, 52, 57), they were quick enough to discern that he spake of moral blindness." Kenrick.

CHAP. X.

1. *He that entereth not by the door:* This parable, as the great Newton supposes, was suggested to J. by his having in view, near the temple, the folds or pens of sheep, brought thither for sacrifice; and that the allusion is made more evident from the peculiarity in these folds, that the door being kept locked, excluded not only the thief, but the shepherd, until opened by the porter.—"The M. is described by Ezekiel, under this title of *the one shepherd*, (xxxiv. 23); to which Peter refers (1 Ep. v. 4). There is no need of assigning to all the minuter circumstances of this parable, its allegorical import, as *the porter* for instance; such are better left, as only accidental parts of the description." Grotius.
3. *He calleth his own sheep by name, and leadeth them:* "In Judea, and throughout the East, the sheep were accustomed to follow the shepherd, instead of being driven before him, as with us. See Ps. xxiii. 2, 3, lxxvii. 20, lxxx. 1." Hammond.—"Fabricus has shown by sufficient examples, the ancient practice of giving proper names to sheep, dogs, cats, horses and goats." Ros. Illustrations to this effect with the Greeks, are given by Theocritus.
8. *That came before me:* C. V. "i. e. who have set themselves up for the M." Whitby and Pearce. But the difficulty which is urged against this sense, is, that none such had then appeared; and that Theudas and Judas of Galilee, who, though seditious persons, do not seem to

have made such pretensions, were rather cotemporaries of J. Priestley, M^r Knight, and Lightfoot, therefore apply these words to the Scribes and Pharisees, the professed teachers and guides of the people. Wakefield translates,—*who have come in my name*, i. e. literally, *instead of me*. Campbell, following a slight difference in some copies of the original, renders,—*who have entered in another manner*. “The assertion (vs. 1) is here repeated, to be sure, but in such a manner that vvs. 1, 7, 8, thus make a complete syllogism, of which the 8th is the conclusion.”

11. *I am the good shepherd*: “Here J. reverts to his first comparison of himself as a *shepherd*. There is a frequent change of figure to express the same truth, see vvs. 7, 9.” Priestley.

Giveth his life for the sheep: C. V. or, *exposeth*: as Wakefield.

16. *Other sheep I have*: i. e. referring to the Gentiles.

18. *I have power to lay it down—and power &c.*: C. V. or, *authority*; as Kenrick and Imp. V. *A commission*: Wakefield.—“That is, his suffering in the cause of mankind, was a voluntary act.” Kenrick, Schleusner, &c. So Imp. V.; which adds, “that J. yielded his life, in full confidence that it would be speedily restored to him; but to suppose that his resurrection was the effect of his own power, which the C. V. implies, and some maintain, is what the original Gr. does not convey, and is contrary to the most explicit declarations of S. S. Acts ii. 24, iii. 15, xvii. 31, &c.” That J. had a *physical* power, says Priestley, over his own life, so that he could dismiss his spirit and die whenever he pleased, is very wide of the meaning in this place; although imagined by some, who resolve into this, the *strong cry*, before he expired on the cross, and which is mentioned by the Evs.

20. *He hath a devil and is mad*: “Observe, these words express cause and effect.” Imp. V. See N. on vii. 20.

22. *And it was winter*: C. V. Wakefield observes; that the Gr. here denotes rather, *stormy* or *wintry weather*; and so renders. Thus too, Le Clerc.—“The *feast of Dedication* was instituted by Judas Maccabæus, to com-

memorate the purifying of the altar and temple, after its profanation by Antiochus Epiphanes, 1 Macc. iv. 59 ; 2 Macc. x. 8. It was observed for eight days, beginning with the 25th of the Jewish month *Cisleu*, which corresponds to our December." Grotius, Beza, &c. from Josephus. Priestley notes, that John is the only Ev. who records distinctly, and in their order, all the public festivals at which J. attended at Jerusalem, &c.

23. *In Solomon's porch* : "The long colonade or portico on the east side of the temple, built by Solomon, and then, the only part remaining of his works." Light-foot.

30. *I and my Father are one* : C. V. or, *one thing*, or, *the same thing* : Kenrick and Wakefield. "My cause is closely connected with his, and we jointly labour for the same end. The discourse respects oneness or harmony of will, purposes and action." Kuinoel. So, Calvin, Erasmus, Newcome, Carpenter, &c. See xiv. 20, xvii. 11, 21-23 ; 1 Cor. iii. 8.

35, 36. *If ye called them gods &c.* : "If the psalmist or the Law called those *gods*, who were prophets or magistrates, (Ps. lxxxii. 6,)—and every assertion of the S. S. is true, and therefore such are justly so styled,)—do I blaspheme in calling God my father, and therefore myself, the Son of God, when the Father hath consecrated me to the office of prophet and Christ, and delegated me to assume this character among mankind?" Newcome's par.

Unto whom the word of God came : C. V. or, *with whom the word of God was*, i. e. to whom it appertained, to pronounce what the command or law of God was ; this being the duty of a magistrate in Israel." Cappe.

36. *Hath sanctified* : i. e. qualified and set apart for his work and office.

38. *That the Father is in me and I in him* : "Comp. xiv. 10, 11 ; where this union is said to consist in speaking the words, and doing the works of the father. This phrase is explanatory of vs. 30." Newcome.

CHAP. XI.

- 1 *Named Lazarus*: "The usual reason assigned for the omission of so remarkable a story, as that of the resurrection of Lazarus by the three other Evs., is, that he might be still living, when they wrote, and that a circumstantial narrative of this event, would have exposed him to the resentment of the unbelieving Jews; but John's G. was later by many years: in which long interval, Lazarus' death was not unlikely to have occurred, by which that restraint was taken off." Kenrick and others.
4. *This sickness is not unto death &c.*: C. V. *This sickness is unto death, only for the glory of God, that &c.*: Wakefield's Tr.
- 9, 10. *Are there not twelve hours in the day?* "i. e. the traveller, who avails himself of the time within which he has the benefit of the sun, walks securely; and with such an one, J. compares *his day*, (see ix. 4). i. e. the appointed period of his ministry and service. Until this expired, he had nothing to fear from the malice of his enemies." Kenrick.
10. *Because the light is not in him*: C. V. Rather, *in it*: Campbell, Kenrick, &c.; or, as Wakefield more plainly renders,—*in the world*.
11. *Our friend Lazarus sleepeth*: "To describe death by the image of *sleep*, was frequent with the Jews, (Acts vii. 60; 1 Cor. xi. 30, xv. 18, 20,) and hence it is so often used in the O. T. of the kings of Israel and Judah. But it was an ambiguous phrase, and therefore the disciples mistook the meaning of it." Pearce, Whitby, &c.
13. *Of taking of rest in sleep*: C. V. *Of customary sleep*: Wakefield's Tr. *Of the repose of sleep*: Campbell's Tr.
16. *Let us also go, that &c.*: C. V. *Must we also go, and expose ourselves to destruction along with him?* Wakefield's Tr. He thinks, "that the connexion favours the interrogative form." See vs. 8.
22. *Even now, whatsoever thou wilt ask of God*: "i. e. hoping he would raise him from the dead, but not presuming to ask so great a favour." Priestley.

24. *I know that he shall rise again in the resurrection :*

"The Jews in general, it is evident, as well as the learned Pharisees, had a firm belief in the doctrine of a *resurrection*, long before our S.'s time ; as we find traces of it in the age of the Maccabees. That a truth of so extraordinary a nature should have been held, and that, generally, makes it evident, that it must have been derived by some early revelation from God, of which the record is now lost. The translations of Enoch and Elijah, and the re-appearance of Samuel to Saul, would go to increase such a persuasion. From which, it is possible, that David may allude to a future life, in some of those passages in the Psalms, in which we should not otherwise have expected such a reference." Priestley.

27. *The Christ, the Son of God &c. : C. V. "The Messiah, the son of God, he who cometh into the world :* Campbell's Tr. He adds, "that these being three different denominations of the great personage in question, he has kept them distinct. The C. V., compounds, as it were, into one, the two last. It was natural in Mary, when professing her faith in J., in consequence of the question, so publicly put to her, to mention all the principal titles applied to him, in S. S." Wakefield also preserves this distinction.

33. *He groaned in the spirit, and was troubled : C. V. He earnestly constrained himself, and struggled with his feelings :* Wakefield's Tr. This version has somewhat too modern an air.

38. *A stone lay upon it : Rather, against it : as Imp. V. and Wakefield. i. e. to close up the entrance ; the sepulchre, as Campbell notices, resembling, in this particular, it is very likely, that of our Lord.—The higher class of people in the East, as appears from Shaw, the traveller, have tombs made at the present day, by scooping out a cave from the solid rock, and placing the body in it, without a coffin, after it has been covered with spices.*

39. *He hath been dead four days : C. V. Or, this is the fourth day : Wakefield and Campbell. The latter adds, "the expression is abrupt and elliptical ; a manner extremely natural to those in grief, and which therefore ought not to be lost."*

44. *Bound about with a napkin*: "If the Jews buried in the manner of the Egyptians, as seen in their mummies, the face was not covered; but the cloth or napkin went over the forehead and under the chin." Doddridge.
46. *Went their ways to the Pharisees*: See N. on ix. 13.
47. *What do we?* C. V. *What shall we do?* Imp. V. or, *must we do?* Kenrick. *What are we about?* Wakefield.
48. *Our place*: C. V. or, *this place*: Wakefield. "That this phrase means *the temple*, is evident from several passages, which show that these councils were usually held there. See Acts vi. 14, xxi. 28; Matt. xxvii. 5. So, Kenrick and M'Knight. Grotius refers it to the *city* of Jerusalem.
49. *Ye know nothing at all*: C. V. *Ye are utterly at a loss*: Campbell. "But it is clear from the whole scope of the passage, that it is not with ignorance, that Caiaphas upbraids them, either as to our Lord's doctrine and miracles, or their own Law; but with their want of political wisdom. They knew not what to resolve upon in a case, which as he said, was extremely clear. As it would seem, some of the Sanhedrim were sensible that J. had, in no way, given a legal handle for taking away his life, and the high-priest was fearful that they would not enter with spirit into the business;—he concedes, in reply to the scruples of such, that though this act could not be defended by strict law and justice, it might be from expediency, or reasons of state, as it is called &c." Wakefield renders,—*Are ye so entirely without understanding, as not to consider &c.*
50. *Spake he not of himself &c.*: "i. e. he had no intention of prophesying; but God chose to use him, as being the high-priest, as the medium of uttering what was prophetic in the highest sense." Priestley.
52. *Gather together in one &c.*: "His death would be a bond of union, under him as their head, to *the children God*, i. e. to those who, in all nations and ages, should embrace a pure faith and worship." Priestley.
56. *What think ye, that he will not &c.*: C. V. Rather, *What think ye? Will he not come?* Campbell. "There

are here two questions; but the C. V. leads one to suppose, that they knew or took for granted that he would not come, and were only inquiring as to the reason." So Pearce, Imp. V. and Wakefield.

CHAP. XII.

3. *Then took Mary, a pound of ointment*: Comp. Matt. xxvi. 7, and Mark xiv. 3; and see Ns. thereon.
8. *Against the day of my burying*: C. V. or, *embalming*: Imp V. So, Kenrick, and Wakefield.
10. *Consulted, that they might &c.*: C. V. Rather, *determined to kill &c.*: Campbell, Kenrick, Beausobre, and Grotius. The force of the Gr. word is the same as Acts v. 33, xv. 37; 1 Cor. i. 17.
11. *Many of the Jews went away*: Kenrick and Pearce understand this to mean, 'withdrawing themselves from the service of the synagogue.' But Campbell urges that this is a mistaken sense, "suggested by the practice of modern sectaries; for no sect of the Jews ever withdrew itself from the synagogue. J. did not encourage them so to do, (see Matt. xxiii. 1-3) by his precept; and he set the example of his own attendance, whenever he had opportunity. His aps. did the same. But the sense of the Gr., is, that they ceased to pay that regard to the authority of their teachers, which they had done."
16. *After Jesus was glorified*: i. e. by his resurrection and ascension.
17. *The people therefore &c.—bear record*: C. V. Rather, *and the people who had been present, attested that he called Lazarus out of the tomb &c.*: Campbell. Thus, most translators.
20. *There were certain Greeks*: i. e. so called, because they spoke the Gr. language, though inhabitants of Syria or some of the neighbouring countries of Asia; and who had accompanied the Jews, living among them, on this occasion. They were *proselytes of the gate*, (See N. on Matt. xxiii. 15,) as Hammond and Pearce suppose; but Kenrick rather infers, from their deportment and the

language of J. on the occasion, that they were idolatrous Gentiles.

24. *It abideth alone* : C. V. *It remaineth but a single grain* : Imp. V., and so most versions.

26. *Him, will my father honour* : C. V. or, *my father will reward him* : as Wakefield and Campbell. See N. on Matt. xv. 5.

27. *And what shall I say ? Father &c.* : C. V. Or, *Father, save me from this hour ? But I came on purpose for this hour* : Campbell and Imp. V. "The question ends properly at *hour* ; or rather, there are two questions, as in vs. 56 of the last Ch." Wakefield thus ;—*Yet how shall I say, Father ! save me from this hour ! when for this cause I am come ; for the sake of this very hour ?*

29. *That it thundered ; others said &c.* ; "Those who were ill-affected to J., with a view to detract from him, said, it was accidental thunder ; but others, who entertained higher notions of his character, said that God spake to him by an angel ; i. e. meant to signify, by the thunder, that his prayers were answered ; the thunder being a good omen." Kuinoel. Grotius and Priestley, suppose the first of these to have been said by that part of the multitude, which was most distant ; Wetstein,—that it was the mistake of the Greeks, who did not understand the language, spoken by the Jews ; while the Jews themselves, who understood the words, said that *an angel spoke*.

An angel spake to him : "The common opinion among the Jews, was, that God did not speak, but by the mouth of angels. Thus, the *ten commandments*, which God is said to have promulged, are ascribed to angels, (Acts vii. 38)." Grotius. "This term is applied to all things in S. S., by which God exerts his power or imparts his will, whether animate or not ; as the thunder, winds &c." Kuinoel. See N. on Luke xvi. 22.

31. *Now is the judgment of this world* : C. V., or, *must this world be judged* : Campbell. i. e. the time is near when the unbelieving Jews will incur punishment." Imp. V., and Pearce. Newcome also cites, to show that *the world* is often used of the Jewish state and dispensation in

S. S., Gal. iv. 3 ; Eph. ii. 2 ; Col. ii. 8, 20. See Ns. on Luke ii. 2 ; Matt. xxiv. 14, 30.*

The prince of this world : "i. e. the Jewish magistracy and dispensation will be abolished, and the political existence of the Jews, as a nation, will be destroyed." If the first clause of the vs. is to be taken of the Jewish nation, the last is to be so, of course, of its rulers." Imp. V. Kenrick's par., however, gives a larger scope to the above ;—"Now is sentence of condemnation to be passed on the heathen world, by the preaching of my G. among them ; now is Satan, the supposed patron of idolatry and darkness, and head of the heathen world, (see N. on Luke x. 18,) to be cast out from his authority, &c."

36. *Departed and did hide himself* : C. V. *Withdrew himself privately* : Campbell's Tr. "The C. V. does not give, to my judgment, the sense of the Gr., which is, simply, that in retiring, he took care not to be observed by them."
- 39, 40. *Because that Esaias said again &c.* : Ch. vi. 9. Dodson's Tr. of this passage is,—*they have blinded their eyes, and hardened their hearts.* And so, the Syriac and Arabic Trs., on the place. "There is no coercive blindness," says Whitby, "from the decrees of God. Comp. Matt. xiii. 15 ; Acts xxviii. 27."
44. *Believeth not on me* : C. V. *It is not on me he believeth, but on him &c.* : Campbell. "The import and force of this phrase is comparative, and similar to that in Matt. x. 20, xii. 7 ; Mark ix. 37 ; Luke xxiii. 28 ; John vi. 27." Pearce.
47. *I judge him not ; for I came* : C. V. *I condemn him not ; for I came not to condemn &c.* : Imp. V. Or, *it is not I, who condemn him* : Campbell.—"I am not now come to pass sentence upon, and to punish such. This is not my present commission, but by my instructions,

* Wakefield's view of this vs., is quite peculiar to him,—*Now will this world pass sentence ; now will the ruler of this world be scornfully rejected*, "i. e. J. speaks this concerning himself ; and certainly, this is much more suitable to the scope and connexion of the discourse. Comp. xvi. 11."

and faithful warnings, if possible, to save them." Priestley.

49. *What I should say, and what I should speak*: C. V. *What I should enjoin, and what I should teach*: Campbell's Tr.; who adds, "that the C. V. presents no conceivable difference of meaning in these clauses; the first of which, relates to the precepts of his religion, and the last, to its principles of belief." Wakefield and Imp V. are very similar.

CHAP. XIII.

1. *Having loved his own*: i. e. his disciples. Wakefield's free Tr. expresses this,—*his own, who were with him in the world.*

He loved them unto the end: C. V. or, *showed his love for them at the last*: Wakefield's Tr. "i. e. meaning the proof of regard and condescension, he was about to give."

2. *And supper being ended*: C. V. or, *supper-time being come*: Kenrick and Wakefield. *While they were at supper*: Campbell. Pearce, the same. Critics observe, that the supper as appears from vs. 26, 28, was not then ended; indeed, as is most likely, was not then begun, as the washing of the feet was usually practised by the Jews, before they entered on this meal. See Luke vii. 44.

The devil having put it into the heart &c.: See N. on Luke xxii. 3.

3. *Was come from God, and went to God*: C. V. or, *that as he came from God, he was going to God*: Wakefield's Tr. "i. e. having a divine commission, which he was going to resign." Priestley. See N. on i. 6.
7. *Shalt know hereafter*: or, *presently*: Imp. V. *Wilt know, when I have done*: Wakefield's Tr. Comp. vs. 12.
10. *He that is washed, needeth not &c.*: C. V. *He who hath been bathing, needeth only to wash his feet; the rest of his body being clean*: Campbell's Tr. "The illustration is borrowed from the custom of the times, according to which, they who were invited to a feast, bathed them

before they went; but as they walked in sandals, and wore no stockings, it was necessary to have the feet, which were soiled by walking, washed by the servants, before they laid themselves on the couches. The frequent occasion for this operation in those countries, occasions its being so often mentioned in the N. T., as an instance of humility, hospitality, and brotherly love."

12. *Know ye, what I have done?* C. V. *Consider, what I have been doing for you:* Wakefield. "This address appears to me much more forcible and striking, in the imperative mode."
18. *But that the scripture may be fulfilled:* Or, *that scripture must be fulfilled, He &c.:* Campbell.
21. *And testified, and said:* C. V. or, *declared, saying:* as most translators.
23. *Leaning on Jesus' bosom:* "In the time of J., the Persian custom prevailed, of reclining at table. The guests reclined upon the left side, with their faces towards the table, so that the head of the second approached the breast of the first, and the head of the third towards that of the second, and so on." Jahn. See N. on Luke xvi. 22.
26. *To whom I shall give a sop:* or, *a piece of bread:* as Imp. V. and others.
27. *Satan entered into him:* "i. e. Judas was now incensed to see that his malignant purpose was discovered by J., and through John, probably exposed to the other aps., and the phrase here used, denotes the confirmation and maturing of that purpose, of which the words, vs. 2., expressed the first conception." Kuinoel.
31. *Now is the son of man glorified:* "Those great events, which J. means, when he speaks of being glorified, were indeed still to come, but they were near at hand, and the errand upon which Judas had just gone, rendered them certain." Kenrick. See N. on xii. 16.
36. *Thou canst not follow me now:* "J. meant to signify covertly, that his faith and firmness were not yet ripe for encountering death, in the cause of divine truth; but Peter did not apprehend him" Kuinoel and Grotius.

CHAP. XIV.

1. *Ye believe in God &c.* : "Ye believe in the promises and revelations of the O. T.; believe in those also which God publishes by me." Le Clerc. But Wakefield gives it imperatively,—*put your trust in God; put your trust also in me* : and so Luther, Campbell, Whitby, Wesley and others.
2. *If it were not so, I would have told you* : C. V. Wakefield, following, as do also some of the ancient versions, a slight difference in the Gr., renders,—*Behold! I tell you*. "There is something," he adds, "very quaint and strange, in the present reading of the clause; a declaration perfectly unaccountable, and manifestly spurious."
6. *The way and the truth, and the life* : "i. e. the true and living way. Comp. Heb. x. 20." Lightfoot. This is a frequent and favourite Jewish idiom; (as also, xi. 25, i. e. the resurrection unto life.) See also N. on i. 17.
- 10, 11. *I am in the Father, &c.* : Comp. N. on x. 38.
12. *And greater works than these* : "i. e. not in themselves, but in their results and effects. The ministry of J. was limited both as to time and place; but the aps. laboured for many years and in various regions, and converts to the G. were greatly multiplied." Kuinoel and Priestley. Whitby, Kenrick and Grotius, conceive the promise to refer to the gift of tongues, which was peculiar to the aps. themselves, and not given till the day of Pentecost.
- 12, 13. *Because I go unto my Father. And whatsoever &c.* : Rather, *because I go to my Father, and will do whatsoever &c.* : Campbell. There is little connexion or light, in the whole passage, separated as these vvs. are, in the C. V., by a period. Our Lord's going to the Father, taken by itself, is no reason for what precedes; but is entirely accounted for by his intercession and agency in his exalted state." So, Grotius, Wakefield, Imp. V. &c.
- 13, 14. *In my name* : "i. e. because of your relation to me, as my disciples." Le Clerc, Kenrick, &c.
13. *Whatsoever* : "i. e. in relation to your miracles and ministry, which tends to glorify the Father through me."

Newcome. So, Pearce, Ros. &c. This too is the sense of xv. 16, xvi. 23.

16. *Forever* : "i. e. as long as you live. See Philemon, vs. 15. We find accordingly, that miraculous powers, continued through the whole of the apostolic age." Kenrick, Wetstein, Pearce. "Our Lord himself was their *advocate* for a few years only." Newcome.
- 16, 26. *Comforter* : or, *Advocate* : As Le Clerc, Kenrick, Wakefield, Pearce, Priestley, &c. Comp. 1 John, ii. 1. "An advocate was one, who, by his presence or counsel, assisted another in his cause. Such J. had been to his disciples, while present, and such would be the gifts of the h. s. after his departure ; in explaining the nature of that dispensation which they were to communicate, and justifying the character they assumed, as divine teachers. This personification of the divine influence which is given here, was a form of speech very familiar to the Jews, and of which there are striking examples, in Wisdom, (Prov. viii.) and in Sin and Death as depicted by Paul, (Rom. v. vi. vii)." Kenrick.
18. *I will not leave you comfortless* : Rather, *orphans* : as Kenrick, Campbell, and Wakefield.
20. *I am in my Father—ye in me—I in you* : These words clearly show, what that union was between the Father and Son, so often referred to by J. in this discourse; since it embraced also his true disciples. See Ns. on x. 30, xiv. 10.
23. *We will come unto him, and make our abode with him* : This is a further illustration of vs. 20.
30. *And hath nothing in me* : C. V. *Though he will find nothing in me* : Campbell's Tr. "i. e. though I am soon to be arrested, and carried before the tribunal of the magistrate, no crime will be proved against me." Imp. V. Wakefield gives this vs,—*for the ruler of the world is coming ; and I have nothing now to do, but to convince the world that I love &c.* [See his N. on xii. 31.]
31. *But that the world &c.* : Campbell, Beza, and Imp. V. supply here,—*But this must be, that the world may know &c.* The sense and construction of the vs. require something of the kind.—Markland connects the last period,

with the preceding, by a new punctuation,—*But that the world may know, &c. and that as the Father, &c. even so I do,—arise, let us go hence.*

CHAP. XV.

2. *He purgeth it* : C. V. Rather, *pruneth it*, i. e. cleanse-eth by pruning : thus, almost all critics and Tr's.
5. *For without me* : i. e. severed from me,—the image of the vine being still kept up. Wakefield tr's.—*But separated from me, ye can bear no fruit at all.*
6. *As a branch, and is, &c.* : C.V. *like the withered branches, which are gathered for fuel and burnt* : Campbell. So, Wakefield.—*Cast out as a severed branch, and shall wither* : Imp. V. “On this passage of our Saviour, the Papists rest their authority for burning heretics, in preference to any other kind of death. But had it been J.'s intention, that apostates from the true faith of his G. should suffer death in any way, some authority, less obscure than this, would have been found for it.” Priestley. This figure, as Kenrick remarks, is commonly understood of the punishments of the future life, which it is so common to represent in S. S. by fire.
11. *That my joy might remain in you* : Rather, *that I may continue to have joy in you* : as Campbell and Pearce. The C. V., as the former observes, gives an obscure, not to say mysterious, sense. This might however have been avoided, with no other change, than in the order of the words,—by placing the verb, which now separates the noun and pronoun, after both. This, Kenrick and others have done.
16. *Have chosen you, &c.* : “Alluding to what was, in the Jewish schools, the common practice, for the pupils to select a master.” Lightfoot. Kenrick and Wakefield give this vs:—*Ye chose not me, but I chose you ; and I placed you on the vine, that ye may go on bearing fruit, &c.* It is a frequent error of the C. V. early to drop or lose sight of the metaphor in use, and in the present instance it has thereby much impaired the beauty of this discourse of J. Pearce adds, “that J.'s words are,

as if he had said, 'I have not only planted you, but have greatly benefited you, causing your branches to be extended through the world.'

18. *That it hated me, before, &c.* : Wakefield renders this, *that it hath hated me more than you* ; and Dr. Lardner gives the same import to the Gr. preposition.*
20. *If they have kept my saying* : Pearce and Priestley prefer to render this,—*If they have watched my words*, i. e. with an insidious and malicious design. They conceive it to be more agreeable to the context. Hammond follows the C. V., as the use of the Gr., he thinks, does not favour a different rendering ; but he concurs with the above in giving the words a bad, or an ironical sense,—'If they have kept my saying,—you see how ill they have kept it—they will keep yours, i. e. in the same manner.' Wakefield renders the whole period,—*Therefore, since they reviled me, they &c. : since they despised my doctrine, they will despise yours also.*
24. *Seen and hated, both me and my Father* : Rather, *But now they have seen them, and yet hate both me and my Father* : Campbell ; and so Grotius, Ros., Wakefield, &c. The consistency of the argument indeed requires that *seeing* should be applied to the *works*.
25. *But this cometh to pass* : These words, for which there is no authority, are also unnecessary to make out the sense of the vs.—*Thus they verify that passage in their law, &c.* : Campbell. Wakefield, in like manner.

CHAP. XVI.

1. *Should not be offended* : i. e. that ye may not fall away from the faith. So Whitby, Pearce, Kenrick, &c. Comp. Mark iv. with Luke viii. 13.
2. *That he doeth God service* : Campbell remarks, that this expression is, as regards the Gr., both too general and too faint. He, with Castalio, Beza, Kenrick, and other critics, gives it—*that he offereth sacrifice to God.*

* W. tr's John i. 15, (last clause) which is a like form of speech—for he is greater than I. See N. on that place.

7. *If I go not away, the comforter will not come unto you :* "While J. continued with his ap^s., that divine power, by which his mission was confirmed, resided with him, though it was occasionally imparted to them. Upon his removal, it would remain with them permanently." Priestley.
8. *Of sin—of righteousness—of judgment :* i. e. concerning sin, righteousness, &c. ; as most critics.
- 9–11. *He will convince the world,* i. e. numbers of the Jews ; making them to see, as they did not before, their *sin* in rejecting me. He will make my *righteousness* or innocence clearly to appear, through these miraculous powers, the effusion of which follows my ascension. He will cause it to be owned, that there is a just *judge* of the world, who will punish those who oppose his designs ; exemplified in the ruin of the Jewish state, for their crime, in my crucifixion. So, Kenrick, Priestley, Pearce and others.
13. *For he shall not speak of himself, &c. :* i. e. his words will not originate from himself.
14. *He shall glorify me :* "i. e. by the diffusion of my doctrine and truth." Kuinoel.
For he shall receive of mine, &c. : "What he shall teach you, will be only supplementary and auxiliary to my religion, not a different system of faith ; through his illumination, a fuller knowledge of the divine doctrine will be vouchsafed to you." Kuinoel.
15. *All things that the Father hath, are mine :* "i. e. it is one and the same cause, which both unite to promote." Kuinoel. See Notes on Luke x. 22 ; John x. 30, 38.
17. *A little while—and again a little while :* Lightfoot applies these words to our S's ascension into heaven, and to his presence again among them, in the gifts of the h. s. But by the majority of critics, they are probably understood, and more naturally, of his death and his re-appearance again, for a short time, among his disciples.
23. *In that day ye shall ask me nothing :* or, *shall have no need to ask me any thing :* Wakefield.
25. *Have I spoken—in proverbs :* or, *in dark speeches :* as Kenrick, Schleusner, and Wakefield.

26. *I say not unto you, that I will pray, &c.*: Some critics would render this place,—*I say unto you, that I shall not pray the Father for you.* This, whether correct or not, is equally in unison with the context, and is virtually implied in the freeness of God's liberality or mercy.
29. *No proverb*: See Note on vs. 25^{*}
30. *That any man should ask thee*: or, *put questions to thee*: as Campbell. "i. e. thou knowest us so perfectly, and all our doubts and difficulties, as renders it unnecessary for us to apply to thee. Thy instructions anticipate our intentions herein."

CHAP. XVII.

1. *Glorify thy son*: what this language means, applied to J. or the Father, is evident from other places in John's G., to which it is almost peculiar. Comp. vii. 39, xii. 16, 28, xiii. 31, xv. 8.
3. *And Jesus Christ, whom thou hast sent*: Rather, *And Jesus, thy messenger, to be the Christ*: Imp. V.; So, Pearce, Le Clerc, Wakefield, Kenrick, &c. *Him, whom thou hast sent, even J. C.*: Newcome.
5. *Glorify me with thine own self, &c.** "The glory which is the object of our S.'s petition, is that of which he speaks, vs. 22, derived from the progress and triumphs of his truth. This he had given to his aps., i. e. it was in *reserve* for them. This same glory, the Father had given him; had designed it for him; and he had it therefore with him before the world was, that is, in the Father's purpose and decree. In the phraseology of S. S., *what*

* The sense put upon this vs. by Unitarian interpreters, is by some of them, thought to be more distinctly seen, in some rendering, like this: *Glorify thou me with thy ownself*, i. e. in actual possession, *with the glory which, before the world was, I had with thee*, i. e. in thy eternal purpose. The phrase *with thee* in the Gr., has the sense in numerous instances, of 'in thy sight' or 'estimation,' as 2 Pet. iii. 8; Matt. vi. 1, &c. Upon the commonly received explication of the vs. in question, one is at a loss to discern the difference in the import of *with thyself* and *with thee*; one of which, therefore, must be a mere expletive.

God determines to bring to pass, is spoken of as actually accomplished. To the divine mind, the present, past, and future, are brought to a point. Thus, the dead are represented as living, (Luke xx. 37, 38,) Believers are spoken of as already glorified, (Rom. viii. 29, 30,) Things that are not, are called as though they were, (Rom. iv. 17,) Judas is said to be destroyed, (vs. 12,) though still living. See also, for the same use of language, Eph. i. 4; 2 Tim. i. 9; Rev. xiii. 8; Heb. x. 34; 1 Pet. i. 20. Imp. V. So, the *Fratres Poloni*, Grotius, Carpenter, Wakefield, &c. Kenrick and Priestley add, that there can be no propriety in J.'s praying, as the *reward* of his sufferings and services, for the same state of glory which he had enjoyed *before* them*; this being, in truth, no reward at all; whereas he now, very naturally, asks for that reward, of which the promise had been given, and which was itself to be realized when he should have fulfilled the previous condition. That this *glory* was of the nature of a reward, is implied in the words, *And now, &c.* Wakefield, still more strongly, tr's.—*And therefore.* Comp. Note on viii. 58.

9. *I pray for them—I pray not, &c.*: “J. does not hereby mean, that the unbelieving or even hostile part of the world, are not entitled to his prayers. We find the contrary both from his example and precept, (Luke xxiii. 34, comp'd. with Matt. v. 44;) but he means that these were not the persons about whom he was concerned at present.” Kenrick. This solution, Wakefield makes very prominent in his Tr.—*I am asking with respect to them; I do not ask with respect to the world, &c.*: Kuinoel justly adds, “that from the very nature of the case, the same prayers, or the same thoughts and desires, could not apply to two classes so opposite.”

* Carpenter's remark gives further weight to the above objection: “Personal glory and happiness were not our S.'s object, nor is it likely that they would be, of his prayers; while the disinterestedness of his character, and the high view which he had of the momentous nature of his mission, strongly confirm the idea, that the glory prayed for, was that of the extensive and effectual diffusion of the blessings brought from God.”

11. *Keep through thine own name: or, in thy own name:* i. e. in the pure faith and worship of the G., which they have received, (vs. 6.) So, Grotius, Wakefield; Kenrick, and Pearce. Priestley and Whitby, however, would infer that *by thy name* means, 'through thine immediate power.' There are indeed some examples of this use of the phrase.
- 16, 17. *They are not of the world, &c.:* Wakefield gives these vvs.—*As they are not of the world, even as I am not of the world, prepare them for thy truth. This doctrine of thine is that truth.*
18. *Hast sent me into the world, even so, &c.:* "i. e. as thou hast commissioned me as a teacher to mankind, so now I commission them in like manner." Kenrick. As no one supposes the aps. to have pre-existed, this is one of those passages which most clearly show, that *to come*, or *to be sent, into the world*, by no means imports coming into existence, or into a new state of existence from a former one. *The world*, as it very often must be understood in the language of S. S. denotes a public, conspicuous sphere of action, in contradistinction from a private, retired life. So, Carpenter, Priestley, and Kenrick. See N. on Ch. i. 6, 7, 8. Comp. also xviii. 37.
19. *I sanctify myself—that they might be sanctified:* Here (and also vs. 17) *consecrate*, which is used by other Tr's., would have best expressed the intended sense, i. e. devoting or setting apart for a public or sacred office. Kenrick's par. is,—'I have qualified myself for the service of God, by undertaking the office of a divine messenger, for their sakes, that I might qualify them, by the communication of the truth, for the same service, &c.'
22. *That they may be one, even as we are one:* This unity between J. and the Father, and of both with his disciples, has already been sufficiently explained. See Notes on Ch. x. 30, 38.
24. *For thou lovedst me before the foundation of the world:* See Note on vs. 5. Comp. also Matt. xxv. 34, 35.

CHAP. XVIII.

1. *Over the brook Cedron*: "This brook, which is mentioned more than once in the O. T. (2 Sam. xv. 23; 2 Kings xxiii. 6,) descended from the mountains near Jerusalem, and ran towards the south-east, through a valley of the same name, into the Dead Sea. It seems to have been mentioned here for the sake of pointing out the position of the garden to which J. retired." Kenrick.
3. *A band of men*: "*viz.* the R. cohort probably, usually stationed at the temple, to preserve peace during the great concourse at the passover. The *officers* joined with them, were those of the Sanhedrim, &c." Kenrick.
9. *That the saying—which he spake, &c.*: Ch. xvii. 12. The quotation of our S., in that place, is supposed to be made from Ps. cix. 8. The resemblance, however, is faint. Critics generally agree that this, (9th vs.) are the words of the Ev't.
13. *Which was the high-priest, &c.*: See Note on Luke iii. 2.
15. *And so did another disciple*: Some critics, and among them, Priestley, suppose John himself to be here meant; this modest suppression of his name being in unison with his practice elsewhere, of a general allusion, where he refers to himself. But Grotius, Kenrick, and Pearce, considering the unlikelihood of a Galilean and a fisherman *being known to the high-priest*, conclude the contrary; and that it was a disciple of more consequence, or some one resident in Jerusalem.
18. *Had made a fire of coals*: "Probably a pan of charcoal, according to the custom of the East in great houses." Harmer.
28. *Lest they should be defiled*: "i. e. the Prætor's hall being full of R. soldiers, and from Maimonides it appears, that a legal pollution was contracted even by the near presence of Gentiles, especially on occasions of purity, as the Passover." Hammond. Priestley further notes, "that the R. governor, to accommodate the prejudices of the Jews on this point, held his tribunal when at Jerusalem, in the open air; probably, in the open court be-

fore the palace, which was of some height. Indeed it was usual with the ancients to hold their courts of justice thus, no inconvenience attending it in a warm climate."

29. *Pilate went out unto them* : "The R. governor resided at Cæsarea ; but on the great festivals, when the concourse of people at Jerusalem was great, he came out to that city, in order to be at hand to prevent or suppress commotions." Jahn and M'Knight.

31. *It is not lawful for us, &c.* : "The Jews had only the power to excommunicate or to scourge, and also to adjudge to death. But they could inflict this last on no one, without the leave of the R. governor ; having lost, with their political independence, the power of capital punishment. What happened in the case of Stephen, (Acts vii.) is no exception from this, that event being brought about not in a judicial, but in an illegal mode, by popular violence." Pearce.

32. *Signifying what death he should die* : "Ch. iii. 14, xii. 32, where his crucifixion is obscurely pointed out, and which was peculiarly a R. punishment." Priestley.

34. *Sayest thou this of thyself, or did others, &c. ?* "This question has the force of a negative : 'such an inquiry did not spring from your own mind ; and having discharged the office of procurator for so many years, without seeing in me any thing which might look like a design to disturb the government, this is clearly the suggestion of others, whose spirit and manners you well understand. Take care that this do not bias your decision.'" Pilate's reply, (vs. 35,) while it implies this, seems to convey,—“your innocence does not thence follow ; I am ignorant of the merits of your case, not *being a Jew*, i. e. taking no interest in such things ; not being a hearer of your discourses, or witness of your conduct, &c.” Kuinoel.

37. *Art thou a king then ? C. V. So thou art a king then ?* "a kind of assenting question, for a more explicit acknowledgment of his former declaration. Wakefield. Campbell and Kenrick are similar.

To this end was I born—and for this came I into the

world, &c. : Mark here, that to *come into the world*, is something different from, and subsequent to, one's birth. See N. on ch. xvii. 18.

38. *What is truth?* C. V. *What is truth to me?* "i.e. what have I to do, as the R. governor, with a person who teaches thus? Our government is in no danger from him." Wakefield. Priestley remarks, "that very probably J. made a pause, and did not answer immediately; or Pilate, recollecting that the question had nothing to do with the business of the trial, might not wait for an answer,"

CHAP. XIX.

2. *A crown of thorns—a purple robe* : see Notes on Matt. xxvii. 29; Luke xxiii. 11.
5. *Behold the man* : Priestley thinks this to be an appeal to their compassion, importing,—“see the effects already of your resentment on his face, his body lacerated by scourging, &c.” Kuinoel refers to the opinion of some, that it was bitterly sarcastic both towards our S. and to the Jews, who accused him of aspiring to royalty, and that his words in effect were—“Behold your king, and in him, i.e. his present condition, the absurdity of your charge.” He himself however urges, that as thus far Pilate had shown himself anxious to preserve J. from their malice, his language will bear to be taken as another attestation of his faith in his innocence, i.e. ‘Look upon the face of this man, the patience, serenity, &c., and judge whether he were likely to form ambitious schemes, and excite popular tumults, &c.’
6. *Take ye him and crucify him* : i.e., this, if done at all, must be wholly your own act. I can have nothing to do with it. So, Grotius and Whitby, &c.
7. *By our Law, he ought to die* : “The Jews, unable to persuade Pilate of the guilt of J. under the R. law, now varied their argument, and laboured to show that he deserved death by their own.” Le Clerc. Priestley and Pearce observe, that the only part of it which they can be conceived thus to apply, is that which con-

demned blasphemers to be stoned; and such they esteemed him to be, as pretending, without evidence, to a commission from God.*

8. *He was the more afraid*: "i. e. perhaps, had some vague, latent suspicion, lest our S. might prove to be some extraordinary person, like the heroes and demigods of the Gentiles, who were derived by natural descent from one of their divinities." Grotius and others.
9. *Whence art thou?* "i. e. what are thy real pretensions." Priestley, Grotius, and others. "What is thy family or origin?" Grotius.
12. *Thou art not Cæsar's friend*: "The extreme jealousy and suspicion of Tiberius, made this an effectual artifice for overawing the wavering governor." Grotius.
14. *The preparation of the passover*: or, *of the paschal sabbath*: as Campbell and Wakefield: i. e. it was the day before the sabbath, or Friday; which was the preparation-day. See Mark xv. 42; and also, vs. 31 of this Ch. Critics remark, that the day of the Passover itself was nearly over.

About the sixth hour: Comp. Mark xv. 25. Critics note that some Greek MSS. read,—*the third hour*, (i. e. about 9 A. M. of our time), which will make John to harmonize better with the other Ev's. The present reading of the text has accordingly been supposed the mistake of some early transcriber, while other critics have exercised their ingenuity in explaining the discrepancy as it now stands.

17. *Bearing his cross*: see N. on Matt. xxvii. 32.
19. *And Pilate wrote a title*: see N. on Mark xv. 26.
22. *What I have written, &c.*: see N. on Matt. xxvii. 65.
24. *Might be fulfilled*: or, *thereby verifying the scripture, &c.*: as Campbell and others. See N. on Matt. i. 23. "The words were primarily applied by David to his enemies (Ps. xxii. 18), who were so set upon spoil, and so sure of his destruction, that they cast lots for his garments before he was taken." Kenrick. "The dress of the crucified person was given to the soldiers, who, in

* The *Son of God* is used in the N. T., in most instances, as an equivalent term for the Messiah.

the time of the Cæsars, executed the sentence of the cross." Jahn.

26. *Behold thy son* : " From this story, it has been justly inferred, that Joseph was now dead ; otherwise, Mary would not have needed a stranger's protection. The same reason leads us to suppose, that our S.'s brethren were not his disciples, or at all connected with him." Kenrick.
28. *Said, I thirst* : Ps. lxi. 21. See N. on vs. 24.
29. *With vinegar* : Probably, a mixture of vinegar and water, called *posca*, the common liquor of the R. soldiers, and brought for their use, while they watched over the body. It was a different potion from that, Matt. xxvii. 34; Mark xv. 23, on which see N's. So, Lardner, Jahn, and others.
32. *And brake the legs* : " Which, says Lactantius, was the R. practice." Grotius. This, as some suppose, was to hasten their death. Jahn states, that the anguish of crucifixion is gradual in its increase, and persons commonly survive it to the third, sometimes, even to the seventh day.
34. *There came out blood and water* : " The thin membrane which surrounds the heart, called the *pericardium*, was the part pierced, and from this would flow lymph and blood." Jahn.
35. *Bare record, &c.* : Wakefield renders this,—*beareth testimony of it, that ye may believe; and this testimony of his is true; and Jesus himself knoweth, that he speaketh truth.* John is commonly supposed here to mean himself, though using the third person. Wakefield regards *he knoweth*, as conveying John's solemn appeal to his master, and not (as the C. V. would imply) John's own consciousness of his veracity.
39. *A mixture of myrrh and aloes* : Aromatic substances, brought from Arabia, were liberally used by the Jews, as Josephus relates, (Ant. B. xv.) in the embalming of the dead, where special respect was meant to be paid ; at Herod's funeral, were five hundred spice-bearers. Wetstein quotes the Talmud, as stating that eighty pounds of *opobalsom* were used at the funeral of R. Gamaliel.
40. *Is to bury, &c.* : rather, *to embalm* : as Wakefield, Campbell, Imp. V.

CHAP. XX.

1-10 : Comp. Matt. xxviii. 1-10 ; Mark xvi. 1-11 ; Luke xxiv. 1-12. The accounts of the resurrection of J., by the four Ev's., all differ in certain particulars. Much pains have been taken, and even essays written, to harmonize these slight discrepancies.* But to accomplish this, seems, on the other hand, to many critics, not very easy ; nor even, very important or necessary. The Ev's. correspond in their relation of the essential facts of this great event ; which is rather confirmed, than weakened, by their diversity in some points of very secondary consequence.† For it is hence shown, that these accounts were not written in concert, in which case this would have been avoided ; while they are, in themselves, natural and were to have been expected. We may well suppose, that an occasion, of so much interest, and of so much strangeness also, would at the time, so far agitate the mind, as to forbid an agreement exact in all things, between any two recitals of the scene.

8. *He saw and believed* : "What ? it is natural here to ask. Not our S.'s resurrection ; this had not been reported to him, or so much as intimated. The ellipsis after *believed*, is doubtless here supplied by the words *the report* ; viz. that made by Mary above recited, and which had occasioned the visit of the two disciples to the sepulchre." Campbell.

13. *Unto their own home* : or, *to their companions* : as Campbell and Doddridge. So, Pearce. "They all went to the house where the disciples used to lodge, or at least, to assemble ; and here J. met them in the evening, vs. 19."

* Of these, that of Sherlock, (Trial of the Witnesses of the Resurrection of J.) is the most condensed in size, as well as the most spirited in its plan and style.

† Such as,—the appearance of *one* angel, or of *two* ; whether seen *within* or *without* the sepulchre ; the precise order of the several visits to the sepulchre, and the persons in each instance who made them.

15. *Supposing him to be the gardener* : " This mistake might arise from the surprise and unexpectedness of the event, together with the change of dress perhaps, and that of countenance also, from his painful sufferings and death." Kuinoel.
17. *Touch me not* : " Mary perhaps was about to throw herself at his feet, and embrace them, (as Matt. xxviii. 9,) which J. interrupts to say, that she will again have opportunities, (as he was *not yet ascended to his Father*,) for evincing her regard. He now needs her good offices as his messenger to his disciples. But others suppose, that Mary was fearful she saw only a phantasm, and was about to satisfy herself by the sense of touch. To which J. signified, that it was needless thus to scrutinize him, to learn if it were indeed himself. My body is not changed, as you suspect, and not being yet exalted into heaven, my terrestrial body is not yet laid aside." Kuinoel.
19. *When the doors were shut, &c.* : The neglect of pointing, in C. V., gives a false sense to this vs. : Wakefield gives it—*the doors where the disciples were assembled, being shut for fear of the Jews, &c.* : So, Imp. V. C. and Campbell. The best critics suppose the doors to have been supernaturally opened by our L. ; and so, vs. 26. Priestley and Whitby well observe, " that to imagine, as some have done, that he passed through them, while they were shut, and to infer that our bodies will be of a similar, spiritual nature in a future state, is sensibly to weaken the essential proof of J.'s corporeal resurrection."
22. *He breathed on them* : " As the same word in the original, represents *breath* and *spirit*, J., by this expressive action of *breathing*, intimated the passage of the spirit of God from him to them." Priestley.
23. *Whose soever sins ye remit—and whose ye retain, &c.* : " To remit sins, is to announce God's mercy to such as repent sincerely, and embrace the faith delivered to them ; and so the contrary, of *retaining* them." Ros. He and Le Clerc, however, suppose that this language of J. points also at what was in the primitive church, a visible sign of the remission of sins, *viz. the healing of diseases*, of which sin is the cause, (James v. 14), and

- the infliction of them and other evils, as a like sign of the retention of sins, (Acts xiii. 11 ; 1 Cor. v. 5.)
28. *Said unto him, My Lord and my God* : "These words are no more than an exclamation prompted by sudden surprise, to find the person whom he felt and handled, to be his master raised from the dead. The sentence is evidently incomplete, and like other exclamations, implies more than is expressed." Kenrick ; and so, Priestley, Imp. V. Beza and Wetstein also, observes, "that this could not be a confession from Thomas, of J. as his Lord and God, (as some suppose,) for the knowledge of his resurrection could by no means acquaint him, that he who was raised, was divine ; but he ejaculates, as to God, 'How great is thy power.'*" He could not collect the divinity of J. from this event, as if effected by himself, without contradicting Paul, (Rom. i. 4.)"
31. *But these are written* : Grotius, from several plausible reasons, which he states, concludes that this was the close of John's G. ; and the next Ch. added as a supplement from his oral account, by the church of Ephesus ; in like manner, as was the last Ch. of the Pentateuch by Joshua, to the narrative of Moses. Hammond and Priestley seem to incline to this opinion.

CHAP. XXI.


3. *I go a fishing* : "The loss of their master, on whose supplies they had, hitherto depended, obliged them to resort to their former occupation for subsistence." Ros. and Le Clerc. They had come hither, as is supposed, to meet him according to his appointment, (Mark xvi. 7.)
7. *For he was naked* : Le Clerc, Campbell, and others, observe, that this is not to be literally taken, but that he had on probably only his inner tunic ; that is, not all the clothes usually worn. See N. on Mark xiv. 51.
12. *Come and dine* : C. V. Doddridge has it—*and refresh*

* That the above conveys the true import of Thomas's language, is seen more clearly by Wakefield's rendering, which preserves the two exclamations distinct,—*O my Lord !—and—O my God !* The *and* is no part of Thomas's ejaculation, but is used by the Ev. to connect the two.

yourselves : Pearce's comment is, "And make the meal which we call breakfast." It was early in the morning when J. said this. See vs. 4; see N. on Luke xi. 37.

14. *More than these ?* : C. V. *More than these love me* : i. e. the other disciples : Imp. V., Wakefield, and Kuinoel. The latter urges, in support of this sense, "that J. wished to recall to Peter's mind, his arrogant assumption over his brethren, (Matt. xxvi. 35,) and to convey the reproof, which his subsequent desertion would bring with it. Peter so understands it, and ashamed to claim such a superiority any longer, he asserts simply his affection, and nothing more." Pearce, Whitby, and Kenrick, take it to mean,—'more than thou lovest these things which belong to thy vocation,' viz. the nets and fishing-vessels; if so, leave them, and tend my sheep. K. urges, that from Peter's apparent return to his fishing-trade, it was doubtful enough, as to his preference, to make the question, in this sense, natural. P. makes it an objection to the former sense, that Peter could not answer the question, if meant of the relative love of himself and the others.
17. *Saith—the third time* : Critics generally notice this threefold confession, as drawn from Peter, to expiate for his threefold denial.
18. *Thou shalt stretch forth thy hands* : "It was the custom at Rome, that such as were to be crucified, should have their necks put into a yoke, and their hands stretched out and fastened to the ends of the yoke; and when they had been thus led through the city, they were carried out to be crucified." Wetstein.
And another shall gird thee : Peter had probably taken off his wet clothes, and was now girding his upper coat, which would give great pertinency to the form of this prediction of J. *When thou wert young*, i. e. active, refers to his affectionate eagerness in leaving the ship. So, Grotius and Markland.
19. *Signifying by what death, &c.* : "The tradition of the ancients is, that St. Peter was crucified at Rome, with his head downwards; yet the fact is by many disputed. It is most likely however, that he had already suffered martyrdom when John wrote the above, and that the circumstances were well known." Priestley.

21. *What shall this man do?* literally (as the C. V. shows) *this man, what?* i. e. what shall he suffer? Pearce. Campbell tr's.—*what shall become of this man?*
- 22; 23. *Tarry till I come:* "By which coming of Christ, is clearly meant, the destruction of Jerusalem. (See N. on Matt. xxiv. 3.) This event took place A. D. 70, and John survived it about thirty years." Hammond; and so, Lightfoot, Le Clerc, Kenrick, &c. Many of the early Christians understood by Christ's coming, the final judgment; and from this error, derived another; viz. that of supposing, most strangely, that John was to live till this event.
25. *The world itself could not contain, &c.:* C.V. *That the world, even then, would not receive, &c.:* So, Kenrick and Wakefield; i. e. if even the narration had been enlarged, it would not then satisfy the doubts and cavils of the unbelieving. Bp. Pearce thinks, that the Gr. will not bear this rendering here, and adds, "that it involves the absurdity, that yet a part of them were *written, that men might believe, &c.* (Ch. xx. 31;) that is, in effect, expecting the world to receive what the Ev. had written, when it would not receive what he would have added." He therefore, with Campbell, Grotius, Schleusner, &c., considers this "an hyperbole, such as, though novel to us, were very common in the Eastern world, and of which there are similar examples in S. S. Comp. Deut. i. 28; Numb. xiii. 33; Dan. iv. 11."*

 John, as the ancients believed, was the brother of James the Elder, and was of our S.'s kindred. He was esteemed also the youngest of the aps., the survivor of them all, and the only one to whom was allotted a natural and peaceful death. His G. was written, agreeably to common tradition, at the desire of the bishops of Asia, to

* Wetstein also, on this place, quotes from early Jewish writers, such language as,—*that if the seas were ink, and every reed a pen, and the heavens were parchment, &c.* it would not suffice to write all the wisdom, which Eleizer was possessed of.

refute the errors of Cerinthus, Ebion, and other heretics. As being composed to supply the deficiencies of the other Ev's., it has more that is peculiar to it, in its contents, than the others; and from its being occupied rather with the discourses of J., than a narrative of events,* was called by Clement of Alexandria, *the spiritual Gospel*.

John was the beloved disciple of our L., and was honored with his peculiar confidence. He, with Peter and James, had the exclusive privilege of witnessing the raising of Jairus's daughter, the transfiguration, and the agony in the garden. He only of the aps., had the firmness to attend his master, even to the crucifixion. He was banished in the reign of Domitian, when he had reached an extreme old age, to the isle of Patmos; the scene of those visions which he has described in the last book of the N. T. † As Campbell, Mill, and Bp. Tomline suppose, John wrote his G. on his return to Ephesus, after the accession of Nerva (i. e. A. D. 97); and where he died, at the age of nearly a century, in the early part of Trajan's reign. But Michaelis, Lardner, and other critics, on the ground that some passages in it allude to Jerusalem, as still existing, fix its date at A. D. 69, the year preceding the destruction of that city. It is allowed by all, that it was written for those who were slightly acquainted with Jewish customs or names. It is therefore natural to suppose, that at this time, Gentile converts were increased, and that it became necessary to explain many things, which, while the religion of J. had reached scarcely beyond the bounds of Judea, and (as those who argue for the latest date, add) while the Jewish polity was still in existence,—were well understood.†

* "In St. John's G., there is no mention of our S.'s nativity, of his baptism by John, of the Temptation, of the appointment of the Twelve, or of their mission made in our S.'s life-time. Very little is said of the journeys of J. related by the other Ev's.; nor are his predictions recorded, relative to the destruction of Jerusalem, nor his institution of Baptism or of the Lord's Supper." Bp. Tomline.

† See Ch. i. 38, 41, 42, ii. 6, iv. 9, vi. 4, and other places.

THE ACTS OF THE APOSTLES.

CHAP. I.

2. *After that he had through the h. s. &c.:* C. V. *After giving his commands to the aps., whom he had chosen for himself by the h. s.:* Wakefield.
- 4, 5. *Which ye have heard of me, &c.:* C. V. *Which ye heard from me, when I said, John indeed baptized, &c.:* Wakefield. If this refers however to Matt. iii. 11; Luke iii. 16, the words were, in those instances, spoken by John.
6. *Restore again the kingdom to Israel:* "i. e. take the Jews from under the R. yoke, and give them a king and kingdom of their own." Pearce. See Ns. on Luke xxiii. 51, xxiv. 21. Here it is seen, how strongly the idea of the temporal reign of the M. had taken possession of their minds.
8. *Witnesses unto me:* "The proper qualification of aps. was, that they should be the most competent witnesses of the life, death, and resurrection of J. C." Priestley.
12. *A Sabbath-day's journey:* "The Syriac version says, that this was about seven furlongs. The Talmudists reckon it two thousand cubits, the distance between the ark and the Israelites in journgying, (Josh. iii. 4,) which the Jews estimated at a Roman mile." Newcome.
14. *Mary, the mother of J.:* "This is the last time of her being mentioned in the N. T." Whitby.
15. *The names—an hundred and twenty:* Kentrick supposes "that these were not the whole number, or even the majority of the disciples, since more than five hundred were assembled on one occasion after J.'s resurrection, (1 Cor. xy. 6); but these were all that met at Jerusalem for the purpose of daily supplicating the promised gifts of the h. s. The rest were dispersed in different parts of the country." Names are in this place put for persons, by a common figure of speech, of which there are

examples in S. S. (see Numb. i. 2; Rev. iii. 4,) as well as in heathen authors, whom Wetstein has quoted.

18. *Falling headlong, he burst asunder* : Comp. Matt. xxvii. 5, and see N. thereon. "Peter might think it needless to give a full relation of an event well known to all. He therefore merely mentions the circumstance (which probably arose from the rope's breaking, or being cut off, with which he was suspended, when taken down for interment) of his fall, and of its consequence; which is a simple solution of the whole difficulty." Jahn; and so, Pearce. This, and the next vs. are obviously the words of Luke, explanatory of Peter's speech, to the christian world at large; for these particulars must have been too well known to the company there, to make a part of Peter's discourse. So, Newcome and Wakefield.

20. *For it is written in the Book of Psalms* : Ps. lxi. 25, cix. 8 : "But it is no wise probable, that the passages here quoted, had any such original reference; but that they were thought so suitable to the case of Judas, as to induce the aps. to take their measures in pursuance of it." Priestley. See N. on Matt. i. 23.

25. *That he might go, &c.* : rather, *so that he went* : Imp. V. or, *which Judas left to go, &c.* : Wakefield; i. e. this was the event. Grotius, Schleusner, and Pearce also observe, that the force of the Gr. verb is here (not as the C. V.) strictly—to desert one's station or office.

To his own place : i. e. in the popular sense of the phrase—the abode of the lost; which Kuinoel, Lightfoot, Schleusner, &c. favor. *His own* thus means, his due, rightful place; that for which he was more fit than the sacred office. Some take it to mean,—his former occupation, (strictly,—to go home.) This construction, however, does not probably find many partisans. Pearce, Kenrick, and others understand it of the sepulchre, or grave, i. e. the place which he now occupies. Examples of the phrase having this sense, are shown from the Apocrypha (Eccles. xlix. 12, xlv. 10,) which see. Again, Hammond and Knatchbull do not refer the words at all to Judas, but to his successor in the apostolic office, the sense being,—that he might occupy *his own place*; viz. that designed for him by God, as Judas's successor.

26. *Gave forth their lots* : " This was done by casting into an urn, scrolls with the names written upon them, and ' the lot has gone forth ' was applied to that first drawn ; upon this, the choice fell." Kuinoel.

CHAP. II.

1. *The day of Pentecost* : " i. e. the fiftieth day, reckoning as the Law directs, (Levit. xxiii. 11, 15, 16.)" Newcome. " The Pentecost was a festival of thanks for the harvest ; sometimes called the *feast of Weeks*, from its following a succession of seven weeks." Jahn.
3. *Cloven tongues, like as of fire* : or, as it were, tongues of fire, distributing themselves, and settling upon each of them : Wakefield. Imp. V. gives the last clause,—and a tongue sat upon each of them.
4. *To speak with other tongues* : Beza and Hammond maintain, that this gift of tongues was confined to the *aps.* But Lightfoot, Whitby, and other interpreters extend it to all who were assembled, thinking the only distinction of the *aps.* to be, that the conferring this gift upon others, dwelt with them. Pearce and Kenrick indeed infer, from vs. 14, that none but the *aps.* were now present.
5. *Of every nation under heaven* : " This is an hyperbole, frequent with the Jewish writers of that time ; as Deut. ii. 25." Whitby. " i. e. persons from most parts of the then known world." Kenrick.

And in Judea : As the other persons, here specified, were foreigners, as to residence and language, and the apostles were themselves Jews, a difficulty has hence arisen, which is variously obviated. Newcome mentions, that in place of *Judea*, by different critics the suppositions have been made, that Luke wrote, *India—Cilicia—Bithynia—Lydia—and Idumæa.*

13. *Others mocking, said* : " These, of course, were the natives of Judea, who hearing the *aps.* speak a strange language, thought it a senseless noise." Lightfoot.
15. *But the third hour, &c.* : i. e. about 9 o'clock, A. M.
17. *In the last days* : See Joel ii. 28. " By the last days, is meant the times of the G., or the end of the Jewish

state." Hammond. See N's. on Matt. xxiv. Comp. Isa. ii. 2, 3.

19, 20. *Wonders in heaven—signs on the earth*: "These vs. refer to the destruction of Jerusalem." Newcome.

See N's. on Matt. xxiv.

22. *A man approved of God, &c.*: Rather, *proved to you to be a man from God, by &c.*: as most Tr's.

24. *It was not possible*: "i. e. it was unfit in itself, and contrary to the tenor of prophecy." Newcome.

27. *My soul in hell*: Or, *wilt not leave me in the grave*: So, Imp. V., and Tr's. generally. See N. on Luke xvi. 28. So also vs. 31.

31. *He seeing this before, &c.*: Or, *he foresaw this, and spake concerning the resurrection of Christ; that he was not left, &c.*: Imp. V. See Ps. xvi. 10. "This prophecy, in its most eminent sense, applied to J. C.; although it had an inferior sense, also, viz. that David should be preserved from death, notwithstanding the malice and power of his enemies." Newcome.

39. *To all that are afar off*: Grotius supposes the Gentiles to be here meant, whom Paul (Eph. ii. 17) describes by this phrase, while the Jews are said to be *near*. But Kenrick, who with Ros. and Pearce applies it to Jews living in Gentile and distant regions, observes that Peter had yet, no glimpse of the liberal plan of the G. as extending to them. Wakefield's sense of the phrase seems to be still different,—*and all your furthestmost posterity*.

42. *And fellowship*: "i. e. in friendly society and converse." Grotius and Schleusner. Some however attach to this word, the same or a very similar import with the community of goods spoken of, vs. 44.

And in breaking of bread: "i. e. in frugal meals, concluded by the *Eucharist*." Grotius. So, Pearce, who says, these were the *love-feasts** of the primitive christ-

* "These arose from the Gentile converts to the G., being obliged to abstain from *meats offered to idols*; which were the main supports of the poor in heathen cities. Those christians who were wealthy, were thence led early to begin the custom of *love-feasts*, observed on the first day of the week, and meant chiefly for the benefit of their brethren who had made this sacrifice." Pearce.

ians. Many other critics however, from its connexion, apply this, first and chiefly, to the ordinance of the Supper. Whitby thinks, that this is not necessarily meant at all, here since the phrase is elsewhere used in the N. T. of a common meal, as Luke xxiv. 35.

44. *And had all things common* : “Mosheim, in a dissertation on this subject, endeavours to show that the expressions used by Luke, are not to be interpreted literally of a community of goods ; but of the liberality of the first christians, in giving freely of their substance to the support of their necessitous brethren.” Jn. Simpson.
47. *Such as should be saved* : Rather, *as were saved* : Pearce, Kenrick, Imp. V. “Properly,—*the saved* ; so christians are termed, 1 Cor. i. 18 ; Rom. xi. 11 ; Luke xix. 9.” Whitby. These and other critics apprehend the salvation in the text, to mean, as it continually does in Paul’s Epistles, mere external privilege, viz. admission by baptism, upon faith and repentance to the christian society. Such *were*, in this sense, already *saved*.

CHAP. III.

1. *At the hour of prayer* : “Pious Jews, in general, had three daily seasons of prayer ; at noon, as well as at the times of the morning and evening sacrifice ; i. e. at the third, sixth, and ninth hour. The examples of Daniel and David illustrate this. See Ps. lv. 17 ; Dan. vi. 10. See also Acts x. 9.” Priestley.
2. *The gate of the temple—called Beautiful* : “This, the largest gate of Herod’s temple, was situated on the eastern side, and was splendidly ornamented with Corinthian brass, which was valued above either gold or silver. See Pliny’s Nat. History.” Jahn.
11. *The porch—called Solomon’s* : See N. on John x. 23.
15. *The Prince of life* : Or, *the conductor to life* : Imp. V. *The author of life* : Wakefield and Newcome. *Him that leadeth us to life* : Dr. Clarke ; i. e. who leadeth the way to eternal life. This is the meaning obviously contained in all the above.

17. *Through ignorance ye did it* : “ i. e. without intending it, they had fulfilled the purpose of divine Providence.” Kenrick. Expositors remark, that the *ignorance* is not that which implies want of evidence of the prophetic character of J., or absolved them from guilt. Peter indeed implied the contrary, Ch. ii. 23.
19. *Times of refreshing shall come* : “ These are thought to refer to the ease and security which the Jewish converts to the faith of J. would enjoy, when the persecution of their countrymen was checked by the destruction of the Jewish state and city.” Kenrick ; and so, Hammond. Comp. Luke xxi. 28. Whitby, with the ancients, inclines to refer it to the second advent of J., and to the rest of heaven, which would follow, 2 Thess. i. 6–8. Ros. says, “ that it may be applied not only to this, but to spiritual blessings of all sorts, enjoyed by christians in this or a future life.”
21. *Times of restitution of all things* : C. V. or, *of the completion of all things, which God had spoken, &c.* : Kenrick ; “ i. e. in the subversion of the Jewish city and polity. The phrase *coming of Christ*, is, in the N. T., applied not only to his personal appearance, but to any special display of divine power in his favor, or on his account ; and eminently, to this event.” See N’s. on Matt. xxiv. Pearce also considers this phrase, and that just noticed, (vs. 19,) to mean the same thing ; though what this is, he does not very precisely define. Newcome’s comment, which is very similar to that of P., seems to give the sense of both,—“ when all things shall be disposed, ordered, settled in a perfect state ; from their present imperfect one.” Priestley and Whitby, on the other hand, apply this to the general resurrection, or the end of time.
- Since the world began* : or, *from the beginning* : or, *the most ancient times* : Ros., Wakefield, Kenrick. See N’s. on Luke i. 70 ; Matt. xxiv. 3.
22. *A prophet shall the Lord your God, &c.* : Deut. xviii. 15. Wetstein contends, that this prophecy does not specially denote J.C., but rather describes the long line of prophets, of whom the M. was the theme. Kuinoel and

others apply it peculiarly to the M. "This scripture pertains to all the prophets who wrought miracles, or uttered predictions, and who restrained the people from following false deities; and belongs eminently therefore to J., who was conspicuous for all the signs by which a true prophet is known." Grotius.

CHAP. IV.

1. *And the Sadducees*: "This Annas, (vs. 6,) it appears from Josephus, was himself a Sadducee; but it is probable that few, if any, of the common people were." Priestley. Pearce thinks, the high-priests and other leading men among the Jews, to have been of that sect in their hearts, though forced to conceal it from the people, to whom that faith was so obnoxious.
7. *By what power, or in what name*: "The opinion was held among the Jews, and prevails in the East to this day, that wonderful things may be wrought by the utterance of *certain words*, in a *certain manner*, the powers of some invisible agents necessarily attending such words. To this end, they invoked the names of such as had been supposed to be endued with these powers; as if having been at their own command, they would be those, who made use of their names. With this view, that of Solomon is used in the East to this time, and his name inscribed on what they call their *Talismans*, through which, they suppose, that great things may be achieved. Thus, some of the latter Jews have said, that J. worked his miracles by means of the name of God, inscribed in some particular manner, on a tablet, which he found in the temple. Peter's reply (vs. 10) has allusion to such notions." Priestley.
9. *Of the good deed done to the impotent man*: Rather, *about the good state of the infirm man*: Wakefield. So too, Kenrick and Pearce.
12. *Is there salvation*: or, *restoration to soundness*: Kenrick and Wakefield. So also, Pearce, Imp. V., Michaelis, Whitby, and Priestley. *Salvation*, and *saved*, in

N. T., repeatedly means, 'the healing of maladies,' or 'deliverance from temporal evils.' Thus, J. says more than once to those who had been the subjects of his cures, *thy faith hath saved thee*. Also vs. 9, the Gr. is, literally,—*By whose name is he saved?* Comp. Matt. ix. 22 with Luke xviii. 42.

13. *Took knowledge of them* : or, *recollected*, &c. : as Kenrick, Wakefield, &c.

21. *Not finding how they might*, &c. : or, *not being able to punish them in any way* : Wakefield.

26. *Against his Christ* : * rather, *against his anointed* : So, Imp. V., Pearce, Kenrick, Wakefield, &c. P. observes, that the neglect of the C. V. so to render it, is the worse, as the reference hereto of the words in the next vs. is thus entirely obscured.—These words are taken from Ps. ii., and relate originally to David and his descendants only ; the peace and stability of whose kingdom was assailed by the Philistines, Moabites, and others of the surrounding nations. David was the *anointed* of Jehovah, having been consecrated to the throne of Israel by Samuel, who poured oil, in a solemn manner, on his head. This was a customary rite in inducting to office, both the Jewish kings and prophets. This Ps. however is remarkably applicable to the first promulgation of the G., and was perhaps taken as a prophecy; in respect to it, by the aps. and first christians. So, Kenrick and Priestley.

36. *Barnabas,—the son of consolation* : Pearce observes, that he probably owed this title to the example of beneficence which he had now set.—Expositors, generally, notice that the Levites, though they had no land allotted to them as a tribe, in the division of Canaan, (Numb. xviii. 20, 24) ; yet as individuals, might purchase it any part of the country.

* So seldom is this word applied, in the N. T. except to our S., that few keep in mind, that it is not a *proper*, but a *common* name. It belongs, not to J. *personally*, but to his *office* ; it is sometimes given to others in the O., and even in the N. T. ; to David, to Cyrus, to Moses, &c. (Comp. 2 Sam. xix. 21 ; Isa. xlv. 1 ; 1 Cor. x. 4, 9 ; Heb. xi. 26 ; 1 Pet. i. 11.) This misapprehension might, in some degree, have been checked, had the C. V. uniformly given it with the article,—*The Christ*.

CHAP. V.

2. *Brought a certain part*: "i. e. as if it were the whole amount of the land disposed of." Ros. Kenrick remarks, that he perhaps hoped by this artifice, to equal the popularity of Barnabas.
3. *Why hath Satan*: "By the terms *Devil* or *Satan*, the writers of the N. T. sometimes mean, the persecuting power, (as 1 Pet. v. 8;) and in other cases, the supposed author of all moral evil; in the present instance, doubtless the last." Kenrick. See N's. on Luke x. 18; John xiii. 25.
To lie to the Holy Ghost: or, *to deceive*: i. e. try to deceive: So, Imp. V., Pearce, &c.
4. *Not lied unto*: or, *deceived*: As the best Tr's.; i. e. attempted to deceive, or impose upon the aps., who were guided by the divine spirit and wisdom.
6. *Carried him out and buried him*: "The Jews, in their early history, and while in Egypt, seem to have deferred burial; and perhaps Moses, in order to hasten the time of this ceremony, extended the uncleanness contracted by means of a corpse, to seven days. In later ages, the Jews imitated the practice of the Persians, and buried the body very soon after death." Jahn.
12. *And by the hands, &c.*: Wakefield confines this vs. to the parenthesis, and transposes what precedes, to the beginning of vs. 15.—*wrought among the people; so that in every street, &c.*
13. *Durst no man join himself, &c.*: "i. e. no others, from such sinister motives as Ananias and Sapphira; but all were sincere and upright believers." Priestley. Kenrick and Wakefield, however, render, on the authority of an ancient version,—*no one dared to meddle with them*. Kuinoel understands it,—*"none present dared to mingle with them, (i. e. the aps. ;) that is, to treat them familiarly."*
14. *Added to the Lord*: or, *believers in the Lord were continually added*: as Kenrick and Wakefield.
15. *That even the shadow of Peter, &c.*: "Luke does not,

in so many words, say that these were healed ; yet it may be gathered from the increased numbers of the sick brought to the aps., (vs. 16 ;) and also from what is said of the effects of a like confidence in Paul, (Ch. xix. 12.)” Kuinoel. He seems to think, that both these cases partook more of superstition, than of faith ; inasmuch as implying an inherent virtue in the *persons* of the aps., instead of a divine energy exerted through them ; and that neither Peter nor the other aps. either approved or gave currency to such opinions.

21. *And all the Senate* : Grotius, Kenrick, &c. suppose by this term, the Jewish Elders to be meant. Schleusner explains it however “ as the same thing with the *Sanhedrim*, this term only being used, to give to foreigners a notion of the nature and office of that body.”
24. *Whereunto this would grow* : C. V. *What this would be* : Imp. V., Pearce ; ‘ i. e. what would be the issue of it.’ *How this could be* : Wakefield, Doddridge, Harwood, and Kuinoel ; ‘ i. e. how they could have escaped from a prison well guarded, and apparently unentered.’
30. *And hanged on a tree* : or, *slew, by hanging on a cross* : Wakefield and other Tr’s.
34. *To put the aps. forth a little space* : or, *to send the aps. out for a little time* : as Imp. V. and others.
35. *Take heed what ye intend to do* : “ Gamaliel might possibly think, that as the aps., without dispute, possessed miraculous powers, God might, by their means, be preparing the way for the deliverance of the Jews from the R. yoke ; and thus, though in a manner unexpected to themselves, hasten the coming of the M. In this state of suspense, he naturally and prudently advises his brethren to wait the issue of this business.” Priestley.
36. *Theudas* : “ Josephus mentions, (Ant. B. xx.,) one Theudas as having been the author of an insurrection ; but this was ten years after the time that Gamaliel is said to have spoken to the council.” Lightfoot thinks, Josephus must be inaccurate in fixing the date of the transaction : Kenrick and Priestley,—that as this was a turbulent period of their history, and the name a common one among the Jews, there were probably two

impostors so called, at these different points of time. Bp. Pearce, with Usher, obviates the difficulty by supposing Luke's Theudas to be the same person with the leader of a faction of another name, spoken of by Josephus, (Ant. B. xvii.) This corresponds in time to the sacred historian. And that it was common for one person to have several names, he shows from the example of Jude, the ap. (comp. Luke vi. 16, with Jude i. 1; Mark iii. 16; Matt. x. 3;) and others.

37. *Judas of Galilee*: See N. on Mark xii. 14.

42. *And preach Jesus Christ*: rather, *that J. is the Christ, or Messiah*: as Pearce, Wakefield, and the best Tr's. See N. on iv. 26.

CHAP. VI.

1. *Of the Grecians*: i. e. Grecian proselytes to Judaism, as Beza concludes from Ch. xi. 19, 20. But Lightfoot and most other critics understand it of the *Hellenists*, or Grecian Jews, i. e. Jews who were residents of countries where the Gr. language was spoken. They could observe the synagogue worship by means of the version of the S. S., made into that language long before, called the Septuagint. Priestley observes, "that these persons, having like Barnabas, who was of Cyprus, contributed to the common stock, as well as the richer converts in Judea, thought that the poor among them had the same right to partake of it, as the poor of Judea itself. The Jews in Judea objected either to the claim itself, or as to the proportion of aid which was due."

2. *It is not reason*: or, *reasonable*: as Imp. V., Kenrick. *And serve tables*: "i. e. employ ourselves in furnishing provisions." Kenrick and Pearce. "Attending to secular affairs, for which purpose they sat and did business at table. Thus, the *tables of the money-changers*, Matt. xxi. 12." Kuinoel and Priestley. Schleusner interprets it,—'the collection and distribution of charities.'

3. *Of the holy ghost and wisdom*: i. e. "who were to be endowed both naturally and supernaturally; men of good judgment and discretion, fit for the conduct of business,

- and distinguished also by miraculous gifts of the h. s., which appear to have been common to all the disciples in that age." Priestley.
6. *They laid their hands on them* : "This was, with the Hebrews, the sign of induction into office." Grotius and Kuinoel. There is no mention of spiritual gifts imparted by it ; and these indeed they are said already to have possessed, (vs. 3.) These seven persons are sometimes called, (though not in the N. T.,) *deacons* ; they being thought, by some, to answer to that grade of preachers who are so styled, in the Episcopal Church. These persons indeed combined the office of *evangelists* with that for which they were primarily chosen. This last inferior duty was in most points, that of a deacon, as the name is most commonly understood among us.
9. *Of the Libertines* : Most critics understand by this term, Jews who had been slaves to R. masters, but had obtained their liberty, and now were numerous enough to have a synagogue at Jerusalem to themselves. But Kenrick and Pearce hold, that it describes the Jews from a district or city in Africa, called *Libertina* ; especially as being here named with other places in that quarter of the globe.
14. *Shall destroy this place, &c.* : "He had probably spoken of the destruction of the temple ; which J. had foretold to his disciples ; involving with it, the cessation of the ceremonial law." Pearce.

CHAP. VII.

6. *Four hundred years* : Critics are generally agreed, that the people of Israel sojourned in Egypt but about two hundred and fifteen years ; but suppose that this computation embraces the time of their abode in Canaan, as well as in Egypt. This whole period, extending from the birth of Isaac to the time of their deliverance, was a little over four hundred years.
7. *Will I judge* : rather, *punish* : as Pearce, Kenrick, and most critics.

14. *Three-score and fifteen souls*: Expositors notice, that their number was only seventy souls, according to Gen. xlv. 27; Deut. x. 22; but Stephen followed probably the Gr. (Septuagint) version of the O. T., which reads in both places, *seventy-five*; and which adds a clause, showing, that the five children of Ephraim and Manasseh are included in the list.
16. *That Abraham bought*: Comp. Gen. xxxiii. 19. Pearce and some other critics explain this difficulty, by supposing, that Luke wrote,—*which he bought*, i. e. Jacob; and that some transcriber brought *Abraham* into the text, thinking that the verb had no nominative case, and not knowing how it was to be supplied.
17. *Of the promise*: i. e. of retribution on the Egyptians, and of the release of the Israelites.
20. *Was exceeding fair*: C. V. *Divinely beautiful*: Wakefield. The Gr. is, literally, 'fair to God.' This is a very common Hebrew mode of speech, by which the name of *God*, added to any quality or object, has the force of a superlative, i. e. enhances or magnifies it. Thus Jonah iii. 3,—*Ninevah was an exceeding great*, (literally—'great to God') *city*.
22. *And in deeds*: Josephus (Ant. B. ii.) tells us, but from what authority does not appear, that the Ethiopians, having overrun a great part of Egypt, and advanced as far as Memphis, the King of Egypt made Moses general of an army, with which he completely vanquished them, pursued them unto their own country, and besieged and took *Saba*, the capital of the country.
38. *The lively oracles*: or, *the doctrines of life*: Kenrick, Wakefield, or, *life-giving oracles*: as Imp. V., i. e. lessons of the divine will, intended to give them life, by prolonging their days, if they were observed. See Levit. xviii. 5; Deut. xxxii. 47.
41. *Made a calf*: Priestley and Whithy seem to think, that they did not mean to worship the Egyptian God, *Apis*, though of this a calf was the figure, but their own *Jehovah* under this resemblance; which, though not so heinous as the grosser kind of idolatry, was yet a breach of the second commandment. Pearce rejects the idea of

any such imitation being intended ; both “ because Apis was not, he thinks, known in Egypt so early as the time of the Hebrews, and because they were brought out from that land, as we read, in opposition to the Egyptian Gods, and with their destruction. But they called this calf, *the God which brought them up, &c.* (Exod. xxxii. 4.)

43. *The tabernacle of Moloch—the star of your God Remphan* : “ i. e. though accustomed, by my laws, to offer sacrifices to me for forty years in the wilderness, yet some of you worshipped idols all the while.” Both Moloch and Remphan were probably gods whom the Canaanites worshipped ; and as some of the Hebrews are here said to have carried their idols along with them in the desert, it would seem to have been privately ; in small cases or shrines, called here *tabernacles*.” Pearce. Interpreters generally suppose Moloch to denote the *Sun* or King of heaven ; and Remphan, to be the planet *Saturn*. Priestley observes, that the figure of a *star* shows the deity meant, to have been one of the host of heaven.
44. *The tabernacle of witness* : i. e. Moses’ tabernacle so called, Numb. ix. 15, xvii. 8, because it contained the two tables of stone, on which were inscribed by the divine finger, the ten commandments, audibly delivered from Mt. Sinai, and which were to be kept as a memorial of that event to all generations.
45. *With Jesus* : i. e. Joshua ; *Jesus* being in Greek, the same name with *Joshua* in Hebrew. So, Imp. V., Kenrick, Pearce, &c. Both these names signify *deliverer* ; But, says Priestley, that Joshua the successor of Moses, was meant to be a type of J., does not appear. Their characters and offices have some points of resemblance ; as, that the one put the Jews in possession of the land of Canaan, and the other will put all his faithful followers in possession of the *heavenly Canaan*. But on these, no stress should be laid, as warranting such a conclusion.
51. *Uncircumcised in heart and ears* : “ That is, who refuse to embrace, or even to listen to, the divine commands. The metaphor comes from the Jewish rite of circumcision ; and not to have undergone this, was a reproach to a Jew. Like other terms of that nature, it was in time

applied to the disposition, as well as the person." Kenrick and Pearce. See Lev. xxvi. 41 ; Jer. iv. 4 ; Rom. ii. 28, 29.

52. *Which shewed before of the coming :* or, *who foretold :* as Wakefield, Imp. V., &c. .
53. *By the disposition of angels :* or, *by the ministry of angels :* i. e. by Moses, Aaron, Joshua, and the succession of divinely authorized prophets in the Jewish church. So, Michaelis and Imp. V. Kenrick thinks, that as Stephen had just designated by this name, the voice that spoke to Moses from the bush and from Sinai, (vvs. 30, 38,) he probably alluded to those miraculous voices. As Priestley notes, there is no mention, by Moses himself, of any other agency at the time ; that is, none of celestial beings, properly so called. *Angel*, as has been before shown, is a name not confined in S. S. to higher intelligencies, but applied to the inanimate instruments of God's Providence ;* to human messengers and prophets ; and in still other senses.
55. *The glory of God :* " Probably a luminous appearance, such as had appeared on the Mt. of transfiguration, and in the tabernacle and temple of old, as the symbol of the divine presence. This vision was highly proper to encourage Stephen as the first martyr for the faith of J.C." Priestley.
58. *And stoned him :* Whether this were an act of illegal, popular violence, or decreed by the sentence of the Sanhedrim, critics are not agreed ; Grotius, Lightfoot, and Pearce holding the first, and Priestley and Whitby, the last opinion. The Sanhedrim, as is allowed, had no such authority, but Priestley thinks, that they might take advantage of Pilate's absence at Cæsarea, (as there was no occasion for his being at Jerusalem, at this time ;) and also that his own irregular conduct in many points, as governor, furnished motives enough for his conniving at many excesses in the Jews, and at such usurpations of power, on their part. See N. on John xviii. 31.

* The Imp. V. names the thunder, lightning, and tempest, which added to the scene, as not wholly unlikely to be here meant ; like the *plagues of Egypt*, Ps. lxxviii. 49, or the *burning wind*, Isaiah xxxvii. 36. These were the *angels* of those passages.

Whose name was Saul: What was St. Paul's age, at this time, as imported in the term *young man*, though not very material, has been a subject of some curiosity among critics. The Ep. to Philemon, (vs. 9,) where he calls himself *the aged*, is the only basis of computation. Chrysostom, from that, regards him, at this time, as about thirty-five; Benson, as no more than twenty.

59. *Calling upon God, and saying*: rather, *invoking and saying*: So, Pearce, Imp. V., Carpenter. Kenrick and the Æthiopic version have,—*who cried out and said*: The word *God*, as all admit, is not in the Gr., and it is urged, that its insertion by our Tr's. was not only needless, to make out the sense, but is a perversion of it. Wakefield renders—*appealing to them, and saying*: i. e. taking the first clause as addressed to his accusers, and the last as commending himself to J.

Lord Jesus, receive my spirit: C. V. *my life*: or, *last breath*: as Carpenter, Kenrick, Priestley, &c. The Gr. has both meanings. See N. on John iii. 8. Comp. James ii. 26. Carpenter's par. is,—‘I die in thy cause, but thou art the resurrection and the life; and in full confidence of again receiving it from thee, I resign my parting breath into thy hands.’ These and other critics argue, with much reason, that this address to J. was in a vision afforded to him for his special support and comfort; or, if it had passed away, the impression of what had been a moment before in his view, must have been as vivid and strong, as while present. Therefore, so peculiar a case can afford no warrant for christians generally, to make J., in his exalted state, an object of prayer, without some special precept; as the being *visible*, in any case, both justifies and prompts direct address to an object, to whom it might not be proper, when *invisible*; nor could there be any assurance of its being heard.*

* The direct, and not unfrequent, personal presence of J., during the apostolic age, both to succor his church and disciples, and to restrain his enemies, is a doctrine of many Unitarian interpreters. See also N. on Matt. xxviii. 20.

CHAP. VIII.

1. *Except the apostles* : “ It is observable, though it has not been enough observed, that the aps. are represented repeatedly in this book, as staying at Jerusalem or in the vicinity, for a long time after J.’s ascension. May we not then suspect the truth of what Eusebius and others, who lived long after Luke wrote, say, about their travels into foreign and distant countries at that early period ?” Pearce.

5. *Then Philip* : i. e. one of the seven deacons, recently chosen, (vi. 5,) as is generally agreed ; not the apostle, since he was unable to confer the h. s. Comp. vvs. 14, 15.

The city of Samaria : rather, *a city*, &c. : as to which, Tr’s. and critics generally unite. “ Hyrcanus had so utterly destroyed (Josephus, Ant. B. xiii.) the city bearing the name of the province, that no traces remained of it. Herod the Great did indeed build a city upon the same spot, but he gave to it the name of *Sebaste*.” Pearce.

9. *Used sorcery and bewitched*, &c. : rather, *using magic and amazing* : Imp. V., Kenrick, &c. Pearce, Wakefield, and Schleusner, are similar. “ Probably one of those, who made profession of the oriental philosophy, and were called *Magians* (see N. on Matt. ii. 1.) The Persian priests, philosophers, and sages who bore this name, were eminently skilled in astrology and the medical art. In later times those were called thus (or, magicians) who abused their peculiar acquaintance with the stars and with natural science to deceive the vulgar ; professing to discover the fortunes of men from the planets, &c. to cure diseases by a set of signs or words, &c.” Kuinoel. Pearce believes, “ that some truths they had reached in natural philosophy, unknown to other people ; to whom, experiments made in these, would be as much confounding, as the effects of magnetism and electricity now-a-days, to those who had never seen or heard of any thing of the kind.—The extreme prejudices of the au-

thors of the C. V. are perhaps no where more glaring throughout the N. T., than in the use of the word *bewitched*, vvs. 9, 11. As it is now confessed by all, to be very wide of the meaning, it must be deemed a gross example of servile court to the humors of their royal master, (K. James,) under whose authority that version was made, and whose faith in the powers of *witchcraft* is notorious.*

10. *This man is the great power of God*: Whitby shows, that from this expression, some of the Fathers, as Treneus, Tertullian, Justin Martyr, inferred that he claimed to be the Supreme God. They add many strange blasphemies of him. Kuinoel and Pearce understand,—the divine power, which is also, superior to any other, is shown in him or wrought by him. Priestley and Kenrick take the words to convey something more than this; viz. that he was one of those higher orders of beings, who, according to the oriental philosophy, were emanations from the divine nature: these occasionally animated human bodies, and exhibited in them powers which bespoke their high origin. Wakefield's Tr. is,—*This is that great and powerful messenger of God*. He adds, "that this version gives rather the spirit of the Gr, than the letter, because more agreeable to our forms of speech. The M., I presume, to be meant by this description, whom the Samaritans, as well as the Jews, were expecting. John iv. 25."

13. *Then Simon—believed also*: "i. e. he believed little else than that Philip possessed more extraordinary secrets than himself; and affected to have become his convert, with a view to watch him more narrowly, that he might possess himself of them." Priestley. Grotius, Limborch, Le Clerc further say, "that Simon's profession of faith in J., after seeing Philip's sway over the people, was only a pretext in order to advance his own interest

* What exposes yet more strongly the unfairness of the C. V. is, that the Gr. verb which expresses (vs. 13) the effect of Philip's miracles on Simon, is the same used *twice* before of Simon's own feats. But it would not do to apply a word of such bad repute to an apostle; and hence alone they changed it for—*wondered*.

with them; and also, to secure to himself the knowledge and exercise of those miraculous gifts, bestowed on the rest, as a means of adding to his own reputation and gains. He did not account J. as the M., but as a very wonderful magician, who, by the aid of genii and dæmons, had wrought miracles, and returned to life. For if he had received J. and the aps. in their true character, he could not have persuaded himself, that the power of conferring the h. s. on those upon whom he laid his hands, was an affair of traffic or purchase."

16. *In the name of the Lord Jesus*: "Comp. ii. 38, x. 48, xix. 5; where this shorter form of baptizing seems to be implied." Newcome. See N. on Matt. xx. 28.
20. *Thy money perish with thee*: or, *away with thee and thy money*: Wakefield. This familiar phrase of our own suits this passage, he thinks, better than a strict translation. W. with Dr. Owen, makes the above clause a distinct period, and points the rest of the vs.—*Because thou hast thought, &c.—with money, thou hast neither part, &c.*
23. *Gall of bitterness—bond of iniquity*: "i. e. a hardened and confirmed sinner. Gall is reckoned to be the strongest of bitters, and great guilt is expressed by its use. See Deut. xxix. 18. By *any root of bitterness* (Heb. xii. 15) some grievous sin is meant. As to the other expression, it was a custom with the Romans, and probably with other nations, to fasten one end of the chain with which a prisoner was bound, to the arm of the soldier, who was his guard. Isa. lviii. 6, alludes to this custom. (See N. on xii. 6.) The phrase therefore conveys, that Simon was as much in a state of thralldom to sin, as a state-prisoner is to his soldier and keeper." Pearce.
26. *An angel of the Lord*: "This was, perhaps, a miraculous voice from heaven, or a secret suggestion of the spirit. What confirms this opinion, is, that we find, (vs. 29,) the *spirit* to be his director; and it is most likely that his guidance was, in both cases, by the same instrument, whatever that might be." Kenrick. See N. on vii. 53.

Unto the way, &c.—which is desert: or, *to the lonely*

way which goeth down, &c. : as Wakefield. So, Priestley and Pearce apprehend the passage. "Gaza lies on the sea-coast towards Egypt, in a tract of land separated from Judea by a sandy desert." But some critics apply this clause to the town itself, which was nearly in ruins.

27. *A man of Ethiopia* : "i. e. a Jew probably by descent ; since Cornelius (Ch. x.) was the first fruits of the G., from among the Jewish proselytes, and there were no heathen converts until Ch. xiii." Pearce, Kenrick, &c. He had been at Jerusalem, as is commonly supposed, to attend the feast of Pentecost. Priestley observes, "that it was much the custom of the eastern courts to have the principal business in them done by eunuchs."

Candace : "This, for a long time, was a common appellation of the Ethiopian Queens, such as was *Cæsar* for the R. emperors." Jahn, Priestley. J. says, that *Pharaoh*, as applied to the Kings of Egypt, has been thought, but incorrectly, another example of the same kind.

32. *The place of the scripture* : Isa. liii. 7, 8.

Dumb before his shearer : or, *before the butcher* : as Kenrick, Wakefield.

33. *His judgment was taken away* : or, *his condemnation was extorted* : as Kenrick, Imp. V. ; i. e. from Pilate ; it was not his free act, or with his consent. So also, Pearce. Kuinoel points the sentence, peculiarly, perhaps,—"*In his humiliation*, (or, when his sufferings had reached to the last point,) *was his judgment*, (or, condemnation) ; *he was taken away*, i. e. destroyed.* Michaelis and others connect the last clause of vs. 32 with the first words of vs. 33, thus—*In his humiliation*, (or, in his extremest distress,) *he opened not his mouth*.

Who shall declare his generation ? This rendering is approved by few. *Who will testify to his conduct ?* Wakefield ; i. e. venture to appear in court on his behalf. [This accords with Dodson's version of the original pas-

* Schleusner's explication is here subjoined as being too remote and unlikely, to deserve a place in the text,—"*in the midst of his extreme pains (or, after them) i. e. his sufferings for mankind,—his judgment (or, condemnation) was taken away (i. e. came to an end.)*"

sage, in Isaiah. See Marg. N. page 181.] Priestley observes, that the general desertion of our S., on his trial and crucifixion, fully verifies this sense, whether or not, the true one. But that which finds most currency, is—*The wickedness of the men of his generation, who can describe?* So, Kenrick, Imp. V., Pearce, Ros., Hammond, Whithy. Comp. Luke iii. 7; Matt. xii. 34, 39, 45; Acts ii. 40. Also, Lowth. See Marg. N. page 181.

40. *Caught away Philip*: "Whether this expression means, that Philip was miraculously conveyed through the air, as was the case with some of the ancient prophets, or imports an inward, divine direction to leave the eunuch, does not clearly appear." Kenrick. Priestley remarks, that a like kind of removal happened to Elijah in the O. T., though this is a solitary instance in the gospel history. Some MS. copies insert in this vs., after *water—and the h. s. fell upon the eunuch*. But Michaelis, and the best critics regard them as having little evidence in their favor, and conclude, that they were transferred to this place from Acts x. 44, xi. 15, by the negligence of some transcriber. By others, their disagreement with other passages in which the aps. seem to be alone endued with the power of conferring the h. s., is deemed sufficient ground for rejecting them.

And he went on his way rejoicing: or, *for he went*: as several Tr's.; i. e. this was the reason why he saw Philip no more.—"The *rejoicing* refers to the peace of mind, which his new light, and acceptance of the G., imparted." Grotius.

CHAP. IX.

1. *Went unto the high-priest, &c.*: Grotius thinks, "that the R's. allowed the Jewish council to exercise a power, as far as seizing and scourging, over the Jews, not of Palestine only, but those of foreign cities, where there were synagogues acknowledging the jurisdiction of that council in things of a religious nature." See N's. on John xviii. 31; Acts vii. 59.

3. *A light from heaven* : Paul's own account of this adds, that it was brighter than the noon-day sun ; and that it appeared to his companions, as well as himself. Comp. xxvi. 13.
7. *Hearing a voice* : Comp. xxii. 9. "Probably, all that they heard, was the *sound* ; not the *articulate words*, which Paul only could distinguish." Priestley, Pearce, Kenrick.
14. *That call upon thy name* : rather, *who call themselves by thy name* : Imp. V., Wakefield, Kenrick, Hammond, Carpenter, " i. e. who profess themselves to be thy followers. The name *christian*, does not appear to have been yet adopted." C. adds, that the phrases, *disciples of the Lord* (vs. 1), *of this way* (vs. 2), *saints* (vs. 13), and that under notice, seem to be all equivalent to each other, and to denote the same thing. So also vs. 21, which see.
15. *It is hard for thee, &c.* : "This is a proverbial expression used by Euripides and Pindar. It is found also in the O. T. See Deut. xxii. 15 ; 1 Sam. ii. 29." Hammond. "The *goad*, as the best Tr's. render it, is a sharp pointed rod, with which those, who in eastern countries hold the plough, prick the oxen that draw it, and which, if they kick against it, only wounds themselves. With an ox's goad, of this kind, and which are still used in the East, Shamgar, as we read, (Judges iii. 31,) fought and killed many persons." Priestley.
17. *Be filled with the holy ghost* : "Here, one who is not an ap., is the instrument of communicating the h. s. But this is a peculiar case." Newcome. Priestley, however, regards it as a case similar to that of the first disciples ; conferred without any human agency at all.
20. *Preached Christ in the synagogues* : Pearce would tr. this,—*preached the Christ, &c.* ; *that this man, (viz. J.) is, &c.* But some MS. copies read *Jesus* instead of *Christ*, which Kenrick, Imp. V., Wakefield, adopt. This gives, more directly, the same import to the vs., with Pearce. Wakefield is,—*declaring in the synagogues : Jesus is the Son of God !*
23. *That many days were fulfilled* : Benson, Whitby, and

critics generally allow that this phrase imports a long interval; that is, three years, which he spent in Arabia, (Comp. Gal. i. 16, 18) whither he went very soon after his conversion. His escape from Damascus (vvs. 24, 25) was on his return to that city. He refers to this, 2 Cor. xi. 32, 33.

27. *Barnabas—brought him, &c.*: "From hence it has been inferred, that Barnabas was an old acquaintance of Paul; but this does not appear in the history." Kenrick. Priestley states, "that there was a tradition, that they were brought up together under Gamaliel."
29. *The Grecians: or, Hellenists*: "i. e. Jews, residing in countries where the Gr. language was used, and who used the Gr. (Septuagint) version of S. S." Pearce. While others say, that they were proselytes to the Jewish faith, from among the heathens or Greeks. See N. on vi. 1.
31. *Then had the churches rest*: "Which, they owed, as is supposed, to the efforts of the Emperor Caligula to place his statue in the temple; to prevent which, engaged the whole attention of the Jews." Benson. Doddridge. See N. on Matt. xxiv. 6. "This rest was about ten years after the death of J. C." Priestley.
34. *And make thy bed: Harmer, whom Kenrick follows, would rather tr.—and spread thy house thyself*: "i. e. for the reception of guests. The direction of Peter, who might intend to eat bread with him, it is much more likely, is, to spread carpets for his guests himself, in order to prove to all that he was perfectly recovered. To prepare rooms for this purpose thus, is agreeable to the modern practice of the East, and that it was so in our S.'s time, appears from the allusions to it in the Ev's." See Mark xiv. 15; Luke xxii. 12; also N. on the former.
39. *Which Dorcas made*: "It was among the arts and employments of the Hebrew women, to spin, weave, embroider, to make clothing; and this not for their own families only, but for sale. Comp. Exod. xxxv. 25; Prov. xxxi. 19, 24." Jahn.

CHAP. X.

1. *A centurion of the Italian band*: "The R. armies were divided into cohorts of a thousand men each, commanded by a tribune, and these again into companies of an hundred, over which was a centurion. This band or cohort was, probably, the life-guard of the governor, stationed at Cæsarea, his usual residence, and called the *Italian* from its embracing, chiefly, natives of that country.
2. *A devout man*: i. e. a proselyte of the gate; as most expositors. See N. on Matt. xxiii. 15.
Prayed to God alway: i. e. at all the usual seasons of prayer, with pious Jews. See N. on iii. 1.
10. *A trance*: This term describes that supernatural state of the mind of an inspired person, in which he becomes insensible to all present objects, as if he had been in a deep sleep, and is wholly intent on the vision passing before his own mind. So, Kenrick, Priestley.
12. *All manner of four-footed beasts, &c.*: i. e. such as were clean, and such as were unclean, according to the Levitical Law. See Lev. xi. "This vision, which was to represent, that the distinction of meats was abolished, was well fitted to prepare Peter's mind for the further intimation that the distinction between Jews and Gentiles had come to an end, that is, so far as concerned religious privileges, and the knowledge of the G." Priestley.
14. *Not so, Lord*: "By thus addressing the person who spoke to him, Peter probably knew it to be J.; who appeared to Paul also, as well as to him, and that more than once. It is worth remarking, that upon several occasions, we find our S. himself, acting in person, what respected the progress of his G." Priestley. See Marg. N. to vii. 59.
15. *Call not thou, common*: "i. e. the free use is allowed you of those animals, which you have been wont to call polluted or unclean." Kuinoel,—"It was hereby shown, that those Gentiles, once signified by the unclean animals, were now clean." Ros.
16. *Was done thrice*: "The repetition of the vision taught

Peter, that the divine communication herein contained, was certain and would not fail. To the same effect was the *doubling* of Pharaoh's dream (Gen. xli. 32) which is explained as above." Kuinoel. "The use of this number (*thrice*) in the sacred and other writers is to express *earnestness* or *certainly*. Thus, 2 Cor. xii. 8, where it imports the former." Pearce.

23. *And certain brethren*: Six in number, Comp. xi. 12.

"As this was a matter of some moment, it was very prudent in Peter, to provide proper witnesses of the whole transaction for his justification before his Jewish brethren, of which, it will appear, (Ch. xi.,) he stood in all need." Priestley.

25. *Worshipped him*: C. V. *Did him homage*, or *obedience*: Kenrick, Wakefield, Imp. V. See N. on Matt. ii.

2. "The Gr. word so generally rendered in the C. V., as above, expresses simply prostration of the body." Jahn.

26. *Am also a man*: "Though prostration was so customary a form of respect in the East, to princes and other great personages; yet in the western world, it was thought too solemn or too humiliating to be employed; except in an address to the gods. Peter, knowing that among the R's. it was not used, refused to accept from Cornelius such homage, and thought he must have overestimated his character; who had yet meant nothing more than to conform to the custom of the country, by paying respect to an extraordinary personage." Kenrick.

28. *Unlawful—for—a Jew*: "The Law of Moses contained no prohibition of the sort; but it had become unlawful, no doubt, by the comments of the Scribes, and also, it may be, by the custom of the country." Pearce, Grotius, Kenrick.

36. *He is Lord of all*: "i. e. of Gentiles as well as Jews, Rom. x. 12. St. Paul seems to have urged the argument, viz., that God, as Lord of all, must intend alike the salvation of all,—in this concise and covert manner, that he might give no offence to the christian Jews, his companions." Newcome, Dr. Owen. But Wakefield renders this vs.—*That doctrine which God sent by J. C.,*

belongeth equally to all. This, he admits, is a free translation.

38. *Oppressed of the devil*: "Who was supposed to inflict diseases and bodily infirmities." Newcome. See N. on Luke x. 18, xiii. 11.
47. *That these should not be baptized, &c.*: C. V. *That these who have received the h. s., should not be baptized as well as we?* Wakefield.

CHAP. XI.

2. *Contended with him*: C. V. *Expostulated*: Kenrick. "From the whole history, it is plain, that neither Peter in particular, nor the aps. in general, were considered as infallible by the christians in those days. Otherwise, they would not have thought of thus arraiging his conduct." Priestley.
4. *Peter rehearsed the matter—and expounded*: rather, *Then Peter began, and laid the matter before them in order*: Kenrick, Wakefield, Imp. V.
18. *Granted repentance unto life*: "Repentance does not here denote the inward change of temper and character, but their translation from a false to a pure religion, from Gentile superstition to the Gospel of J." Ros. Whitby also comments on the term, as an example of that frequent scripture use of language, by which God is said to give, what he enables one to attain, by the natural or moral means imparted to them.
20. *Unto the Grecians*: Pearce thinks, that here again, (as ix. 29,) *Hellenists*, or foreign Jews, are meant. So, Imp. V., Whitby. Most other critics however understand, uncircumcised Gentiles to be meant.
26. *Called Christians first at Antioch*: They had before this, been described by various names. See N. on ix. 14. Wetstein thinks, that it was rather applied to them by their enemies, in scorn, than assumed by themselves; and as confirming this inference, mentions that the N. T. writers only use it twice again, viz. xxvi. 28; 1 Pet. iv. 16.—"Antioch was the capital of Syria, and next to Rome

and Alexandria, the most considerable city in the R. empire. The Jews were numerous there, as in the other large cities." Priestley.

28. *All the world*: Interpreters remark, that there were several famines in the reign of Claudius, but this was the first and most severe. It happened, in the second year of his reign and in the fortieth of the christian æra. Kenrick, Pearce, Ros. render these words,—*all the land*, i. e. the land of Judæa; in support of which, they urge the frequent use of the Gr. word, in this limited sense, and also, the next vs: "from this, Syria would seem not to have partaken in the calamity; otherwise, the christians of that place would hardly have been able to relieve those of Judæa." See N's. on Matt. xxiv. 7, 14, 30; Luke ii. 1.

Came prophets from Jerusalem: rather, *teachers*: Kenrick, Wakefield, Pearce. "They were not prophets, in the sense in which the O. T. prophets are so called; the utterance of a prediction being only a casual thing with them. Agabus appears once again in this character, (xxi. 11.) Their habitual, stated office was nothing more than that of *teachers*."

30. *To the elders*: "i. e. of the church; the hostility of the officers, so called, of the Jewish synagogues, making it evident that these were not meant." Hammond. Grotius notices, "that this is the first mention, in the N. T., of the christian elders. The whole government of the church was formed after the model of that of the synagogue." Hence, the same names of office.

CHAP. XII.

1. *Herod, the King*: "i. e. the grandson of Herod, the Great, and Mariamne, through Aristobulus. He is usually called Herod Agrippa. Claudius, upon his accession, bestowed on him the kingdoms of Judæa and Samaria." Beza. "He had previously received from Caligula, on his uncle Philip's death, his territories, with the title of *King*, which raised him above his uncle, (Herod

of Galilee,) on whom he had been, till then, much dependent. The application which the elder Herod, prompted by the envy of his wife Herodias, was led to make at Rome for the same title, and also for an increase of his dominions, was baffled by his nephew; and Herod, with his wife, was exiled into Gaul, where he ended his days." Priestley. See N's. on Matt. xiv. 1; Luke xiii. 32.

2. *James, the brother of John*: "The prediction, Matt. xx. 23, was here fulfilled. *With the sword* denotes beheading." Grotius.
4. *Four quaternions*: "i. e. sixteen, a quaternion meaning a set of four; each of which guarded him by a regular night-watch of three hours." Grotius.
6. *With two chains*: See N. on viii. 23.
10. *To the iron-gate*: "So called, because it was plated with iron." Harmer.
13. *Came to hearken*: "This singular caution, naturally dictated by the persecution which Herod was then carrying on, is a proof of the alarm in which the christians were kept at this time." Kenrick, Pearce.
15. *It is his angel*: C.V. *messenger*: Newcome. So, Hammond and Priestley, who think, "they might suppose it a messenger from Peter in the prison, who had used his name in order to secure admittance, and that the maid, in her haste, had mistaken it for himself."—"A Jewish opinion about guardian angels, or the souls of men converted into ministering spirits, may be here referred to, without, by any means, implying its truth." Imp. V., Doddridge, Kenrick. Critics observe also, that with this opinion, was also united that of supposing, that the *angel* of a person, assumed sometimes the resemblance of his voice, and even of his looks.
17. *Unto James*: 'i. e. the son of Alphaeus, and sometimes called the Less, to distinguish him from the brother of John, commonly called James the Elder, whom Herod had slain.' These epithets are, by some, referred to their relative age, and by others, to their stature. Grotius thinks, that he is specified here and also, Ch. xxi. 18, as being esteemed in Peter's absence, the head of the council at Jerusalem.

20. *Nourished by the King's country*: "Galilee was remarkably fruitful in corn, and Tyre and Sidon being maritime cities, depended upon it for a supply of provisions." Priestley. Pearce quotes 1 Kings v. 9, 11; Ezra iii 7; Ezek. xxvii. 17, in evidence of the dependence of these cities on their trade with the Jews. Tyre, as having been built by a colony of Sidonians, is called by Isaiah (xxiii. 12), *the daughter of Sidon*, and by Virgil, *the Sidonian city*, (*Ænead*, B. iv.)
21. *Upon a set day*: "This was in celebration, as Josephus states, of his patron's birth-day, Claudius Cæsar." Priestley.
23. *An angel of the Lord*: "This is the Jewish mode of expressing that God inflicted a disease upon him." Newcome. See N's. on vii. 53; Luke xvi. 22.—Josephus remarkably confirms the relation of Luke. He speaks of him, as being seized, while in the theatre at Cæsarea, with violent pains in the bowels, of which he died in five days. (*Ant. B. xix.*) Ros. and Kenrick remark, that the being *smitten by an angel* and being *eaten of worms*, exactly answer to and explain each other; and that what Josephus relates, as it appeared to the view of men,—Luke describes, according to the Jewish notions of its agency and source.

CHAP. XIII.

2. *Separate me Barnabas and Saul*: Here commences the preaching of Paul to the Gentile world, and with his ministry and labors, the remainder of Luke's history is occupied.
6. *Barjesus*: "A patronymic; that is, meaning the son of a person of the name of Jesus or Joshua (See N. on vii. 45); as Barjonas, and others." Grotius. See N. on Matt. xvi. 1.
8. *The sorcerer*: or, *magician*: as Wakefield. Kenrick, &c. "He was probably a person of the same character and profession with Simon Magus. By the Gr. word here is meant only, one of those persons addicted to the study of nature and philosophy, called *Magians*; such

as were those *wise men*, who were said to have visited J. in his infancy." Priestley.

9. *Also called Paul*: "This new name he took, as some suppose, out of compliment to his new convert, Sergius Paulus; while others infer, from the time of his intercourse with the R's., it was given him by them; as being more strictly a R. name, and not unlike his own.
10. *Thou child of the devil*: See N. on John viii. 44.
18. *Suffered he, their manners*: rather, *he carried them as a nurse*: Pearce. Kenrick. Wakefield is similar. These renderings are derived from a slight change in one word, in some copies of the original text, and which is preferred as correct.
20. *Of four hundred and fifty years*: Expositors generally admit, that the period during which Judges were at the head of the Hebrew government, did not exceed about three hundred and forty years. Comp. 1 Kings vi. 1. This difficulty is variously obviated. The actual period embraced in Paul's computation, as Priestley thinks, may be dated from the birth of Isaac; in which the divine promises to Abraham began to be fulfilled.
21. *For the space of forty years*: "This includes the time of Samuel from the death of Eli." Whitby. Grotius. Priestley.
22. *After mine own heart*: "This refers not at all to David's personal character, in which were some things highly criminal and offensive to God; but merely to his conduct as a prince, and his fitness to fulfil the great purpose of God in respect to the Jewish nation, by his zeal to extirpate all idolatry." Kenrick.
33. *This day have I begotten thee*: "i. e. called thee to a throne, and given thee sovereign authority. The Hebrew word, in the original passage, imports not only to *beget*, but to *raise up* or *educate*, and hence it is sometimes used of bringing or raising up to a throne." Pearce. Beza. The above must, of course, be its meaning, in its reference to David; and, as they think, in its application also to J. Kenrick would refer it, as to the latter, to his resurrection from the grave; on account of which, he is often called the *first-born*; and supposes

Paul in his epistle to the Hebrews, (i. 6,) to refer to this event.

84. *I will give unto you the sure mercies of David*: Isa. lv. 3. Comp. 2 Sam. vii. 11, 12; Ps. xxxix. 3, 4, 28, 29. "The covenant made with David, and often renewed, that some of his seed should set upon his throne, is here referred to. That they are *sure mercies*, implies that the promise, in regard to them, should not fail; and Paul's argument here, in effect, is, that this covenant would have been broken, if our S. had not been raised from the dead." Kenrick.

48. *As were ordained to eternal life*: rather, *disposed towards eternal life*: Imp. V. Hammond. Whitby. Pearce, &c. Such is the sense of the Gr. verb, 1 Cor. xvi. 15; i. e. either, inwardly disposed to receive the doctrine of eternal life, viz. the G.; for which this truth, as being its cardinal point, is often put in the N. T., (as a part for a whole;) or, prepared for eternal life. Wakefield's Tr. coincides with this last,—*As many as were so disposed, believed to eternal life*. These two senses however fall into each other, and are not easily separable. Wetstein adds, that the true meaning of the Gr. is here shown, from the contrast which is conveyed between the conduct of the Jews, (vs. 46) and what is here said of the Gentiles. As the one *judged themselves unworthy of eternal life*, &c., the contrary state of mind, is implied of the others,—they, by *believing, were disposed towards the same*. The above expositors remark, therefore, that this place gives no support, (for which it is sometimes urged,) to the doctrine of an absolute, irreversible decree.

50. *Devout and honorable women*: "These epithets do not import all that they now would; but merely female proselytes to the Jewish religion, and worship of the one God; (as vs. 43,) and who were easily led, by their bigoted attachment hereto, to excite their husbands, still probably Gentiles, in taking a part against the christians." Kenrick. So, Pearce. Priestley. Wakefield tr's. —*The devout women of high rank*.

51. *Shook off the dust of their feet*: This was agreeable to our S.'s direction.

CHAP. XIV.

3. *Longtime therefore* : or, *however* : Kenrick. Wakefield.—Pearce, Whitby, Imp. V., to the same end, make vs. 2 a parenthesis. *Therefore*, in the C. V., is, for the want of this, wholly inconsequent.
12. *The chief speaker* : “Mercury was the god of eloquence. He was wont to attend Jupiter in his fabulous descents upon earth.” Doddridge.
13. *Which was before their city* : rather, *the guardian-God of their city* : Wakefield. Kenrick. Ros. Pearce supplies,—*whose statue was*, &c.
15. *Men of like passions* : rather, *mortal men like you* : Grotius. Kenrick. Pearce. So, James v. 17. Wakefield tr’s.—*We too are but men : of like weakness with yourselves.*
16. *Left not himself without witness* : Grotius has quoted a fine passage, in which this sentiment is expanded, from a heathen writer : “God,” says Plotinus, “has afforded to all men a measure of heavenly truth ; which, though latent or scanty, may yet suffice, as he has judged, for healing to some, and for a testimony to all. If we attend to the voice of created nature, it will loudly proclaim its origin ; not from the Cretan Jupiter or the Arcadian Mercury, but from the unknown God, whom Paul preached to the Athenians.”
19. *And stoned them* : Priestley thinks, that this must have been after a longer interval, than appears on the face of the history ;—that some space must be allowed, according to the common course of things, for such a transition in sentiment, *viz.* from idolizing as a god, to stoning : that is, time enough to see for themselves, that the two preachers were but men, and for the Jews to put in operation their influence over the people. To do this, they perhaps gave out that all their miracles were wrought by evil spirits, and for some unknown bad purpose.
20. *Rose up and came into the city* : “The historian’s words imply that he was supposed dead, while he was not so, in reality. Yet, after being stoned and dragged through the city, it is most probable that he was dead ;

especially, as his enemies were not likely to leave him, without good evidence that they had effected their purpose." Kenrick; who hence concludes, that his life was restored by the divine power; "that there was a miracle, in the case, appearing, from his being able to walk into the city immediately, and to leave it the next day. To this fact he afterwards alludes, (2 Cor. xi. 25.)" Wetstein, on the other hand, imagines, that Paul feigned himself dead, as being the only resource left him, placed as he was.

21. *Had taught many*: rather, *made many disciples*: Imp. V. Kenrick. Wakefield.
23. *Elders in every church*: "These were the pastors of the respective churches, and whose office Paul describes, xx. 28." Pearce.
25. *Had preached—in Perga*: "Pamphylia was a province of Asia Minor, of which Perga and Attalia were cities." Pearce.

CHAP. XV.

1. *Except ye be circumcised*: "This Ch. contains an account of the origin of the controversy which arose early in the church, about requiring the Gentiles to observe the Law of Moses, and which for some time had a paramount importance to every other question of doctrine." Kenrick.
7. *A good while ago*: "Gr.—*from the old days*: i. e. from the time when the preaching of the G. began. It was about ten or eleven years since the conversion of Cornelius, to which he refers." Pearce.
10. *Why tempt ye God*: Beza says, that Jerome in an epistle to Augustine, quoting this passage, omits 'God.' So does Irenæus, in his writings. He therefore thinks, that it early crept into the text, to which it does not belong. Thus also, Bp. Pearce: "It is not easy to see in what sense an attempt of men, to put a yoke upon the necks of the Gentile converts, can be called a *tempting of God*." Kenrick says,—it is a trial of God's patience to treat the

Gentiles in a manner so contrary to his own purpose towards them. Pearce tr's.—*Why do ye try to put, &c.*

18. *James answered*: See N. on xii. 17.

20. *From pollutions of idols*: "i. e. by eating the flesh of beasts which had been offered in sacrifice to the heathen deities." Pearce. Kenrick.

From fornication: "James had a special regard to this vice here, as growing out of the idolatrous sacrifices of the heathens; and being, at such times, most frequently and notoriously practised about their temples." Pearce. He quotes a passage from Herodotus, in proof of this, and supposes also, Paul's closely connecting *idolatry* and *fornication*, (1 Cor. x. 7, 8,) strongly supports this sense. But by others, this word is supposed to be used in its figurative sense, not unfrequent in the N. T. for *idolatry*, or some particular act or mark of idolatry; the relation of the Jews to God, being often referred to by the prophets and others, as a marriage contract. See N. on Mark viii. 38. Thus Kenrick. Schleusner. Selden, &c.

From things strangled and from blood: These two precepts are closely connected together. "To eat an animal, that is strangled, (i. e. which has died a natural death or been killed in the chase,) was forbidden to the Jews; for this was to eat its blood, which remained in the veins and arteries. The Law required the blood of victims to be sprinkled on the altar. The heathens generally practised the reverse of these precepts." Ros.

21. *For Moses of old time hath, &c.*: "i. e. there are Jews in every place, to whom the reading of the Law would bring to mind these offensive practices. Not to discontinue them, therefore, would be highly irritating to such." Ros. Whitby and Pearce however take it to mean,—These instructions are sent only to the Gentiles; because the Jews have no need of them; their Law, which prohibits these things, being repeated to them every week.

Them that preach him: "Moses is here put for the Pentateuch or the Mosaic Law, portions of which were read, as a part of the regular synagogue service. So,

- also, Luke xvi. 29, 31, xxiv. 27." Kuinoel. Schleusner. Pearce. *Christ* is also used often in the Eps., in a like sense.
28. *To the holy ghost and to us* : "i. e. to us, speaking and acting under the divine direction." Grotius. Kuinoel, &c. "This imports, that from the descent of the h. s. upon Gentile converts, they might conclude that their refusal to impose the yoke of the Jewish Law upon such converts, had a divine sanction. The particular articles, the observance of which they thought proper to require from these converts, were probably selected by themselves, according to the dictates of the most obvious discretion and prudence." Priestley.
32. *Being prophets also themselves* : or, *teachers* : Kenrick. Wakefield. Pearce. See N. on xi. 27.
38. *Who departed from them, &c.* : See Ch. xiii. 13. This is the Ev't. of that name. "He had left them, no doubt, discouraged by the difficulties and danger of the work, and had returned to Jerusalem ; and Paul was naturally fearful, that he would evince the same timidity again." Kenrick. Priestley adds, "that there is no reason at all to wonder at dissensions, like these, between men of *like infirmities* with others, although in some points endowed in a preeminent measure ; nor is the partiality of Barnabas to Mark, who was his nephew, otherwise than natural. Paul's Eps. give sufficient evidence, that he was afterwards fully reconciled to Mark."

CHAP. XVI.

1. *The son—was a Greek* : Wakefield. Imp. V. Pearce, give all contained within this space, as a parenthesis. This makes the vs. more compact, and the connexion between *Timothy* and vs. 2, more evident.
3. *And circumcised him* : "The decree or judgment of the council at Jerusalem, in respect to circumcision, was, (Ch. xv. 1, 19,) that it was not *necessary* for Gentile converts. Still cases where it was dictated by *expediency* might arise, and such Paul considered this to be :

as one of Timothy's parents was of Jewish extraction, it would have given too much offence to the Jews, and have rendered his ministry wholly ineffectual among them, had he not conformed in this matter. Paul's firmness in the case of Titus, (Gal. ii. 3,) where the same reasons did not exist, fully vindicate his conduct here from any unworthy motive." Kenrick. Priestley.

10. *We endeavored, &c.*: Luke, from this time, it is remarked, uses the first person (*we*); from which it is inferred, that he here joined Paul; and as it appears, continued with him, even to his voyage to Rome.
12. *The chief city of that part, &c.*: Critics find a difficulty in this place, Thessalonica or Amphipolis being styled by historians, the chief city. Grotius and Priestley obviate this by rendering,—*the chief colonial city*; for such a city this was, having been colonized by Julius Cæsar. Kenrick and Pearce would take into account the distance in time (about two hundred years) between the date of Livy's history, (who gives the first rank to Amphipolis,) and of Luke's; "an interval long enough to admit of great growth and prosperity to Philippi; which is the more likely, as being a privileged city, and especially favored by Augustus, (as Wetstein supposes,) after his victory over Brutus and Cassius near this place."
13. *Where prayer was wont to be made*: See N. on Luke vi. 12. The *proseucha* or *oratory* is thought to be here meant, i. e. *smaller* synagogues, according to some; to others,—enclosures under the open sky, where the Jews assembled for religious duties. This was such a house, allowed to them by the magistrates of Philippi. These buildings were distinguished from the synagogue in this, that they were not expressly set apart for divine worship. So, Whitby. Jahn. Pearce.
16. *A certain damsel*: rather, *maid-servant*: Kenrick. Wakefield. Schleusner, &c.

Of divination: or, *of Python*: or, *Apollo*: as Wakefield. Kenrick. From the Pythian temple of Apollo at Delphi, and the prophecies uttered by the priestess or *Pythoress*, when affected by the mephitic vapor arising from the rock over which it was founded, other pretend-

ers to divination were called *Pythones*,—"This was an insane female fortune-teller, who was fully persuaded that she was possessed with some spirit from the dead, which Apollo had commissioned. From him, according to the heathen fables, the gift of prophecy was derived; and those who professed to have this gift under his auspices were enabled to make considerable gains." Jahn, Kuinoel, Schleusner, and others add, "that she was of that class of jugglers, who possess the faculty, and practise the art of utterance from the belly, called *ventriloquists*; no motion of the lips being perceptible."

17. *Followed Paul and cried, saying* : "These deranged persons had their lucid intervals; and there was often a mixture of sense amid their incoherent rhapsodies, as we see in the demoniacs of our S.'s time. And so, this maid-servant, who, as Paul and his companion had been teaching for some days, had doubtless heard them speak of themselves in the character in which she now announced them." Kuinoel. Priestley. K. assigns as her probable motive in what she said,—a supernatural impulse to make known her opinion of these preachers, as a means of enlarging her own reputation. He mentions two other surmises by different critics, *viz.*—1. that as she made her soothsaying, a source of income, she hoped to gain something in this way from Paul and Silas, by a loud, public commendation of them to the people; 2. that as she was fully impressed that a spirit of divination possessed her, she was afraid Paul would exorcise it, and she wished therefore to secure his good graces beforehand.
21. *Which are not lawful for us to receive* : "From Cicero (*de Legibus*) it appears, that it was among the R's., treasonable to acknowledge or worship any new gods, until they were admitted as such by the senate." Grotius.
30. *What must I do to be saved? or, to be safe?* Wakefield. Kenrick. Imp. V. Schleusner. "The gaoler, who had never heard of a future life of happiness or misery, as preached by the aps., referred entirely to his personal security with his superiors, about which he was naturally concerned, upon waking in alarm, to behold such

a state of things." Wakefield adds,—“Doubtless this is the sense of the question; though Paul, in his reply, gives the words a more extensive meaning; a practice very common with the N. T. writers.” But others give to the gaoler’s words, the spiritual sense it is so usual to put upon them. So, Kuinoel. Doddridge. Whitby. Ros.’s explication is somewhat peculiar,—“He was in alarm, lest he should be punished by the gods, for this severe treatment of one who was obviously so dear to them.”

37. *Have beaten us openly, uncondemned*: “It was a high offence, by the Porcian and Sempronian laws, to beat with rods, a citizen of the R. empire; as indeed is clearly shown in Cicero’s oration against Verres. How much more, then, when unheard in their defence.” Grotius.

Being Romans: “Tarsus, from the testimonies of several historians, seems to have enjoyed much favor from more than one R. Emperor; yet it does not seem probable, that it had the privilege, that all its citizens had the R. freedom. Paul’s father, therefore, it seems likely, may have been made a freeman of Rome, for services rendered to the state, or he may have purchased it; and Paul had it in his father’s right.” Priestley. Pearce.

CHAP. XVII.

1. *Amphipolis—Apollonia, &c.*: All these three were cities of Macedonia. Amphipolis was a colony of the Athenians, and Apollonia, of the Corinthians. Thessalonica was the capital of the country, and was so called by Philip, the father of Alexander, on account of a great victory gained by him in Thessaly.
4. *Of the devout Greeks*: “i. e. Gentile proselytes of the gate.” Pearce. Whitby. Grotius.
5. *Took unto them certain lewd fellows*: C. V. *Taking with them a disorderly rabble*: Wakefield; or, *wicked men of the rabble*: Kenrick. “The word *lewd* is not used in its modern sense, but as it was taken, when the C. V. was made, for *rude, uncivilized persons*.” Priestley. The Gr. word—(*the baser sort*), strictly means,—idly cu-

rious frequenters of markets and public places." Kuinoel. Schleusner, &c.

12. *Of honorable women, &c.* : C.V. *Of the Grecian women of high rank* : Wakefield. See N. on xiii. 50.

16. *Wholly given to idolatry* : rather, *so full of images* : Kenrick. Wakefield. Imp. V. Pearce, &c.

17. *With the devout persons* : or, *with proselyte Gentiles* : Wakefield. Kenrick, &c.

18. *Of the Epicureans and of the Stoics* : "These were the two leading sects of philosophy at that time, and as much opposed to each other in their general maxims and notions, as the Sadducees and Pharisees of the Jews. The Epicureans admitted gods only in name; since they held, that they lived at their ease, taking no thought about the concerns of the world, which was made, not by them, but by a conflux of atoms : pleasure, as they also maintained, was the great end of life. The Stoics, on the other hand, affirmed that God was the soul of the material universe, of which the souls of men were a part; and having been originally detached from it, would be again absorbed into it at death. They affected great superiority to all pain and evil, and held their sufficiency to their own happiness, in the practice of virtue, to which they made great pretensions; so that neither sect had any proper belief or even notion of a state of retribution after death." Priestley. Whitby. Pearce.

Will this babbler say? The scorn implied in this taunt, it is not easy, fully to express in any version. The Gr. literally is,—*a seed-collector* ; applied to a bird or fowl, who hovers about the market-stalls, and subsists by diligently gleaning all that, in passing from seller to buyer, falls to the ground. Hence it has been figuratively applied to a garrulous trifler, who picks up, and retails again, without order or choice, all sorts of gossip: So, Kuinoel. Schleusner. Hammond.

Of strange gods : rather, *of new, or foreign demons* : Kenrick. Wakefield. Pearce, &c.

Jesus and the resurrection : "The heathens worshipped many allegorical personages, as *fame, modesty, fevers, &c.* ; and, as Chrysostom thought, transformed the resurrection into such a deity. This word was probably

new to them, and they gave little attention to learn Paul's true meaning." Priestley. Doddridge.

19. *Areopagus*: The eminence called *Areopagus*, or *Mars' Hill*, was the seat of the highest court of justice, in Athens, and its judges were called *Areopagites* (vs. 34.) They took cognizance of affairs of religion; and by them Anaxagoras was condemned, who held the sun, (in their account a god,) to be a fire-stone, or a dense mass of fire. Paul however was brought hither, as is generally thought, only as being a more commodious place for satisfying the general curiosity, by hearing him discourse; not as a tribunal before which he was to be tried. This last opinion seems to be confined to Pearce.

May we know what this new doctrine, &c.: C. V. *We cannot understand what this new doctrine, which is proposed by thee, is*: Wakefield. He supposes the negative particle (*not*) to have been lost from the original; for which there is some slight evidence.

21. *For all the Athenians—spent their time, &c.*: This account accords very well with the character of a polished, wealthy, and inquisitive people; and is confirmed by the character given of them by some of their own most eminent writers. See Grotius and Pearce.

22. *That ye are too superstitious*: properly, *altogether much given to religious worship*: Wakefield, Pearce, and critics very generally. "He did not mean that it was a true religion, nor did he begin with telling them directly that it was a false religion." Pearce. Newcome has it—*somewhat too religious*. He adds, "that it is agreeable to Paul's delicacy of address to suppose the Gr. word to be used here in a good sense, of which it is known to be capable." It is observed by others, that the apostle's object was to conciliate his hearers, and to gain their attention, but that the reproach which the words of the C. V. convey, would be sure to disgust them at the outset.

23. *Beheld your devotions*: C. V. *Was taking notice of your duties, or, objects of worship*: Kenrick. Imp. V. Wakefield. *To the unknown God*: or, *to an unknown God*: Kenrick. Wakefield. "That there were altars in Athens, to *unknown gods*, appears from ancient writers. These

were sometimes erected in the case of public calamities, which they were at a loss, to whom to ascribe. Thus on a plague in Athens, Epimenides advised that many sheep should be left to go about the city, and where they laid down, they were sacrificed,—‘To the God, to whom the removal of the plague belonged.’ Grotius. Beza. Hammond. Priestley and Kenrick add, “*By an unknown God*, Paul did not imagine Jehovah to be meant; but he took advantage of this singular inscription, to make them acquainted with his character: thus avoiding the offence of professedly preaching to them *a new god*, which, says Josephus, is a capital crime, according to the Athenian Law.” Wakefield happily preserves this last thought, (vs. 24,)—*That God, the creator of the world, and all things therein; that God, the Lord of heaven and earth, &c.*

26. *Hath determined the times before appointed, &c.*: or, *having fixed from the first, the appointed times and boundaries of their habitation*: Wakefield. Kenrick and Pearce are similar.
27. *That they should seek the Lord, &c.*: or, *That they should seek for God, inasmuch as they would find him, by feeling after him*: Wakefield.
28. *Certain of your own poets*: This quotation is from Aratus, a poet of Cilicia, the country of Paul. Pearce says, “that this poem of Aratus was in so much esteem, that it was translated into Latin verse by Cicero, and afterwards by the famous Germanicus.”
30. *God winked at*: or, *overlooked*: Pearce. Imp. V. Kenrick. Grotius. i.e. not particularly interposing for their instruction; in import, as xiv. 16. Wakefield renders,—*God however, condemning such ignorance in these times, now, &c.*
32. *Some mocked*: or, *began to laugh*: Kenrick. Wakefield.

CHAP. XVIII.

1. *To Corinth*: Situated on an isthmus between the *Ægean* and *Ionian* seas, and one of the most wealthy and luxurious cities of Greece.

3. *Claudius had commanded*: Priestley says, that the G., about this time, seems to have been preached at Rome, and surmises that this edict grew out of a tumult of the Jews' own making in obstructing it; which alarmed the timid temper of Claudius. Michaelis places the date of this edict at A. D. 54.

Were tent-makers: "The Jews, even those of better condition and education, were brought up generally to some art or profession, by which they might, in case of necessity, provide for themselves." Priestley. Pearce.

5. *Was pressed in spirit*: C. V. *Was fully employed in the word*: i. e. in preaching the G. So, Kenrick. Imp. V. Pearce. Wakefield, however, gives this and vs. 6,—*The mind of Paul was violently disturbed by the opposition and wicked speeches of the Jews, whilst he was earnestly assuring them that J. was the Christ: so that he shook, &c.*

7. *That worshipped God*: See N. on xvii. 17.

12. *Gallio—the deputy of Achaia*: "Properly, 'the Proconsul,' the R. title of such a governor." Pearce. Kenrick. "Gallio was the brother of Seneca, the moralist, and tutor of Nero; who makes mention of him in one of his epistles." Grotius.

14. *Or wicked lewdness*: rather, *wicked mischief*: See N. on xvii. 5.

Bear with you: i. e. hear what you have to say.

15. *Of words and names*: "i. e. about doctrine; whether J. ought to be called the M. or not, &c." Pearce Kenrick.

17. *Sosthenes, the chief-ruler*: or, *the ruler*: as the Imp. V. Wakefield. Pearce. Comp. vs. 8. P. says, perhaps he was a ruler in the same synagogue with Crispus; for that there were more than one in a synagogue, appears from xiii. 15; Mark v. 22; or Crispus was at the head of one synagogue, and Sosthenes of another [Imp. V. renders—*of a synagogue*]: or Crispus, upon becoming a christian, had been ejected from his office, and succeeded by Sosthenes. He too afterwards became a convert to the G. Ros. Pearce. They suppose him to be referred to by Paul, 1 Cor. i. 1.

The cause of this violence towards Sosthenes seems to be explained very differently. *The Greeks* is wanting in some copies of the original; and Kenrick and Pearce willingly omit it, as it removes, what to them, is a great difficulty. They take *the all* simply, to mean, the Jews; who vented on Sosthenes, (either already a convert, or too well affected to the christians,) their ill humor towards the governor, for his refusal to decide the matter himself. "That the Jews should have taken such a liberty with an officer of their own synagogue, is not unlikely; but that Gentiles should have been allowed to do it, and without check, seems wholly improbable." Grotius and Priestley, however, suppose *the Greeks* spoken of, to be friendly to Paul, and who resented upon Sosthenes and the Jews, as his enemies, their persecuting spirit towards him; and being emboldened to this, by the proconsul's discountenance of the accusation. Ros.'s comment is still different, and somewhat curious: "When the men of Corinth saw with what contempt the Jews had been driven from the tribunal, for interrupting the proconsul with trifles about their Law, when he had other things to attend to, they, meaning thereby to do him a kindness, set upon the Jews, in order to quicken their motions."

Gallio cared for none of these things: "This Gallio was perhaps a Stoic philosopher, as well as his brother: if so, his philosophy taught him to have his passions under entire command, as he seems to have had, in not resenting such a breach of the peace and insult upon his office, committed in his presence. But to this calmness, perhaps also his natural temper contributed, for Seneca describes him as a man of the most gentle disposition.—That Gallio was indifferent to all religion, or that he thought the business of religion did not belong to him as a magistrate, does not appear from these words; he only seems to have determined not to make himself a judge of the merits of either party, Jew or Christian." Pearce. Wakefield seems to have meant to convey the same sentiment in his Tr.—and *Gallio did not regard them*.

18. *Cenchrea*: A sea-port near to Corinth.

For he had a vow : Whether Paul or Aquila be here meant, interpreters are not agreed. Pearce, Schleusner, Wakefield, and Grotius understand it of Aquila. G. says,—Luke named Priscilla first, because he had a circumstance to mention in regard to Aquila. Kenrick, Whitby, and Ros. conclude otherwise, because Paul, not Aquila, is the whole subject of discourse in this connexion.—Most consider this to be the vow of the Nazarite, (Numb. vi. 13.) “Josephus says, (Jewish War,) that in his day there were many, particularly those who had been oppressed by sickness or adverse fortunes, who vowed to abstain from wine, to go with the head shaven, and to spend the time in prayer, for thirty days previous to their offering sacrifices.” Jahn. These he styles *negative vows*, in distinction from those of the Nazarite, and to this class refers the one spoken of.

24. *An eloquent man* : C. V. *A well-informed man* : Wakefield.

25. *Instructed in the way of the Lord* : i. e. in the doctrine concerning the M. ; of which, J. the Baptist’s preaching had given him intimation.

27. *To receive him* : C. V. *To receive him courteously* : Wakefield. See Luke viii. 40, where the same word is used.

Which had believed through grace : or, *contributed much to the believers, by his gift*, i. e. by the qualities mentioned, vs. 24. Pearce. Wetstein. Wakefield. Ros. Schleusner explains it (as in our C. V.)—‘Who had become christians, by the divine mercy.’

CHAP. XIX.

2. *Have ye received—since ye believed?* : or, *Did ye receive a holy spirit, when ye believed?* : Wakefield. So, Kenrick and Pearce. K. says,—“he was led to this question, from not observing among them those miraculous gifts, which he had seen in other churches ; denoted by the *h. s.*”

Whether there be any holy ghost : i. e. had not heard

of such powers being imparted. To account for this ignorance, it is thought, that they may have left Judea before the day of Pentecost.

4. *John verily baptized*: "John exhorted to repentance, and to preparation for the coming M.; but his baptism did not convey with it any miraculous gifts, and this is the main distinction between the two baptisms, (Matt. iii. 11.)" Grotius. Priestley.
9. *Of one Tyrannus*: "A Greek rhetorician, probably, who had a large room in which he was used to read lectures to his followers." Pearce. Ros. mentions some "who have supposed *Tyrannus* not to be a proper name, but an appellative; of one so called, perhaps, because his eloquence carried all before it."
12. *So that from his body were brought unto the sick*: See N. on v. 15.
13. *Exorcists*: "Josephus mentions such, who by incantations learnt from Solomon, expelled evil spirits, and this, in the presence of Vespasian and his officers." Whitby. "Perhaps these Jews, finding their own methods fail, and hearing that Paul cast out dæmons in the name of J. C., thought that his success depended upon invoking a more powerful name *only*, and that having this, they could do it as well as he." Priestley.
15. *But who are ye?* "This maniac, who thus fancied himself possessed, might very naturally have heard of Paul, and of the subjects of his preaching, when he had so long been in the city, (vs. 10;) and knowing well enough, that they did not belong to his company, was not prepared to regard them. This is not the interrogation of ignorance, but of reproach towards those, who arrogate what they cannot make good; and who, heedless of the strength of an enemy, are carried away by their temerity to contend with one, in whose hands the mastery is but matter of sport." Kuinoel.
16. *So that they fled—naked and wounded*: "This increased bodily prowess, is commonly enough in proportion to the weakness of the reason." Kenrick. See N. on Mark v. 15.—"The disappointment and disgrace of these men serve to vindicate Paul's miracles from all suspicion of

imposture ; and to prevent the name of J. from being any more used as a charm." Farmer.

19. *Curious arts* : "i. e. such as necromancy or consulting the dead." Pearce.

Fifty thousand pieces of silver : "This is differently computed, according to the coin supposed to be meant. Schleusner says,—“fifty thousand denarii or drachmas.”*

24. *Silver shrines for Diana* : "i. e. small representations in silver, of that wonder of the world, the temple of Diana at Ephesus ; in each of which, perhaps, a little image of her was placed ; these were bought by strangers, as matters of curiosity, and of devotion likewise." Pearce.

29. *Into the theatre* : "The usual place of concourse, as appears from the Gr. historians." Grotius. Whitby's surmise is rather peculiar, "that the populace were eager to throw these two men to the wild beasts, and that this was the danger, of which Paul was warned."

31. *Of the chief of Asia* : By which is meant, the magistrates of the country, and who presided at the public games.

33. *Drew Alexander out of the multitude* : "Who Alexander was, or with what purpose he was put forward by the Jews, is left in doubt. But obnoxious as the Jews were, from their contempt for the worship of Diana, he would seem to be designated as a man of persuasive speech, to vindicate their cause, and transfer the rage of the populace from themselves to the christians." Kuinoel. Kenrick adds,—“His object must have been to show, that Paul excited commotions wherever he went, and that they had no connexion with him, and ought not therefore to be implicated on his account.” Priestley, however, seems to view this differently : "They did this, perhaps, with a view to his pleading the common cause against the worship of images, &c."

35. *Is a worshipper, &c.* : C. V. *Is a guardian of the temple of the great goddess, &c.* : Wakefield.

* Doddridge makes the whole amount, 1875 pounds ; Pearce and Kenrick, about 1600 ; while Priestley calculates it at but half this last sum.

Of the image which fell down from Jupiter: "Pliny (Nat. History) affirms, that this was made of the *vine*, or as others say, of *heben-wood*. But to represent, that images, so ancient, that all memory of the artificers or of their origin was lost, had fallen from heaven, was a common artifice of priests, in order to increase the vulgar superstition." Grotius. Kuinoel. Similar stories were told of the Palladium, or image of Minerva.

37. *Nor yet blasphemers*: "The town-clerk did not esteem Paul's words, alleged against him by Demetrius, (vs. 26,) as involving such a charge; which could not apply (in their conceit) to the image of Diana, this not being *made with hands*." Pearce.
38. *The Law is open*: or, *court-days are kept*: Pearce. Imp. V. Kenrick. Wakefield renders,—*it is sessions-time*.

CHAP. XX.

7. *Upon the first day of the week*: "Which, as the day on which J. arose, was celebrated by the sacred assemblies of the christians, and by the Eucharist, as Mosheim has shown. By the *breaking of bread*, was signified those *love-feasts* which were united with the observance of the Supper." Kuinoel. See marg. N. to p. 225.
8. *And there were many lights, &c.*: This circumstance is mentioned, as it would seem, to explain what vs. 9 implies, viz. that the windows were open; that precaution being necessary to admit the air, and to correct the heat from so many lamps, the apartment too being probably crowded." Kenrick.
9. *Fell down from the third loft*: "The windows of the ancients were not, as ours, of glass; but were openings in the wall, and which were closed with doors, to repel the wind or rain, though sometimes oiled paper was used. These apertures were even with the floor, and were usually guarded with lattice-work, which might give way, upon his leaning against it." Priestley.—Whether Eutychus were really dead and restored by a

miracle, or, only senseless, seems not to be clear from the text. Hence, on that point, interpreters differ.

10. *And embracing him* : Imitating, in this, the example of Elijah and Elisha, 1 Kings xvii. 21 ; 2 Kings iv. 34. Grotius. Kenrick. Priestley.
22. *Bound in the spirit* : or, *I feel myself forced in my mind to go, &c.* : Wakefield ; i. e. presaging his imprisonment. So, Doddridge and Kenrick in like manner.
23. *That the holy ghost witnesseth, saying* : Paul refers here to such prophecies as that, xxi. 11.
28. *The church of God* : The word *God* is, by the majority of critics, thought to be a corruption of the original. The best Gr. MSS., with the Syriac, Coptic, and other ancient versions, read *Lord* ; and with this, the quotations from the earliest ecclesiastical writers correspond. This also is adopted by Kenrick, Imp. V., Wetstein, Ros., and others. K. adds,—“ Common sense indeed seems to require this construction of the ap’s. language, whatever his words might be supposed to be ; for to talk of the *blood of God* applied to a spiritual, omnipresent being, is little short of impiety.” So, Wakefield ; who sees reason to retain the present reading of the text, but tr’s—*the church of God, which he gained for himself by his own son.*
29. *Grievous wolves* : “ The peace of the churches planted by Paul, was chiefly disturbed by the Jews, who, as we see in the Eps., every where strove to pervert the pure G. of J. C., by urging the observance of the Mosaic ceremonial law. Where this course was resisted, they sought to stir up a persecution. Paul applies to these men elsewhere, the epithet of *dogs*, (Phil. iii. 2,) as he does here, that of *wolves*.” Kenrick. Priestley conceives that the allusion here is to the heresy of the Gnostics ;* and Grotius, to the persecution of the christians by Nero.

* The name *Gnostic* imports having a *true knowledge* (which this sect claimed) of the christian faith. They arose in the first century, and among other things, held, that the world was created, not by God, but by an inferior agent, and that the christian resurrection was figurative, not real. There are frequent references to them, as some suppose, (Priestley in particular,) in the N. T. See marg. N. page 151.

32. *To the word of his grace*: rather, *his gracious word*, or, *doctrine*: Newcome. Wakefield.
35. *More blessed to give, than to receive*: "This saying, in so many words, is not found, as is well known, in either of the Ev's. Some think, Paul had in mind Luke vi. 80, xi. 41. But it is manifest, that the four Gospels have not recorded all the sayings or actions of J.; and tradition therefore might have preserved, until Paul's time, this very maxim. Many of the same nature occur in the writings of the Fathers." Ros.

CHAP. XXI.

1. *Coos—Rhodes*: Both of which were islands in the Ægean sea; the latter, famed for its temple of the sun, and for its colossus of brass.
4. *Through the spirit*: rather, *with earnestness*: "i.e. pressing him not to go thither." Pearce. "An absolute direction of the h. s. that he should not go, it could not be; since this would have been at variance with its direction to Paul himself, (xx. 22,) in obedience to which impulse he went." Priestley.
8. *Philip, the evangelist*: See Ch. viii.
9. *Which did prophecy*: rather, *who were teachers*: Wakefield. Kenrick. Pearce. See N. on xi. 27.
11. *He took Paul's girdle, &c.*: "By such symbolical actions, the ancient prophets frequently foretold future events." Kenrick. This is the person mentioned, as predicting the famine, xi. 27.
15. *We took up our carriages*: or, *our baggage*. Imp. V. *Made ourselves ready*: Pearce. Wakefield. Kenrick.
21. *That thou teachest all the Jews*: "This was wholly a groundless charge, as we may well suppose: it no where appears, that Paul's teaching was other than in unison with the decree of the apostolic council, xv. 24, viz. that the Gentile converts were not bound to these observances. He had not himself neglected any part of the ritual, and though he had eaten with Gentiles, (which Peter himself had done,) it does not follow that he had eaten

- any thing which it was unlawful for a Jew to taste." Priestley. Pearce. See N. on x. 28.
22. *What is it therefore? or, what then should be done?* Imp. V. Kenrick. Wakefield.
23. *Which have a vow on them:* i. e. the vow of a Nazarite; abstaining from wine, and letting the hair grow. See Numb. vi. 1; also N. on xviii. 18.
24. *Be at charges with them:* or, *bear the charges*, (i. e. expense) *for them*: Wakefield. Imp. V. and others. "This was customarily done for those of slender means, by affluent or beneficent Jews, as appears from Maimonides, the expenses being considerable; and Paul meant hereby to remove all doubt of his attachment to the Law. Agrippa, upon his coming to the throne, as Josephus relates, (Ant. B. xix.,) ordered many Jews to take upon them, and complete the vow of the Nazarite at his charge. This was an effectual mode of ingratiating himself with the people." Grotius. Doddridge. Priestley, &c.
25. *From things offered to idols, &c.*: See N. on xv. 20.
30. *Drew him out of the temple*: "i. e. out of the court of the Hebrews into that of the Gentiles, into which *he entered*, (vs. 26): he was still within the limits of the temple; the *doors being shut*, to prevent Paul's friends in the city, from entering in to his rescue." Pearce.
31. *The chief captain*: "Whose name, as appears, (xxiii. 26,) was Claudius Lysias." Pearce.
34. *Into the castle*: "The R's. kept a garrison in the castle of Antonia, which was built by the Maccabæan prince, John Hyrcanus, nearly a century and a half before our S.'s time, in a rocky summit, adjoining the northwest corner of the temple. Herod, the Great, in rebuilding it, raised it so high, as to overlook the two outer courts of the temple, so that any tumult there might be easily checked." Benson.
38. *Art thou that Egyptian?* "Josephus gives an account (Ant. B. xx.) of this nameless impostor, who was a Jew of Egypt, and assumed to himself the character of a prophet, in the second year of Nero; assuring his followers, that the walls of Jerusalem would fall down at his voice.

He collected a multitude in the desert, and returned with them as far as Mt. Olivet, where Felix, the R. governor, attacked him: he himself escaped, but most of his adherents were slain or dispersed." Grotius. Pearce, &c. "This was one of those impostors pointed at in our S.'s prophecy, Luke xxi. 8." Priestley.

That were murderers: "The *Sicarii* are here meant; assassins, who were armed with a short Persian crooked dagger, called *Sica*. (See N. on Matt. xxiv. 22.) They were first brought into the temple by Felix, to assassinate the high-priest Jonathan, and being unpunished, attended afterwards openly at the feasts, to execute acts of private revenge." Hammond.

CHAP. XXII.

4. *This way*: i. e. christian professors. See N. on ix. 2.
19. *And I said, Lord, they know, &c.*: Whether these words of Paul convey an objection or an assent to the command given him, it is not easy to determine." Pearce. Those who take them in the last sense, suppose more to be implied than is expressed; *to wit*,—'this knowledge will assure them, that there must be some signal reason to account for my now preaching this very faith, &c., and they will readily hear me.' So, Grotius. Wakefield seems to suppose Paul, as urging an objection; since he tr's. vs. 21,—*But he said unto me, go, &c.*; i. e. J. proceeds to obviate the objection.
23. *And cast off their clothes*: rather, *shook their upper garments*: Pearce. Wakefield. Kenrick, &c. So, Paul himself, xviii. 6.
Threw dust into the air: "Shimei manifests a like form of contempt towards David, 2 Sam. xvi. 13. Ockley mentions it, (History of the Saracens,) as an Arabian sign also, of abhorrence for what they hear." Pearce.
24. *That he might know wherefore, &c.*: i. e. being ignorant of the Hebrew language, (see xxi. 40,) he might not know what it was in Paul's speech, that gave them so much offence.

Is it lawful for you, &c. : See N. on xvi. 37. "These words imply, that to examine by the torture, in order to discover crimes, was customary with the R.'s; though a R. citizen could not be a subject of that punishment." Kenrick.

23. *With a great sum obtained I, &c.* : "By the avarice of the emperor Claudius, the freedom of Rome is said to have been set to sale, according to R. historians (Tacitus and Dion Cassius.)" Grotius.

CHAP. XXIII.

3. *God shall smite thee: or, is going to smite thee* : Wakefield. Pearce. "In what manner Ananias perished at last, Josephus relates, (Jewish War.) When the *Sicarii* found access into the royal city, (about five years afterwards,) he was found secreted in an aqueduct of the royal palace, and was, with his brother, slain by these banditti." Ros. "Paul probably here spake by a prophetic impulse." Priestley.

Thou whited wall : "The apostle has here recourse to the same image, by which our S. described the Pharisees, (Matt. xxiii. 27,) and it equally well suited the character of the high-priest, whose conduct was marked by the grossest injustice, while professing to observe the forms of law." Kenrick. Ros. and Pearce, however, seem to find the contrast to the corruption of the inner man, in his gorgeous attire or white robe, which, says P., the great men among the Jews used to wear. See N. on Luke xxiii. 11.

5. *I wist not, &c.* : or, *I did not consider, that he is the high-priest* : Kuinoel. Wakefield. Wetstein. Pearce. Priestley. That is, say these critics, this was the language of apology; for it is not easy to conceive, how Paul could have been ignorant that it was the high-priest, when his very dress and station would point him out, even if he were unacquainted with his person. But under the very natural irritation from such treatment, he had forgotten the sacredness of his office.

Michaelis, however, affirms, that Ananias, who, at the time of the apostolic council, (xv. 2,) at Jerusalem, held this office, according to Josephus, was, very soon after, (for reasons which that writer also mentions,) deprived of it, and for a time sent prisoner to Rome. He did not, upon his release and return to Jerusalem, recover his lost dignity, to which Jonathan had been in the meantime raised. After J.'s violent death, (see N. on xxi. 38,) a long vacancy ensued. At this very time it was, that Paul was brought before the Sanhedrim; which body being destitute of a president, Ananias took upon himself to discharge the office. Paul, who had so lately come into the city, might be unaware of Ananias's re-assumption of that station, and say with sincerity, *I wist not*, &c.; or, if he knew, it was indirectly a reproof, and refusal to recognize usurped authority.* So, Beza and Benson.

6. *But when Paul perceived—he cried out*: This, as several critics judge, was manifestly an adroit stratagem on the part of Paul, to defeat the malice of his enemies. It is observed, that though he calls himself a *Pharisee*, and refers to the belief of that sect in a resurrection, yet that this belief rested upon quite different grounds from the christian doctrine on that subject, which Paul must have considered the only just foundation of such a faith. Ros.'s comment is,—“Paul was not without worldly sagacity, which he employed for the good of the G., and uniting *the serpent* with *the dove*, enjoyed the discord of his enemies.”

Of the hope and resurrection: or, *of the hope of the resurrection*: Pearce. Wakefield. Kenrick. See N. on John xiv. 6.

9. *If a spirit or an angel hath spoken to him, &c.*: “Referring here to what Paul had affirmed, of the appearance to him on his journey, and of the voice speaking to him.” Ros. Kenrick.
11. *The Lord stood by him*: “i. e. the Lord Jesus Christ.” Priestley. Kenrick. See marg. N. to page 237.

* Ros. names two or three foreign critics, who account Paul's *I wist not*,—obviously to be ironical.

19. *Took him by the hand*: "i. e. showing, in this, the courtesy or kindness, of which it is the usual sign, towards one whom he was leading aside for the sake of private discourse." Grotius. Wetstein, &c. Kenrick and Pearce hint, that it may also have been prompted by distrust; that is, to guard against any attempt upon his life, which might be intended. For this very strange suggestion, they give no reason.

27. *Should have been killed of them*: or, *was on the point of being*, or, *was about to be*, &c.: Pearce. Wakefield. Imp. V.

With an army: rather, *with the soldiers*: Pearce. Newcome, &c. i. e. such as were at hand in the castle Antonia, (as vs. 10.)

31. *Antipatris*: "A town, on the borders of Samaria and Galilee, lying on the coast of the Mediterranean Sea, between Joppa and Cæsarea; about forty miles from Jerusalem." Pearce. Doddridge.

CHAP. XXIV.

2. *And that very worthy deeds*, &c.: But with all this flattery, his government gave so much umbrage to the Jews, that when he left the province two years afterwards, they followed him with complaints, to Rome, and he was only saved from punishment by the strong interest of friends. He had shown indeed some prudence and firmness in suppressing commotions between the Jews and R's., and had detected some impostors; but according both to Josephus and Tacitus, he was a cruel, avaricious, and arbitrary governor; and one who scrupled at no injustice. So, Beza. Kenrick. Whitby.

5. *A pestilent fellow*: or, *a pest*: Wakefield. "The Gr. noun, is, literally,—a pestilence itself." Pearce.

Amongst all the Jews: C. V. *Against all the Jews*: Kenrick. Pearce. "Because otherwise, his words would imply that the Jews; (his brethren, vs. 6,) were those whom Paul wrought up to tumult; when he plainly means, that they could no where be in quiet, for the up-

roar which he raised against them, through his converts, the new sect."

14. *Which they call heresy* : or, *a sect* : i. e. the sect of the Nazarenes, as in vs. 5. So, Schleusner. Imp. V. Pearce. P. says, "that the original word occurs in six places, in Luke's history, including the two in this Ch. viz. v. 17, xv. 5, xxvi. 5, xxviii. 22 ; in all of which, the C. V. renders it, *a sect*."
15. *Which they themselves also allow* : or, *they also entertain* : Pearce. Wakefield. Kenrick.
22. *Having more perfect knowledge, &c.* : Wakefield, Kenrick, &c. transpose this whole clause, thus :—*When Lysias come down, after I have gained a more accurate knowledge, &c. I will inquire fully into your business.* Pearce observes, "that the C. V. gives that, as a reason for Felix deferring the subject, which seems to be a reason for not deferring it."
25. *Righteousness, temperance, &c.* : or, *justice, continence* : Pearce. "These were two virtues which Felix had lately outraged, in this connexion with Drusilla. She was the daughter of Herod Agrippa, (see xii. 1,) and was married to Azizus, King of the Emesenes ; but Felix was smitten with her beauty, and by his agents she was seduced from her husband, and married himself." Lardner. Grotius. Doddridge, &c.
- Felix trembled* : "Which did not arise from any compunction in himself, but from the fear lest it might operate upon Drusilla, who as a Jewess, knew that her conduct was a violation of the Law of Moses.
26. *He hoped also that money, &c.* : Pearce asks,—"*How could Luke know this?*"
27. *Came into Felix's room* : or, *succeeded Felix* : Imp. V.

CHAP. XXV.

5. *Which among you are able* : or, *the chief men of your city* : Grotius. Schleusner. Pearce. *Who can be accusers* : Imp. V.
10. *At Cæsar's judgment-seat* : "That is rightly called the

tribunal of Cæsar, which the Procurator holds in the name, and by the decree of the Emperor." Grotius.

11. *Be none of these things* : C. V. *If there be nothing in what they accuse me* : Wakefield. The Imp. V. varies from the C. V. only by inserting *true*.

I appeal unto Cæsar : Such appeal from a provincial governor, was the right and privilege of every free-man of Rome ; the appellant being, in consequence, sent to that city, to have his cause tried by an express commission, appointed by the emperor.

12. *Conferred with the council* : "i. e. with his own R. council of senators and officers." Grotius and others. Some think, less naturally, the Sanhedrim to be meant.

13. *King Agrippa and Bernice* : This Agrippa, commonly called *the younger*, was the son of Herod Agrippa, who came to so tragical an end, (see Ch. xii;) and great grandson of Herod the Great. Claudius did not permit him to succeed his father, on account of his extreme youth, at the time of his death ; being then only seventeen. By the emperor's favor, however, he soon after obtained the kingdom of Chalcis, and then, the tetrarchies of Philip and Lysanias, with some other acquisitions and prerogatives.—Bernice was sister to this Agrippa, and to Drusilla, (spoken of before.) Her reputation was not more pure than her sister's, being suspected of living in incestuous intercourse with her brother. Afterwards, the passion of Titus for her was so strong, that the murmurs of the R's. alone prevented her being empress of Rome. Benson. Doddridge. Pearce.

19. *Of their own superstition* : or, *about their own religion* : Imp. V. Schleusner. Wakefield. See N. on xvii. 22. Critics remark, that Festus would not, to Agrippa, a Jewish King, have spoken of his religion with disrespect.

20. *Because I doubted, &c.* : or, *was at a loss on such a question* : Wakefield.

25. *To Augustus* : i. e. the R. emperor, Nero ; all those emperors after Octavius, assuming that title.

♦ CHAP. XXVI.

3. *Because I know thee to be expert, &c.* : or, *because thou very well knowest all the customs, &c.* : Imp. V. Wakefield, very similar. The C. V. here, as often in other places, supplies more words to the text, than the sense requires.
5. *After the most straitest sect* : or, *according to the strictest sect, &c.* : Wakefield. Kenrick. Imp. V.
6. *For the hope of the promise* : "i. e. of the resurrection of the dead. See vs. 8, xxiii. 6, xxiv. 15. Of this only, could Paul say with truth, that the *twelve tribes hope to attain to it*. Such a hope they gathered from many passages of the O. T. But the M., (to which some refer it,) had come, and was gone again, as Paul well knew; nor could he represent the Jews as still looking for his coming." Grotius. Pearce. The opinion above hinted at, is that of Michaelis, Kuinoel, and others; who, it is curious to notice, urge the words, (from vs. 7,) quoted against it by P., as an objection to his own. "*The twelve tribes, i. e. all the Jews, could not be said to look or hope for a resurrection, which a whole sect, (the Sadducees,) did not believe: but the promise of a M. to come, they all of that day looked for,* and to this day hope to attain, earnestly paying religious service to God, night and day*. Besides, where *the promise* given to the Jewish people is spoken of simply, in other places, there, for the most part, the promise of the future M. is understood."
11. *And I punished them—and compelled them, &c.* : or, *by continually punishing them, &c., I often compelled them to revile the name of J.* : Wakefield. [i. e., perhaps, by such cruel severities, to renounce their faith.]

* These very opposite modes of reasoning, on this point, clearly arise from the different premises assumed. Paul, speaking for himself only, and upon his own (i. e. christian) principles, believed indeed that the M. 'had come, and was gone again'; the *twelve tribes*, i. e. the Jewish nation, for the most part, did and do flatter themselves, that the M., of their belief or fancy, is yet to appear.

Unto strange cities : or, foreign cities : Wakefield.
Pearce. Imp. V.

18. *From the power of Satan :* " Thus he describes idolatry. So, Luke x. 18." Grotius.

24. *Much learning doth make thee mad :* " It is not strange that Festus, who knew nothing of either religion, but with the learned of his age, esteemed the Jewish, (and of course the Christian, as a branch from it,) an absurd superstition, unworthy of his notice, should imagine that one who could make so serious a business of it as Paul did, must have his head turned ; and to put the softest construction upon it, he said, that it was the effect of his deep learning or study. But Agrippa, he knew, could not but view the whole subject in a much more serious light, and to him he boldly appeals, as to one not unacquainted with the religious occurrences of that time and region." Priestley.

27. *I know that thou believest : or, believest them :* as Kenrick. Wakefield. Imp. V. " Paul seems here to have been about to specify some of those prophecies which pointed out J. as the Christ, if he had not been interrupted." Pearce.

CHAP. XXVII.

2. *Adramyttium :* " A city of Mysia in Asia Minor, and a sea-port." Le Clerc. Pearce. Grotius, with Jerome, apprehends it was a city in Africa, mentioned by Procopius.

3. *Julius courteously entertained Paul :* Pearce ascribes these civilities of Julius, (and so, xxviii. 14, 16,) to Agrippa's favorable view of his case, (xxvi. 31, 32 ;) and the freedom which was allowed him at Rome, to the statements of it, which he gave to the emperor or his ministers.

8. *Called the fair havens :* or, *Fairhaven :* Wakefield. A sea-port town in Crete.

9. *Because the fast was now—past :* " This was the great fast of Expiation, instituted, (see Lev. xvi. 29, xxiii. 27 ;

Numb. xxix. 7,) on the tenth day of the seventh month, —Tisri. This answers to the latter part of our September, when the equinoctial winds and storms, which are so likely to occur, together with the approach of winter, make sailing dangerous ; especially, at a time when navigation was so little understood." Priestley. Whitby. Pearce.

Paul admonished them : " That Paul should advise or exhort the sailors on such a subject, will not appear strange to those, who consider how much he had been on the sea ; and his history shows, that his passage from country to country was necessarily, in many instances, by this mode of travel. This sort of experience must have made him, in some degree, acquainted with maritime affairs. He had passed more of his life at sea, and met more dangers there, than Luke records ; since he says, (2 Cor. xi. 25,) that *he had been thrice shipwrecked, and been a night and a day in the deep*, i. e. probably, floating for so long a time, upon some fragment of the ship." Pearce.

10. *Sirs, I perceive* : " i. e. by divine suggestion." Grotius. " Paul might have come to such a persuasion, without any special revelation ; but it appears, that the event of the voyage was afterwards revealed to him, (vs. 22,) and perhaps of this, he had some glimpse earlier." Priestley.
14. *Called Euroclydon* : The sagacity of critics has been much exercised in finding out the true import of this word. " Probably it was such a wind as, in the same seas, is now called a *Levanter* ; being a kind of hurricane, which often changes its direction." So, Priestley. Doddridge. Dr. Shaw. Grotius, Pearce, Le Clerc, Hammond, &c., with Vulgate, take this name to be the same with the *Euroaquilo* of the Romans, (corrupted in speaking, by the ancient seamen ;) i. e. a northeast wind, than which, to vessels bound to Italy, none could be worse.
17. *Undergirding the ship* : " i. e. throwing the cables round the ship, to prevent it from bulging, the two ends being fastened together on the deck, the better to keep the planks from starting, and to hold the sides of the ship tight." Kenrick. Pearce, P, adds, "*Undergirding a*

ship is sometimes now practised, as seamen tell me, in violent storms."

Into the quicksands: That is, the greater or lesser *Syrtis*, (sand-banks, so called,) on the coast of Africa, near to the country of Cyrene, and to which a strong northeast wind would directly carry them. So, Grotius. Pearce, &c.

19. *The tackling of the ship*: C. V. *The lading of the vessel*: Kenrick. Wakefield. Wetstein, Grotius, and others define it,—“the furniture, provisions, and all articles which a sea-voyage requires.” Pearce observes, “that the cargo, which was of *wheat*, was not thrown over till afterwards, (vs. 38.)”

20. *Neither sun nor stars*: The mariner’s compass not being then invented, they were unable, in the absence of these lights, to know whither they were carried.

24. *Hath given thee all them, &c.*: “i. e. for thy sake, or on thy account, hath preserved the ship. As sometimes through one man, a vessel is lost, [probably meaning *Jonah*,] so sometimes through one, it is saved. The like happens in the state.” Grotius.

27. *In Adria*: The *Adriatic* was then used for the whole Ionian sea, as the learned have rightly shown from Strabo, Ptolemy, and other geographers; and not limited to the gulph, which now bears that name.

30. *Out of the foreship*; or, *forecastle*, “as it is now-a-days called, or *the bow*. In vs. 41, this is called the *forepart*.” Pearce. So, Wakefield. Kenrick.

33. *The fourteenth day that ye have—continued fasting*: This, as all critics allow, is not to be taken with strictness; it being impossible. “That is, with a scanty and uncertain supply of meat. Thus Appian says of an army, that they took neither food nor sleep for twenty days.” Doddridge. Pearce supposes, (and so, Wakefield,) “the *fourteen days* to denote merely the period of the storm. They had victuals in the ship, (vvs. 34–36,) and were not constrained to fast so long, even if they could, literally, have done so.”

40. *And when they had taken up*: rather, *cut away, &c.*: Wakefield. Pearce. Kenrick.

- And loosed the rudder-bands : or, bands of the rudders :* Imp. V., &c. Critics generally remark, that the ancients had two ; one at the bow, and one at the stern.
42. *And the soldiers' counsel was, &c. :* " This barbarous proposal was yet in character enough with the manners of the times." Kenrick.

CHAP. XXVIII.

1. *Called Melita :* This was the island now called *Malta*, as is commonly thought, (though there were two islands of this name,) situated in the Mediterranean Sea, between Africa and Sicily, and near to the latter. " A superstitious regard for this place was produced by the apostle's shipwreck and residence here, in consequence of which, it was given to the Knights of St. John of Jerusalem, when the Turks expelled them from Rhodes. They continued to occupy it till lately, upon its coming into the power of the French." Kenrick.
2. *The barbarous people :* rather, *barbarians :* Wakefield. Imp. V. With the Greeks and R's., it was common to give this epithet to all, who spoke a different language from their own. " Bochart says, that they were originally a Phœnician colony." Whitby.
6. *And said that he was a god :* See, for a like change in popular sentiment, xiv. 11-19.
7. *The chief man of the island :* i. e. the R. governor or prefect ; or *chief* in rank and possessions, as critics suggest. Schleusner and Grotius adopt the former.
11. *Castor and Pollux :* These were, in the heathen mythology, the sons of Jupiter by Leda, and ranked among the gods. They were regarded as propitious to mariners, and were particularly invoked during tempests. This ship had their carved images placed in the bow.
12. *Syracuse :* The capital city of Sicily ; and, until it was razed by the Saracens, (A. D. 884,) a considerable city.
13. *Rhegium—Puteoli :* Rhegium is a town in the southern part of Calabria, towards Sicily ; now called, *Rheggio*. It was nearly destroyed by an earthquake during the last

century. *Puteoli* is not far from Naples, and is now called *Pozzuolo*.

15. *Appii-forum and the Three Taverns*: "Cicero, (epistle to Atticus,) and Horace, both speak of the first of these towns, which was about fifty miles from Rome; the *Three Taverns* was about thirty." Hammond. Pearce.
16. *To the captain of the guard*: "More properly, to the prefect of the Prætorian cohorts; which, since the time of Tiberius, were fixed at Rome, as appears from Tacitus, and to whom, as the same authority shows, all offenders were committed." Grotius. Priestley.
20. *For the hope of Israel*: i. e. for preaching the doctrine of a resurrection from the dead; or, for his belief of the M.; according as either is deemed the object of that hope. See N. on xxvi. 6.

With this chain: See N. on viii. 23. Comp. last clause of vs. 16. *To his chain*, Paul often alludes in his Eps.

30. *Two whole years*: Paul came to Rome, by Bp. Pearson's computation, in the seventh year of Nero, and was set at liberty in the ninth, (that is, A. D. 63.) During his confinement, it is thought, several of his Eps. were written.

☞ The history of the Acts of the Apostles by Luke, is professedly a sequel to his G., as is manifest at its commencement. Its style also, so much more polished and correct than that of the other writers of the N. T., will, by the consent of critics, vouch for its having the same author. This fact is confirmed by ample external evidence; being quoted by the earliest Fathers, and especially by Clement of Rome, the companion of Paul. It embraces the period of the first thirty years of the church from our S.'s ascension; but it does not give even of this time, a complete history, as its title might seem to import. The progress of the G., among the Jews, occupies the first nine chapters; which are, in other words, the acts of St. Peter chiefly: the remainder is exclusively given to the detail of St. Paul's labors among the Gentiles. Luke had a two-fold object,

as it is thought, in this work : 1. To relate, in what manner the gifts of the h. s. were bestowed on the day of Pentecost ; the narration of which was essential, to show the fulfilment of Jesus' repeated promise to his disciples. 2. To deliver such accounts, as proved the claim of the Gentiles to admission into the church ; a claim disputed by the Jews, especially at the time when this book was written.

The date of the Acts of the Apostles is scarcely left in doubt. Critics generally place it at A. D. 64, at Rome ; where Luke arrived with Paul, towards the close of the book. Paul's imprisonment, to which time it comes down, expired the year preceding ; and the recital of subsequent events might have been expected, had it been much longer deferred. Lardner notices, "that Luke has not, in the course of his history, mentioned the writing of any of Paul's Eps., though by comparing them with the history, we are enabled to trace the time and place of divers of them."*

* "Luke's long attendance upon St. Paul, and his having been an eye-witness of so many of the facts he records, render him a most respectable and credible historian ; his medical knowledge enabling him to form a true judgment of the miraculous cures performed by St. Paul, and to give an accurate and authentic detail of them." Michaelis.

THE
EPISTLE OF PAUL
TO THE ROMANS.

[The theory of interpretation, first suggested by the sagacious and fair-minded Locke, in regard to Paul's Eps. generally, (and which in a special manner applies to that to the Romans,) and which was followed out and confirmed by Dr. Jn. Taylor, is now adopted by the best critics, as a successful clue to very many of his obscurities. The great principle of this theory is,—that the children of Israel, once the chosen people of God, having been cast off by him for their sins, and that especially of rejecting his M.;—believers now in J., whether Jews or Gentiles, are admitted to the same relation to the Deity, which these had before; and those terms which were applied to the state and privileges of the Hebrews, are so now, to express those of christian believers.

Thus,—the Hebrews, having been selected by God, from all other nations, to be his peculiar people, are for this reason said to be *chosen* or *elect*; being placed in a new state of moral existence, to be *created*; being separated from the rest of mankind for the service and worship of the true God, they are *consecrated* or *holy*; having formerly been heathen idolaters, they were then *aliens* and *enemies*; having become worshippers of the true God, they are *reconciled* and *friends*; having been promised an inheritance in Canaan, they are made *sons* and *children* of God; having been recovered from the bondage of Egypt, they are *redeemed*, *purchased*, *delivered*; having been put into possession of Canaan, and favored with a divine institute, they are the *servants* and *subjects* of God, in *covenant* with him, &c. God, on the other hand, is spoken of, as bearing to them answering relations.

Now this language applied not so much to the moral conduct and personal character of the Hebrews, as to their external state, as a community separated from the rest of the world by a pecu-

liar ritual, with the intent to serve in the world, as a standing memorial and testimony against idolatry. But the Jews having, as Paul shows, rejected J. as the M., are themselves, as a community, rejected by God; no longer a holy and peculiar people; are cast out of covenant, and in a national view, stand upon the same footing as the Gentile world. J. of Nazareth, the true M., promised by the prophets, is the Mediator of a new and better covenant; into the engagements of which, Jews and Gentiles are alike invited to enter, and accept its blessings. All who comply, are brought into the same state of grace and privilege, in which the Hebrews stood before, and entitled to the same honorable distinctions. Believers in J. are acknowledged as the spiritual Israel: the true people of God, his servants, his children. They are chosen, holy, redeemed, called and saved; having been once enemies, they are now reconciled: they are new created, new born. God is their creator, their redeemer, their father. They are translated 'out of darkness into light,' 'from the kingdom of Satan,' a state of idolatry, into that 'of God's dear Son,' the christian community: they are become 'fellow-citizens with the saints,' 'heirs of the promises,' and 'of the household of God.'

This Epistle is distributed, as are most of the ap.'s writings, into two great divisions, DOCTRINAL and PRACTICAL; the former extending through the first *eleven* Ch's; the latter occupying the residue of the Ep. After an expression at the outset, of his apostolic authority, his good will, and his earnest desire to visit them in person, (vvs. 1-17,) he enters upon the ARGUMENTATIVE portion of his Ep., which, though not so arranged in form by him, may be classed under *four* heads, viz. The impartiality of the divine mercy in the extent of the G. plan, i. e. as embracing Jews and Gentiles alike, Ch. i. 18-v.; the sanctifying efficacy of the motives of the G., to believers, Ch. vi.-viii. 17; also their consoling and encouraging power, Ch. viii. 18, to the end; finally, the vindication of divine providence, in the present rejection of the Jewish nation from a covenant state, and in the invitation of the Gentiles, Ch.'s ix.-xi.]

CHAP. I.

1. *To be an apostle*: "This name was given to different orders of men, (see xvi. 7,) though, in its highest sense, appropriated to the *Twelve*." McKnight.
- 3, 4. *According to the flesh*: "i. e. who, by natural descent, was of his posterity; but, in a figurative sense, by designation of the h. s. at his baptism, the Son of God,* or promised M.; which was further proved by that wonderful act of the divine energy in raising him from the dead." Imp. V. So, the *Fratres Poloni*. Carpenter. &c. Wakefield tr's.—*And was proved† to be a son of God, by the h. s.,‡ through a miraculous resurrection from the dead.* Jn. Simpson remarks, "that the contrast here made, is not between two natures in J., but between the frailty of his personal nature and the dignity of his office. A similar contrast between the frailty of our S.'s nature, during his earthly ministry, and his glorious state after his resurrection, is drawn in other passages of S. S. Comp. 1 Pet. iii. 18."—"That *according to the flesh*,

* The scriptural grounds upon which this important title,—the most common designation of our S., in the N. T.,—is applied to him, are by the consent of the best critics, resolved into three, or perhaps four, (some blending the two last in one); *vis.* 1. That derived from the supernatural circumstances of his birth, Luke i. 35. 2. As expressive of his divine mission, and all those high endowments which qualified him to fulfil it, John x. 36. [This is much the most prevailing sense. In this point of view, it is equivalent to *Messiah* or *Christ*; and they appear to be very often used promiscuously in the N. T., as having the same import. See N. on Acts iv. 26, marg. N. to John xix.*7.] 3. J. is thus called, on account of his resurrection; as in the text before us. 4. Closely connected with this last reason, though distinguishable from it, is the glory and power to which, as his reward, (Phil. ii. 9-11,) J. was advanced in his exalted state, Ps. ii. 7, quoted by Paul, Acts xiii. 23, and again, Heb. i. 6.

† So, all the best critics. *Declared*, as in our C. V., is feeble.

‡ By the *spirit of holiness* is meant, the *holy spirit*. These and similar Hebrew idioms or modes of speech abound in the N. T. See Phil. iii. 21; Col. i. 13; which are, literally,—*the body of our vileness—of the son of his love.*

does not express a human nature, in distinction from the divine, see ix. 3." Fr. Poloni.

5. *Grace and apostleship* : or, *the favor of an apostleship* : Wakefield. Taylor. Imp. V. [This again is a Hebrew idiom ; like the *spirit of holiness*.] W. says, in modern phrase, it might be,—‘by whom I was graciously appointed an apostle.’

For obedience to the faith, &c. : C. V. “For the bringing of the Gentiles every where, to the obedience of the faith, which I preach in his name.” Locke’s par.

Among whom : “Of which number, i. e. Gentiles.” Locke. Imp. V.

7. *To be saints* : “That this term embraces the whole body of christians, appears from Acts xxvi. 10 ; Rom. xii. 13 ; Eph. iii. 8 ; and many other places. They are thus called, because they were dedicated to God, and because they professed a religion which tended to make them holy. 1 Cor. vi. 11.” Newcome. “*Called of J. C.—to be saints—beloved of God*, are but different expressions for the same thing, viz. professors of christianity.” Locke.
10. *Making request, &c.* : “Requesting, (if it be God’s will, that I may now at length, if possible, have a good opportunity,) to come unto you.” Locke’s par.
12. *That I may be comforted, &c.* : “i. e. that we may confirm one another in the faith and hope of the Gospel.” Priestley.
13. *Was let hitherto* : i. e. hindered : as Wakefield, Imp. V., &c. render it.
14. *To the Barbarians* : See N. on Acts xxviii. 4 ; “i. e. all who are not Greeks ; hence, including the R’s. This was not the term of reproach which it has become in modern times, but only one of contra-distinction.” Ros.
- The wise and the unwise*, as some critics think, may be only an illustration of the preceding terms.
17. *The righteousness of God* :* or, *God’s method of justi-*

* This is one of the two most important terms, from its frequent occurrence, in Paul’s Eps. ; that to the R’s. in particular. To settle its several meanings with nicety, has exercised much critical sagacity. *Righteousness* occurs more than twenty-five times in this Ep. ; in very many of which, it has the sense given above.

fiction : Imp. V. "The Gr. word is often used by Paul, for God's treating men as just or righteous; whether by their admission into the outward privileges of the christian church here, or into his heavenly kingdom hereafter." Newcome.

From faith to faith : 'i. e. wholly by faith.' Locke. "In the G. is revealed to us the doctrine of acceptance with God; which has always been by what is called faith." Priestley. Doddridge and Schleusner, however, take the two-fold use of *faith* to be in different senses;—"The justification of God by faith, i. e. that which proceeds from faith, is revealed to faith, i. e. to those who have it, to the true believer." Wakefield tr's.—*For thereby a pardon from God is proclaimed to a reliant upon faith.* He remarks, "*pardon* is a word which every body understands; justification is properly, (in its derivation,) a Latin word, which few will define alike."

Shall live by faith : or, *the just by faith, shall live* : Hallet. Ros. Imp. V. This shows better its relation to the foregoing.

18. *Who hold the truth in unrighteousness* : or, *Who hinder the truth by their wickedness* : Wakefield. So, Doddridge. Schleusner. Grotius. The Gr. verb has the sense of 'detaining as a captive.' Locke, however, keeps to the other sense in his par.—"Who live not up to the light that God has given them."

19. *Is manifest in them* : rather, *among them*.

20. *For the invisible things, &c.* : Wakefield's Tr. of the whole vs. is,—*For his invisible properties, even his eternal power and godhead, when considered in his works, are clearly manifest, ever since the creation of the world, &c.*

25. *The truth of God, &c.* : or, *The true into a false God* : Wakefield. Imp. V. or, *into false ones* : Newcome. See Amos ii. 4; Jer. xvi. 19, 20.

The truth of God : i. e. the true God. See Ns. on John xiv. 6; Acts xxiii. 6.

27. *Burned—one towards another* : Grotius, Wetstein, and McKnight show that these unnatural abominations were

confirmed by the sentiments, if not the practice of the greatest philosophers, and in some degree by their laws and religion. See Seneca's Epistles, Cicero, (Nature of the gods,) Lucian, and others.

Of their error : "It was a just recompense of their debasing God by their error, i.e. idolatry, that they should be left to debase themselves by unnatural lusts." Locke.

28. *Did not like to retain, &c.* : or, *Did not enquire after a knowledge of God* : Wakefield.

Not convenient : or, *Not meet or fit* : "i. e. unsuitable to human nature." McKnight.

Inventors of evil things : C. V. *Devisers of mischief* : Wakefield.

31. *Without natural affection* : Paul is thought by some, to have the Stoics in view, here, who recommended their apathy or freedom from all affection and passion, as the highest pitch of virtue, deeming the contrary censurable even in the nearest relations. Beza, Grotius, and Doddridge think, that he herein condemns the barbarous custom of exposing feeble or deformed children, which was so common in the Grecian states; and in some of them, favored, by the laws.

32. *The judgment of God* : or, *The righteous appointment of God* : Wakefield.

CHAP. II.

1. *O man, whosoever thou art* : "The ap. addresses the Jews in a covert, general way, that the Jew may not too plainly see, that he is speaking to him." Taylor.

Doest the same things : Whitby, by quotations from Josephus, shows that the Jews were guilty of many of the crimes mentioned, Ch. i.

2. *The judgment of God* : or, *The punishment denounced of God* : Wakefield. Schleusner. [The Gr. term is not the same as i. 32, though the C. V. renders them in the same way.]

According to truth : "i. e. to his predictions and

- threats." Locke. Wakefield trs.—*will be without distinction.*
4. *Leadeth thee to repentance* : "i. e. ought to have this effect." Taylor. Locke, &c.
8. *That are contentious and do not, &c.* : C. V. *That oppose and disobey the truth* : Wakefield.
9. 10. *Of the Jew first and also of the Gentile* : "By these two vvs., and also i. 16, we see that Paul lays it down, that there was now under the G. no other national distinction between Jews and Gentiles, except a priority in the offer of the G., and in the measure of rewards and punishments, as the Jews obeyed or not." Locke.
12. *Without law* : * "i. e. any positive revelation from God. They who shall be found to have transgressed the mere light of nature, shall not come under the same rule with those, who have enjoyed a special revelation." Taylor. McKnight. [Many critics indeed apply this to the Mosaic Law.]
- Shall also perish, &c.* : "i. e. be dealt with according to the inferior dispensation, under which they have lived." Adam Clarke. Thus, most critics. Dodwell and Locke, however, take this in all the rigid sense of the Gr. verb ; that is, as implying the annihilation of the heathen.
15. *Their thoughts meanwhile, &c.* : rather, *their reasonings between themselves, or, amongst each other* : "i. e. referring to the debates on the subject of moral good and evil, which held so large a place in the schools of the philosophers, and which afforded a proof of the law written on their hearts." So, Taylor. Doddridge. Wakefield, &c. &c.
16. *In the day when God shall judge, &c.* : Wakefield trans-

* *Law*, (like *Righteousness*,) is a word of somewhat perplexing application, in Paul's Eps., and which occurs in this alone, about fifty times ; (not less than *eleven* in Ch. ii., and *sixteen* in Ch. vii.) Its prevalent sense, perhaps, is the Mosaic Law. But it also means the truths taught by the light of nature, ii. 14, 15, 26, 27, iii. 20, 27, viii. 7. It appears too, (by its connexion with other words,) to denote, in a few instances, the christian religion, as iii. 27, viii. 2, ix. 31. It is used, vii. 21, 23, 25, viii. 2, to express merely the power of inward corruption ; called, by a figure, a *law*, from the tyranny it exercises.

poses this *vs.* so as to follow *vs.* 12. Locke, Imp. V., &c. enclose in brackets the *vvs.* between, 13–15. This mode has the same result, but the mind does not so easily preserve the coherence of the apostle's discourse.

17. *Resteth in the lap* : or, *reposest on* : Wakefield. "i. e. looking no further ; thinkest thy state already secure." Newcome.

Makest thy boast of God : C. V. *Gloriest in God* : Wakefield. "i. e. as being peculiarly thy God, and thou, one of his people." Priestley.

18. *Approvest the—excellent* : C. V. "Hast the touchstone of things excellent." Locke's par. But this clause is very diversely rendered. *Discernest the things that are excellent* : Newcome. *Distinguishest things that differ* : Beza. "Capable exactly of distinguishing between things lawful and forbidden." Taylor's par.

19. 20. *The blind—in darkness—foolish—babes* : "Such were the terms, by which the Jews expressed the inferiority of the Gentiles to themselves in knowledge." Locke. Grotius. Whitby. &c.

24. *For the name of God—through you, &c.* ; Many passages from the prophets come in proof hereof ; as 2 Sam. xii. 14 ; Ezek. xxxvi. 23. The Gentiles, who have no other means of judging of your Institute, than from your conduct, are led to think meanly and to speak evil both of your Law and your God, from your flagitious courses.

26. *The righteousness of the Law* : or, *The righteous ordinances of the Law* : Imp. V. and others.

*Uncircumcision**—*by nature* : or, *He who is born to uncircumcision* : Wakefield.

Who by the letter and circumcision, &c. : i. e. circumcised according to the letter of the Law.

27. *Judge thee* : Locke and Taylor remark, that this language refers to that, (*vs.* i.,) which opened the argument to show the folly of the Jews, in presuming to sit in judg-

* *Uncircumcision* and *circumcision* mean, the uncircumcised and the circumcised, i. e. Gentiles and Jews. This remark needs to be kept in mind throughout Paul's writings, which abound with this Hebrew idiom.

ment on the Gentiles ; and here the tables are turned upon them.

CHAP. III.

2. *Much every way* : " These, in detail, he reserves for another place. (See ix. 4, 5.) He now mentions only the chief, or that which was most for his present purpose." Locke.

3. *For what, &c.* : " This is a fresh objection in the mouth of the Jew." Taylor.

Shall their unbelief : * i. e. unfaithfulness to their covenant engagements, *make the faith of God, &c.* : i. e. annul the faithfulness of God.

4. *God forbid! or, By no means* : Wakefield. Imp. V. Locke.

Let God be true, &c. : i. e. be acknowledged faithful, though every man should be false.

Overcome when thou art judged : or, Prevail, when thou art called to account : Wakefield.

5. *Commend (or, enhance : Imp. V.) the righteousness of God* : " i. e. in keeping his word given to our forefathers." Locke. Schleusner interprets it here,—clemency or benignity.

Is God unrighteous, &c. : rather, *Is not God unjust, in inflicting punishment?* : as most Tr's.; i. e. in casting us off.

I speak as a man : " i. e. I here represent the reasoning of an unbelieving Jew." Taylor. The ap., aware of

* " The term *faith* has two significations, *viz.* mere belief or assent to truth, and also, fidelity to a promise or engagement. The two terms in vs. 3 seem to be taken in these different senses. The ap., as well as other ancient writers, seems to be fond of what we now call a play upon words, i. e. using the same term in different meanings ; which sometimes misleads the reader." Priestley. He thinks there is a similar play upon the words, *righteousness* and *unrighteousness*, (vs. 5,) and also upon *truth* and *lie*, (vs. 7.) This remark will often be found true ; but Taylor does not admit such an ambiguity in vs. 3, thinking the original requires " precisely opposite meanings, in both words, *viz.* unfaithfulness and faithfulness ; i. e. treachery and adherence to stipulated engagements." [For a well-known instance of this double sense, by our S., see Matt. viii. 22]

the immoral tendency of the objection, interrupts the course of it, to warn the reader, that he is writing under an assumed character.

7. *Truth of God—my lye* : meaning, faithfulness and unfaithfulness.
8. *And not rather* : or,* *And why say ye not*, (as it is slanderously spoken of us : Imp. V. ; and so, others ; i. e. why do you not speak out ? Why not act up to the principle which you advance, (and which our enemies most falsely and injuriously impute to the teachers of the G. ?) "To do evil, &c., might seem a right consequence, and a just excuse." So, Locke. Priestley.
9. *What then ? : Are we better than they ?* : "Here the ap., having justified in the six foregoing vvs. the truth of God, notwithstanding the rejection of the Jews, takes up again the question of his Jewish objector, vs. 1." Locke.
- 10-18. *As it is written* : "St. Paul, it is worthy of notice, in describing the Greeks, (i. 18-32,) uses freedom of speech, knowing that it would not offend, as they did not pride themselves on sanctity of conduct, and were conscious of the truth of the charges alleged. But in speaking of the Jews, as Taylor notices, he couches their character under quotations from their own scriptures, and turns their eyes to ancient, rather than to present manners ; following this method, because in the past character of the nation, they might, as in a glass, clearly see the deformity of their own generation." McKnight.
19. *What things—the Law saith* : The Jewish SS. in general, it is observable, are here described by the word *Law* ; the passages quoted, being all from the Psalms or the Prophets.† So, Doddridge. Locke, &c.
20. *By the deeds of the law* : or, *of any Law* : Wakefield. So, Locke. "i. e. by an exact conformity to the immutable rule of right. That the ap. is not here confined to

* This is the indignant reply of the apostle, and the close of this imaginary conference, the series of which is thus : vs. 1, Jew. 2, ap. 3, Jew. 4, ap. 5, Jew. 6, ap. 7, Jew. 8, ap.

† Viz. vvs. 10-12 from Ps. xiv. 1-3 ; vs. 13 from Ps. v. 9, cxl. 3 ; vs. 14 from Ps. x. 7 ; vvs. 15-17 from Isa. lix. 7, 8 ; vs. 18 from Ps. xxxvi. 1.

the Mosaic Law, appears from this, that the declaration concerns *all flesh*."

Is the knowledge of sin : or, *conviction of sin* : Wakefield and others. "Law is so far from giving them a title to blessings, that it only discovers their sin, as meriting God's wrath." Taylor.

21. *The righteousness* : or, *justification of God* : Wakefield. Imp. V. So, 22, 25. See N. on i. 17.

Without law : i. e. independently of it or of legal observances : Wakefield. Locke's par. is—"not within the rule and rigour of law."

By the Law and prophets : That justification is through faith in J., to whom the Law and prophets bear testimony.

23. *Of the glory of God* : By which, McKnight, Schleusner, Ros., suppose, the divine favour or regard is meant ; as John xii. 43, v. 44. Locke says,—“the rule of moral rectitude which has God for its author.”

24. *Redemption—in Christ Jesus* : “Redemption, in general, is, deliverance from any evil or danger ; but sometimes, as here, liberation from the consequences of sin, and from its power. This *redemption* of J. comprehends all that he did, taught, and suffered, with the intent that men delivered from evil, and especially from sin, might attain eternal felicity.” Ros. Priestley.—“Redemption by J. C. does not import, [as one misled by the derivation of the word, might suppose] that there was any compensation made to God, by paying an equivalent, in consideration of which, they were delivered. This would be at variance with what Paul says here expressly, that sinners are *justified freely*. What this redemption is, he tells us, (Eph. i. 7 ; Col. i. 14,) even the *forgiveness of sins*. That redeeming, in the S. S. phraseology, does not import the paying of something of equal value, is too plain to be made more so ; but in proof hereof, the reader may turn to three or four places amongst a great number, (Exod. vi. 6 ; Deut. vii. 8, xv. 12, xxiv. 18.) But let him who affirms the contrary, consider to whom that price must be paid : if we adhere strictly to the metaphor, it must be to those, to whom the redeemed are in bondage, *viz.* Sin and Satan. To God, in strict propri-

ety, it could not be paid ; for to him we are redeemed : unless the same person can, in justice, have both the thing redeemed, and the price paid for its redemption." Locke.

25. *A propitiation* : properly, *the mercy-seat* : Locke. Grotius. Wetstein. Taylor and others. "This is taken from the golden lid of the ark, upon which the Shekinah or cloud of glory rested, (Exod. xxv. 22 ; Numb. vii. 8, 9.) As this was sprinkled with blood once a year, so J. is called a mercy-seat, being sprinkled with, or consecrated by his own blood ; and on this, the divine mercy, as it were, takes its stand ; announcing a new and gracious æra to mankind." Priestley. Imp. V.
26. *Might be just* : "i. e. to all his creatures ; admitting them into the outward privileges of the christian church, upon this sole condition, that they believe in J." Newcome.
27. *Where then is boasting ?* : i. e. of the privileged Jew.
30. *By (or, which is of) faith* : i. e. such Jews as believe and expect to be justified by faith. *Through faith* : "i. e. through the same faith. Any and every part of mankind, Jew or Gentile, *may be justified by faith*." Taylor.

CHAP. IV.

1. *What shall we say then, &c.* : or, *What advantage—that Abraham, our father, found, as to the flesh* : Imp. V. There is some variety of pointing and arrangement among critics, in this place. Hammond trs.—*What shall we say, then ? That Abraham, &c. hath found*, (i. e. justification) *according to the flesh*. "By the flesh is meant, the ritual law, and therefore circumcision, with the obligations it imposed upon a Jew. Having stated his argument, he proceeds to show, that Abraham was justified by faith, (vvs. 3–5) ; he describes the nature of this faith, (vvs. 6–9) ; and proves, (vvs. 10, 11,) that Abraham was justified, long before he was circumcised." Taylor. Locke's par. connects *flesh* differently,—*'Abraham, our father, according to the flesh, &c.'*

2. *In which he may glory*: "i. e. he may ascribe his justification to something in himself." Taylor.

But not before God: The C. V. very much injures the force of this clause, by connecting it so closely with the preceding. *For if Abraham—he may boast: but he cannot boast before God*: Wakefield.

4. *Now to him that worketh, &c.*; C. V. Wakefield's Tr. simplifies the sense,—*Now the pay of the workman is not reckoned a favor, but a debt.*
5. *But to him that worketh not, &c.*: C. V. *But to this man who had done no work, but believed only, &c.*: Wakefield; that is, taking Abraham to be here meant, and not a general proposition expressed. So, Locke seems to apprehend it, who says, "Paul plainly points out Abraham by the term *ungodly*, i. e. a Gentile, not a worshipper of the true God, at the time he was called."
10. *When he was in circumcision or in uncircumcision*: i. e. after he was circumcised, or before.—"Abraham was not circumcised till he was ninety nine years old, (Gen. xvii. 24,) when Ishmael was thirteen years old, (vs. 25.) But previous to his birth, he had been justified by his faith, (comp. Gen. xv. 6:) i. e. more than thirteen years at least, before he and his family were made, by that rite, the visible church and people of God." McKnight. Wetstein. Taylor.
13. *The heir of the world*: "The promise here meant was, that he should be the father of believers, (vs. 11,) all the world over; hence, he is called the *heir* or *Lord of the world*. For the believers of all nations being given to him for a posterity, he becomes thereby lord or possessor of the world; for so *heir*, among the Hebrews, signified." Locke. Taylor supposes the ap. means here, to represent the world as one great family. Abraham and his posterity are the heirs of the world, i. e. the first born of this family, and therefore entitled to the better portion of the inheritance. This sense Newcome adopts.
15. *The Law worketh wrath*: "i. e. renders its subjects liable to punishment, by making known to them sin, and its penalty." Locke's par. Comp. iii. 20.

16. *Therefore it is of faith, &c.* : "i. e. the inheritance. See vvs. 13, 14.

Might be by grace : or, *of favor* merely : Locke. Wakefield. Imp. V.

17. *Before him whom he believed* : or, (from vs. 16,) *father of us all, in the sight of that God, in whom he trusted* : Wakefield. Paul's quotation to justify the title he applied, interrupts his course of thought, and tends to obscure his expression.

Who quickeneth the dead : "i. e. Abraham and Sarah, who are so called on account of their bodily decay, (see vs. 19.)" Locke. So, most interpreters.

Calleft those things which are not, &c. : i. e. to whose mind, the whole of this spiritual family of Abraham, are seen as clearly, as if they now existed.

18. *Who against hope, &c.* : C. V., *For Abraham, at a time when there was no room for hope, trusted to a hope that he, &c.* : Wakefield. To supply the word *Abraham*, is necessary from the remoteness of the antecedent to *who* : *So shall thy seed be* : Gen. xv. 5.

19. *Considered not his own body* : or, *regard scrupulously* : Wakefield.

20. *Giving glory to God* : "i. e. filled with a reverential sense of God. He is said to *give glory to God*, who says, does, (or as Abraham here,) thinks, what tends to honour him." Grotius. Wakefield trs.—*giving up his opinion to God* : i. e. leaving it all to him ; resigning all supposition on the subject. See N. on iii. 23.

22. 23. 24. *Imputed* : or, *set to account* : As some Tr's.

24. *But for us also* : "For the sake of us also ; all in future ages, Gentiles as well as Jews, who may be admitted into the christian covenant, upon this sole condition, &c." Newcome.

25. *Delivered for our offences—raised—for our justification* : "Meaning, to abolish the dispensation, by which, men were condemned as *sinner*s, and to introduce a new and better dispensation, by which they should be *justified*, or treated as *righteous* :." Imp. V.

CHAP. V.

2. *Into this grace*: i. e. a state of favour.

Of the glory of God: "In hope of future glory." Priestley.

4. *And patience, experience*: rather, *proof*: Wakefield. So, most Tr's. "i. e. gives us a proof of having tried ourselves." Locke's par. See 2 Cor. ii. 9, ix. 13; Phil. ii. 22; where the same word occurs.
5. *Hope maketh not ashamed*: "i. e. will be sure never to fail us." Hammond. So, Wakefield, who trs.—*will not disappoint us*.

Because the love of God: "i. e. to us, not ours to him—; this love is assured to our hearts, by the gifts and operations of the h. s." Taylor's par. So, Locke.

6. *Without strength*: Locke notes the variety of epithets which St. Paul gives to the unconverted Gentiles, as such; *to wit*, 'without strength,' 'ungodly' 'sinners' and 'enemies.' Taylor adds to the number, and specifies as many, which express the external state of christians.

For scarcely for a righteous man: "The ap. does not, by this comparison, lead our thoughts to the payment of an equivalent, or the notion of vicarious punishment; but to that benevolence of soul, which inclines one to serve others, even at his own hazard and cost. So, John xv. 13, x. 11, 12, 1 John iii. 16." Taylor. As J. suffered for us, it is noticed, so also are we said to suffer for him, (Phil. i. 29;) surely not as a sacrifice in his stead.—The seeming antithesis in Paul's argument here, calls for some distinction between the terms *righteous* and *good*; though the C. V. would hardly give a clue to discover what it is. Priestley and Wetstein understand by *righteous*, a man simply upright, one who renders to all their dues, but by *good*, a public-spirited man, a common benefactor: it is possible, that another might consent to sacrifice his own life for the sake of such an one, whose life he esteemed of much more value to the world than his own.

10. *We shall be saved by his life* : Newcome's par. of the whole vs. is,—‘ Much more, therefore, having been admitted into covenant at this time, while we were sinners, by his blood shed to ratify this covenant, we shall be finally saved through him from punishment, if we live in a manner worthy of our calling.’
11. *The atonement* : properly, *The reconciliation* : As all critics and Tr's admit. This is the only place in the N. T., where this term, now so familiar, occurs.*
12. *Wherefore, &c.* : “ Here the ap. enters upon a new mode of reasoning, to show the freeness, (i. e. to all mankind,) of God's mercy in the G.” Taylor's par.
For that all have sinned : Some tr.—as far as which, all have sinned : “ i. e. thereby all Adam's posterity became mortal.” Locke's par. So, Priestley. Grotius, &c. L. refers to 1 Cor. xv. 22—(as in Adam all die,) “ as expressing no other sense than what is contained in this clause. Here indeed another word is used, by a very common figure of speech, viz. putting the cause for the effect; the sin for its consequences; i. e. mortality, as to Adam, and in him, on all his posterity.”
13. *For until the Law, &c.* : (*For sin was in the world all the time before the Law; and though sin is not charged where there is no law, yet death reigned, &c.* :) Wakefield, who incloses, (as does Hammond,) vvs. 13, 14, as a parenthesis, and whose free rendering strikingly tends to make the ap.'s argument in this place clear. It aids the reader to see the truth of Locke's comment : “ Paul proves in this vs., that all men became mortal, by Adam's transgression and by that alone, because no man can incur a penalty without the sanction of a positive law, declaring it; now death was annexed by a positive law, to no other sin, but his, (Adam's;) therefore, the mortality of men, before the law of Moses, was the consequence of that one.”

* At the period indeed, when our C. V. was made, *atonement* had not the sense which it has since acquired in technical theology; but merely and strictly, that of the word substituted for it in the text, *to wit*, reconciling, or setting at one, those who before were at variance.

14. *After the similitude, &c.* : i. e. though men were sinners during that whole interval, they did not, like their first ancestor, sin against a law, expressly denouncing death.

The figure of him—to come : model or image, (as Acts vii. 44 ; Rom. vi. 17 ; Phil. iii. 17 ; 1 Thess. i. 7 ;) of him that was to come, i. e. J. the second Adam. Knatchbull explains this of all mankind, who were to come : i. e. Adam was a type of all his posterity, who suffer as he suffered.

15. *Many be dead—abounded unto many* : i. e. all. Wakefield. Wetstein. Locke, &c. Comp. vs. 12, 18, 1 Cor. xv. 22. That this is the sense of the Gr. (*—many*) in numerous passages,* is allowed by the best critics.

Much more the grace—hath abounded, &c. : i. e. while the transgression of Adam entailed death on all mankind, the obedience of J. entailed blessings in abundance ; and there is this further difference,—that the sentence denounced, was the legal punishment of the sin ; but the blessings resulting in the other case, are not such as can be claimed by law. They are the free gift of God, unpurchased, &c. Wakefield trs.—*Much more hath the gracious gift*, (a Hebrew idiom ; see N. on i. 5) *of God, by the kindness of one man, &c.* Ros. well remarks, that this same sentiment or truth is descanted on, through vs. 16–19 ; with slight changes in expression, but the point of argument remaining the same.

16. *Is of many offences* : “The favor reaches, notwithstanding many offences, &c.” Locke’s par. What he implies, is—one sin of one individual being followed by such effects, what should we conclude must be the demerits of many sins ; all the transgressions of all mankind ;—instead of which, &c.

17. *Abundance of the grace and of the gift* : Another Jewish idiom. *The abundantly gracious gift of justification or acquittal* : Wakefield and others.

18. *Righteousness of one* : “This word here has the im-

* See Matt. xx. 16, 28, xxvi. 28 ; Mark x. 45, xiv. 24 ; Rom. viii. 29, xii. 5 ; 1 Cor. x. 17, 33 ; Heb. ix. 28.

port of *obedience*, (vs. 19); not the sense, as in vs. 17,* and in many other places." Schleusner.

19. *Were made sinners*: "i. e. brought into a state of mortality." Paul here uses the same figure of speech as in vs. 12, putting *sinners* for mortal, in order to make the antithesis to *righteous* more lively." Locke.

Be made righteous: "i. e. be restored to life again; the sentence being reversed." Locke. Priestley, and others.†

20. *The Law entered*: or, *entered in privily*: Newcome.

Made a little entrance: Doddridge; i. e. it took place over a small part of mankind, (as Locke's par.) and continued for a short time; meaning, the Jewish nation.

So that the offence might abound: or, *So that offences abounded*: Newcome; not that this was the design of the Law, but it was in fact, the result. 'In Paradise, death was the penalty of only one transgression; under the Law, it was the penalty of many; but the grace of the G. extends to the forgiveness, (or, justification,) of all.'

21. *Sin hath reigned—Grace might reign*: Taylor and McKnight notice, that here, as throughout Ch. vi., Sin and Grace are represented as two kings, who are striving to bring mankind under their dominion.

CHAP. VI.

1. *What shall we say then?*: The ap., having established his doctrine with respect to *grace* or pardon, goes on to assume, that it may be misapprehended or perverted. To counteract such tendencies, is the second division of his Ep. [See Preface.] Some tr.—*What shall we say then, let us continue, &c.*
2. *Dead to sin*: "i. e. by the principles and obligations of the G. which we profess." Taylor's par.

* The Gr. word is not the same.

† The antithesis intended clearly demands this sense, if the first clause be rightly explained above: still there are some who interpret it—'obtain the divine favor.'

3. *Baptized into Jesus Christ* : "i. e. this is the ordinance, by which your pardon and admission into the kingdom of God, is signified and sealed." Taylor's par.
4. *Buried with him by baptism, into death* : "Referring to the ceremony of immersion; which is, by an image, compared to J.'s death and burial; signifying, that thus becoming dead to our former state, we should also, as J. was raised from the grave by the Father's power, ourselves rise to a new life of obedience and holiness." Taylor's par.; and so others.—By the *glory* of the Father, Wakefield, Taylor, and others, understand here, his 'power.'
5. *Have been planted together* : or, *engrafted into him* : i. e. as the twig into a new stock, and which receives thence, new life. Taylor's par. So, Locke. Some render, *conformed* : as Wakefield, who observes, that "the idea here has nothing to do with planting."
We shall be also, &c. : C. V. *Let us conform to, &c.* : Wakefield. Some tr.—*surely we shall also, &c.*
6. *Our old man* : "Paul proceeds to use images, and to adopt allegorical modes of speaking, from the cross, death, and resurrection of J. The *old man* is that original course of life, in one, which is called *nature*. To this figure, Paul has added another, of which he is very fond, viz. the fiction of a person. For he speaks of what is inanimate and temporary, as of something living." Grotius.
That the body of sin : or, *the sinful body* : Wakefield. "The prevalency of our carnal, sinful propensities, which are from our bodies." Locke's par.
Is freed from sin : "i. e. as a slave is from the vassalage of his master." Locke's par.
8. *We believe that we shall also, &c.* : or, *We are persuaded that we should also live with him* : Wakefield. This is the sense of Locke : "cannot but think and believe, that we should live a life conformable to his."
10. *For in that he died* : or, *For when he died unto sin, he died once for all* : Wakefield and others. The Imp. V. trs.—*With regard to sin* : "He died, that he might be without spot or blemish." Taylor's par. and others ex-

plain it,—“to his original state of frailty and suffering.” [However it may be explained, this death *unto sin*, and the new life *unto God* which follows, seems to be something, in which Christians may be closely conformed to their master, (comp. vs. 11,) which may help to determine the sense.] “To live *unto God*, is being appropriated wholly to his service and honor.” Locke’s par. “i. e. having once suffered death, he cannot be again subject to a repetition of the stroke ; being raised to an immortal life.” Priestley.

15. *Shall we sin because, &c.* : “Consider that you are still servants, and that though you have changed masters, you are under as strict obligations of obedience, as ever.” Priestley’s par.

17. *That ye were the servants of sin* : or, *after being slaves of sin, &c.* : Wakefield. See N. on Matt. xi. 25.

Which was delivered you : rather, *unto which you were delivered*, or *transferred* : Locke. Wakefield. Taylor adds,—“no harsh, but an elegant expression, if we consider, that Paul speaks here of Sin and the G. as two masters, and of those to whom he writes, as taken out of the hands of the one, and consigned over to the other.”

19. *I speak after the manner of men, because, &c.* : “i. e. I use the metaphor of a slave’s passing from one master to another, well known to you Romans, the better to convey my meaning to your understandings, which are as yet weak in these matters.” Locke and Taylor’s par’s.

Servants to uncleanness, &c. : Taylor considers *uncleanness* and *iniquity*, as well as *righteousness*, to be different masters, (in continuance of the image ;) *unto iniquity* and *unto holiness* means to exercise themselves, or be ready for one or the other class of practices, as suited these several masters.

20. *Were free from righteousness* : “i. e. were not in the service of that honorable master.” Taylor’s par.

21. *What fruit had ye then ? &c.* : “i. e. what *present* benefits did ye reap ? for as to the final issue of such a course, the G. assures you, that it is death.” Taylor’s par.

23. *For the wages of sin* : "i. e. the wages it pays : it rewards its obedient vassals, with death." Locke. And so, Priestley, Taylor, and others. Whitby notes, that death is the *wages* of sin, i. e. the *desert* of an impenitent course ; but eternal life is not a *desert*, but a *gift*, freely vouchsafed.—The Gr. (—*gift*) is a strictly military term, and alludes to the *donatives*, which the R. generals conferred on distinguished soldiers, in addition to their pay." Grotius. Wetstein.

CHAP. VII.

1. *As long as he liveth* : rather, *as long as it* (i. e. the law) is in force, or, *subsisteth* : Wakefield. Imp. V. Taylor. Doddridge also well observes, "that such a sense, as expressed in our C. V., would be contrary to the ap.'s design, since he proceeds to argue, that they had outlived their obligations to the Law."
2. *For the woman which hath an husband, &c.* : "That is,—to explain my meaning by a familiar example." Taylor.
4. *Ye are also become dead to the Law* : "i. e. the Law, your first husband is dead." This rhetorical figure is like that, *Set the winds to the fleet*, (Virg. *Æn.* B. iii. 61.) By this mode of expression, the prejudice of the Jew is favored, who might have been disgusted, had the ap. said, *The Law*, (for which the Jew had so great a veneration,) *was dead* : And yet the sense is the same, because the relation is dissolved, whichever of the parties be dead. It is all one, whether *the Fleet be set to the winds*, or *the Winds to the fleet*." Taylor.

By the body, (or, person,) of Christ : i. e. by J. himself, who by his death abolished the Law, which was crucified with him, and rose no more. But J. rose, and takes the place of the Law : to him, that is, to his G. we are now wedded.

That we should, &c. : "It may be worth noticing, that Paul, having from the beginning of the Ch., and even in this sentence, used the second person (*ye*) on a sudden, neglecting grammar, changes it into the first (*we* ;) prob-

ably, to press the argument the stronger, by showing himself to be, as a Jew, in the same circumstances and concern with those to whom he wrote." Locke.

5. *For when we were in the flesh* : i. e. under the Law. The motions of sin are sinful passions or affections.

Were by the law : Wakefield trs.—*during the Law* : Taylor explains it,—‘notwithstanding the Law.’

6. *That we should serve* : i. e. God or righteousness, our new master, being understood.

In newness of spirit—not in the oldness of the letter : i. e. agreeably to the liberal spirit of the new dispensation ; and not to the rigorous construction of the Law, by which condemnation was incurred for failure to render an exact, perfect obedience. So, Locke, &c. Wakefield trs.—*so as to become subject to a new spirit, instead of an old letter* ; that is, regarding both phrases, as Hebrew idioms.

7. *I had not known sin*, &c. : “i. e. how could I have known what was morally wrong, inordinate desire for instance, if the Law had not expressly forbid it.” Priestley’s par. Locke notices here again, the dexterous skill, with which Paul avoids, as much as possible, giving offence to the Jews, in once more changing the person, and describing the power of sin, and the weakness of the Law, for its control, by the term, *I*.

8. *Taking occasion by the commandment* : “i. e. taking opportunity, whilst I was under the Law.” Locke’s par. Others interpret,—“availing itself of the prohibition of the Law, to excite those very passions, which the Law forbid.” Priestley and Locke observe, that throughout this Ch., *Sin* is represented not only as another person within a man, but as ever on the alert, to do him mischief, and compass his death.*

* Paul is thought indeed by some to intend, through the rest of the Ch., (to illustrate his subject the more vividly,) not one only, but several personifications, *to wit*,—*Mind*, or the moral principle : *Flesh*, or irregular desires, which tend to lead the mind astray ; but with which *Mind* lived in harmony, till the appearance of *Law*. This was a third person, who showed to *Mind* the criminality of all such exorbitant affections, and which pronounced sentence of death upon every transgression : *Sin*, the inveterate enemy of *Mind*,

9. *I was alive without the Law once*: "i. e. before the Law of Moses was given, we Jews were alive: we knew nothing of its condemnation for sin." Taylor's par. So, Locke, &c. Wakefield trs.—*I lived without a written law once.*

Sin revived, &c.: "Got life and strength again, and I found myself a dead man." Locke's par. The *commandment* or *precept* (vvs. 8–13) is the same thing as the Law itself.

10. *Which was ordained to life*: "i. e. the very Law, which was given me for the attaining of life." Locke's par.

13. *God forbid! but sin, &c.*: "By no means. But it was sin; that it might appear in its proper colors, when it subjected us to death, by a Law, in itself so good; that so, (by the commandment or law,) it might be shewn as it is, a great and deadly evil." Taylor's par. [The C. V., by its faulty pointing, utterly clouds the perception of this meaning.]

14. *Sold under sin*: rather, *to sin*: Wakefield. Imp. V.

15. *I allow not*: i. e. approve not. Some tr.—*do not understand*: i. e. do it unconsciously; am a slave, and no longer under my own direction. So, Wakefield, who gives the whole vs.—*For I am not aware what I am doing; but what I approve, I do not; and keep doing what I hate.* "The ap. (vvs. 7–15) denotes the Jew in the flesh, by a single *I*; here he divides that *I* into two, representing two different and opposite principles which were in him." Taylor.

18. *I find not*: i. e. the ability to accomplish.

21. *I find then a law, &c.*: C. V. *I find therefore this condition*: Wakefield.

Evil is present with me: or, *close to me*: Wakefield.

"Is ready at hand." Locke's par.

23. *Another law in my members*: i. e. the fleshly principle.

24. *O wretched man that I am!*: or, *O wretched me!*: Newcome. [Gr.—'O wretched man I.']

and constantly aiming at its destruction; but which, till the appearance of *Law*, was in a dormant state, and then formed an alliance with *Flesh*, makes war upon *Mind*, and reduces it to a state of most abject servitude. From this it is delivered by *Grace*, (vs. 25,) the joyful messenger of pardon, through the gospel of J.

Body of this death : rather, *this deadly body* : So, Wets-
tein. Wakefield, &c. after Erasmus, "i. e. this body ob-
noxious and doomed to death, on account of sin." Dod-
dridge adds, "this continual burthen, which I carry
about with me, and which is as cumbersome and odious,
as a dead carcase, tied to a living body; a more express-
ive image, than which, of the sad case depicted, cannot
surely enter into the mind of man."

25. *I thank God, &c.* : Instead of this, the Vulgate Tr.,
following several Gr. MSS., reads,—*the grace or favor of
God* : which Locke, Taylor, Wakefield, and others a-
dopt. The sense thus, is : *Grace* is this deliverer, who
appears in answer to the distressed inquirer, (vs. 24.)

So then, with the mind, I myself : "i. e. the same I,
thus divided into two persons, am subject to these oppo-
site powers."

CHAP. VIII.

1. *There is—now* : "i. e. under the gospel. This carries
back our thoughts to vs. 6 of Ch: viii., upon which, the
ap. comments for the first eleven vvs. of this Ch."
Taylor.

No condemnation : "i. e. no such penalty of death, at-
tending every transgression, as under the Law." Locke's
par.

2. *For the Law of the spirit of life* : The G. is called a *Law*,
since it prescribes a rule of conduct; a *spiritual* law, be-
cause its precepts are wholly moral, and not, like the
Mosaic institute, in part, a law of rites and ceremonies;
it is a law of life, as revealing the doctrine of immortality.
3. *Through the flesh* : "i. e. unable to master our fleshly
propensities." Locke's par.

In the likeness of sinful flesh : i. e. notwithstanding his
high character and office, subject to the frailties and evils
of a mortal state.

And for sin : or, *on account of sin* : Wakefield. Imp.
V. So, Taylor. "Concerning, or in relation to, sin;
comprehending all that J. has done to deliver us from

its power and punishment." Wakefield improves the vs. by enclosing as a parenthesis, *What the Law—through the flesh.*

Condemned sin in the flesh: "Suppressed or extinguished it in the flesh." Locke's par.; meaning, the example which he gave in his own person, of the mastery of sin, i. e. a pure and perfect example.

9. *If so be*: or, *inasmuch as*: Wakefield. *Since*: Newcome. He adds, "the christians at Rome are supposed to be spiritually-minded, because they were strongly obligated so to be; having received the extraordinary gifts of the h. s."
10. *Because of sin—because of righteousness*: "i. e. in respect to these; the sinful appetites (of the body) are slain in you; the spiritual part is in a healthy, vigorous state, in order to living righteously." Locke. Taylor, Priestley, and some others understand these clauses,—'your bodies are still subject to death, on account of Adam's sin, but the G. will be the means of your rising to a new and better life, because of the *righteousness*, (or, obedience) of Christ, by which the effects of Adam's sin are reversed.' This sense is thought to be confirmed by next vs., (*shall quicken your mortal bodies*,) if those words refer to a resurrection from the grave, as Hammond, Whitby, Taylor, Doddridge, &c. think; though Locke and McKnight understand them of a renovation to spiritual life, as Gal. iii. 21, vi. 8.
12. *Are debtors, not to the flesh*: C. V. *Are not debtors to the flesh*: Wakefield.
14. *The sons of God*: "After an excellent manner: for if Adam was called the *son of God* (Luke iii. 38), because God breathed into him the breath of natural life, how much more those whom he has inspired with the h. s." Grotius.
15. *For ye have not received, &c.*: or, *have not again received*: i. e. now, under J. C., *the spirit of bondage*,*

* The word *spirit* is used in the Ch., in some variety of sense. The *spirit of adoption*, (opposed to the above,) is a filial spirit, or, the spirit of Ctny.; vvs. 10, 16, it imports the temper of the mind, the higher principles of our nature; vvs. 9, 11, 16, 26, 27, it signifies, the gifts or influences of the h. s.

meaning the rigorous exactions of the Mosaic economy. So, Locke. Taylor. Ros. &c.

19. *For the earnest expectation, &c.*: C. V. Wakefield's free Tr. strips this vs. of its obscurity,—*For the creation is looking out, with an anxious expectation, for this discovery to the sons of God.*

20. *The creature*: This is equivalent to the creation, i. e. the world of mankind. So, Locke. Whitby. Doddridge, &c.

To vanity: "i. e. the evils of this fleeting life." Grotius, &c.

Who hath subjected the same: "i. e. God who appointed the penalty and passed the sentence." Taylor. Priestley refers the verb to "Adam, whose sin brought death into the world."

In hope: These two words, as they stand in the C. V., are without meaning, and serve to perplex the whole passage. Some critics connect them with vs. 21.—"*In hope that this very creation will be set free,*" &c. Wakefield. Priestley. Hammond and Locke connect them with *waiteth* (vs. 19.)

23. *But ourselves also*: i. e. we christians, who are so much more privileged than the heathen world at large, (vs. 22,) who are only sensible of their misery, without knowing how to escape from it.

The redemption of our body: or, *from the body*: Wakefield, i. e. by the resurrection.

24. *Are saved by hope*: "i. e. the Cn. salvation is not a thing yet to be enjoyed, but is only an object of hope." Priestley.

26. *With groanings that cannot be uttered*: "Our inward groanings, which cannot always be expressed in words, being a kind of silent intercession for us." Priestley's par.

27. *According to the will of God*: "i. e. inspiring such dispositions as are acceptable to him." Taylor's par.

29. *He did also predestinate, &c.*: "Here is the foundation, and here the finishing, of the wonderful scheme: the first is the purpose of God's grace; the last, our conformity to the image of his son. The intermediate steps which connect them, follow, vs. 30." Taylor.

30. *Predestinate*: i. e. pre-ordain to be his people.

Called—justified—glorified: “i. e. invited by his preachers; justified by admission into covenant with him; glorified, in purpose.” Newcome. “This is a memorable instance, (*glorified*,) and there are very many more, in which things that shall certainly or speedily be done, are represented as done already.” Doddridge. See Ns. on John viii. 53, xvii. 5.

33, 34. *It is God that justifieth, &c.:* or, *Will God? he, who justifieth them?* — *It is Christ, &c.:* or, *Is it Christ? he who died?* This is the punctuation of Augustine, which is followed by Locke, Whitby, Newcome, &c. But Wakefield trs.—*Shall any one bring an accusation against the chosen of God? God will acquit them. Shall any condemn his chosen? Christ hath died for us,* &c.* This is preferred by Taylor and McKnight.

38, 39. *Neither death, nor life:* “i. e. neither the terrors of the one, nor the allurements of the other.” Taylor. Locke. — *Nor angels, nor principalities, nor powers:* “It is not in the compass of all the powers of nature, nor of the world.” Priestley. Some apply these terms to the Jewish hierarchy, and to persecuting heathen rulers.— *Nor things present, nor things to come:* “i. e. no evils we now experience, nor any more grievous, which may impend.” Grotius.— *Nor height nor depth:* “i. e. no measure of honors or of ignominy.” Grotius.— *Nor any other creature:* “Nor any thing else.” Grotius. Nothing in the creation. (See N. on vs. 20 of this Ch.)

CHAP. IX.

1. *In Christ:* “i. e. as becomes a christian.” Taylor.

In the holy ghost: “Which is enlightened and directed by God’s spirit.” Taylor.

3. *That myself were accursed from Christ:* This phrase has met with very diverse interpretations. Doddridge and Pyle, following Waterland, would render, ‘after the man-

* It is indeed the sense which the C. V. conveys, but not with the same spirit; and darkly, at the best.

ner of Christ;' (which sense *from* bears, 2 Tim. i. 3.) Paul may express a willingness to be devoted to the heaviest calamities, and even to death, for the sake of his brethren, or in their place, if it might avert their ruin. So, Locke. Hammond. Beausobre. Priestley. Thus Moses expressed his zeal, Exod. xxxii. 32. Grotius, Taylor, and McKnight understand the ap. to mean, excommunication from the visible church of Christ. [For thus is *Christ* used, Rom. xvi. 7; 1 Cor. xii. 12; Gal. iii. 27, &c.] Whitby takes the *anathema* in its utmost latitude, as meaning a final, eternal separation from Christ; thus supposing it a hyperbolical expression, uttered in the transports of his zeal. Wakefield, in fine, trs.—*sorrow of heart, (for I also was once an alien from Christ,) on account of my brethren, &c.*: i. e. I once madly gloried in being, what the great mass of my brethren now are; aliens from Christ and haters of his name. This is preferred by some others, and thought to be much confirmed by the true rendering of Gal. iv. 12, on which see N.

4. *The adoption*: "i. e. as being the children of God in a peculiar sense. The *glory* is that visible symbol of the divine presence, and which, as a bright cloud, rested above the ark." Priestley. Locke extends the *glory* to the general appearance of the *Shekinah* among the Jews.

The covenants: "Who were under the covenants made with Abraham, both that which relates to his spiritual seed, (Gen. xvii. 4,) and that which was peculiar to his natural descendants; afterwards renewed by Moses, (Exod. xxxiv. 27.)" Taylor's par.

The service of God: i. e. the ritual worship expressly instituted by God himself,—*And the promises*: "i. e. of the land of Canaan and of the kingdom of the M." Taylor's par.

5. *Whose are the fathers*: "The posterity of those excellent men, Abraham, Isaac, and Jacob." Taylor's par.

As concerning the flesh: C. V. *By natural descent*: Imp. V. Comp. vs. 3.

Who is over all, God blessed, &c.: By merely inverting the two words in the Gr. (*—who is*) the passage will read, *Whose is the God over all, blessed forever.* Some

of the *Fratres Poloni*, with Whitby and Taylor, conjecture this to be the true construction of the original; although it wants the support of any external evidence. They remark, "how very unlikely it seems that the ap., in summing up the list of Jewish privileges, should have overlooked their chief boast, that God was peculiarly *their* God. To this he adverts, (ii. 17;) and he mentions it again as the chief glory of believers in Christ, who succeed to the privileges of God's ancient people, v. 11; and he could hardly avoid repeating it here." Taylor adds, "by this change, that grand privilege will be inserted to advantage, and stand at the top of a lofty climax, rising from the Fathers, to Christ, to God."

Erasmus, Locke, and Dr. Clarke, who follow the present text, give a different punctuation to the vs., which will then read,—*Christ came, who is over all,—God be blessed forever*: i. e. taking the last clause as a doxology to God, for such a series of distinctions and blessings. "Who is over all, is equivalent to Christ's being head over all things to his church." Priestley. The Imp. V. extends the doxology—*Christ came. God, who is over all, &c.*

6. *Not as though, &c.*: or, *Not that by any means*: Wakefield.

They are not all Israel, &c: Wakefield trs.—*For all the posterity of Israel, are not true Israelites.* This expresses the sense, it would seem, of Priestley. "Though they be made to the seed of Jacob, it is not to be so strictly interpreted, as if it embraced all, without exception." This assertion is illustrated in the next vvs.

7. *In Isaac shall thy seed be called*: "i. e. but only his posterity by Isaac." Locke's par.
 10. *And not only this, but when Rebecca, &c.*: 'i. e. she exhibits a similar example.' The promise was made to the posterity of Abraham, but was limited to that through Isaac, (vs. 7;) and here again, the promise made to the children of Isaac, is limited to Jacob's descendants, as is shown, vvs. 11, 12, 13.
 13. *Esau have I hated*: "This vs. is to be taken, in a national sense, for God's preference of one of them, to be his people, and to possess the promised land, before the

other." Locke. As to the true force of *to hate*, in the SS., see N. on Luke xiv. 26.

15. *I will have mercy, &c.* : i. e. God challenges a right to dispose of his favors as he pleases : the same sovereign right, he exercises in the case of Pharaoh, vvs. 17, 18.
16. *Of him that willeth, nor of him that runneth* : These terms refer to Abraham and Isaac, who *willed*, i. e. wished or intended the blessing for Ishmael and Esau ; to Esau, who *ran* to obtain the venison, his father had desired ; but were all frustrated by the divine wisdom. So, Taylor. Priestley, &c.
18. *He hardeneth* : i. e. permits to make such a use of his forbearance towards them, as to remain obdurate in their offence, and to draw upon themselves exemplary destruction." Locke's par.
19. *Thou wilt say, &c.* : i. e., the Jewish objector.—*Why doth he yet, &c.* : i. e. why does he blame or punish our national obduracy, since this, instead of disannulling his purposes and will, tends to bring them about ?
20. *Why hast thou formed me thus ?* : " i. e. you are content with the rejection of Esau, and the destruction of Pharaoh ; but complain that the Jews, placed in like circumstances, should be treated in like manner. But God hath shown, by the parable of the potter, his right to dispose of nations, as to their natural or moral advantages or disadvantages, as his wisdom shall judge best." Taylor and others.
22. *Endured with much long-suffering, &c.* : " i. e. respiting the fall of the Jewish polity, nation, and temple, long after they had deserved it ; in order to give thereby a more signal display of his justice." Taylor's par.
23. *The riches of his glory* : C. V. *His glorious riches* : Wakefield. Schleusner interprets it, ' his surpassing benignity.' See Eph. i. 7, 18 ; Col. i. 27.
Vessels of mercy—prepared unto glory : " i. e. the objects of his favor, whom he has already prepared for the honor of being his church and people ; invited not only, (vs. 24,) from among the Jews, &c." Taylor's par.
27. *A remnant shall be saved* : rather, *It is but a remnant that shall be saved* : " i. e. enter into the christian church." Taylor. Locke. Wakefield.

28. *For he will finish the work, &c.*: "The general intention seems to be, that the judgment or consumption in Sennacherib's invasion, to which this prediction of Isaiah, (x. 22, 23,) primarily referred, would be precise and exact, cutting the nation very close and bare; but in *righteousness*, perhaps in *mercy*, sparing a select remnant." Taylor. So, too, Newcome and Priestley notice that the prophecies, (vvs. 25, 27, 29,) from Isaiah and Hosea, relate in the first instance to the restoration from the Babylonish captivity.
- 30, 31. *After righteousness*: i. e. acceptance or a way of justification. So, Taylor, &c. which is its sense throughout these vvs. and the first ten vvs. of Ch. x. See N. on i. 17.—To *follow after* is to pursue, or to be solicitous about; so the reverse, of not *following*.
32. *Stumbled at that stumbling stone* "i. e. the doctrine of a crucified M., their prejudices could not surmount." Grotius.

CHAP. X.

4. *Christ is the end of the Law*: "The Mosaic Law is only preparatory to the G." Grotius. He refers to vi. 21; for another instance of this phrase, (*the end*), which helps to show its meaning.
6. 7. *Who shall ascend into heaven, &c.*: Deut. xxx. 11–14. These two proverbial expressions were used to express what was of difficult attainment, and as applied by Moses to the Law, signified to the Hebrews, that its divine truths were intelligible and clear. Paul here accommodates, (by his parenthetical clauses,) these sayings to the G. Hammond. Doddridge, &c.—But the precise import of these clauses is somewhat obscure. Wakefield trs. them, —(*for that is the same, as to bring down Christ from heaven*)—and—'(*for that is the same, as to set aside the resurrection of Christ*)' 'i. e. as if another mission of Jesus, and a second resurrection, were necessary on your account.' This, or something like it, seems to be the sense of others. But Ros. takes *Christ* to mean, the christian doctrine; by a figure which is often thus used, (as Rom. viii. 9, 10; 1 Cor. i. 13, 2 Cor. i. 19, 21,) i. e. The G.

- doctrine of faith is not remote, inaccessible, abstruse ; so that it needs to be *brought down from above or brought up from the grave or the abyss.** See N. on John iii. 12.
16. *But they have not all obeyed, &c.* : " This seems to be a Jewish objection, in effect ;—' a divine mission would have been attended with success, whereas there are numbers, who wholly disregard the glad tidings you preach.' To this, it is a sufficient answer, that the divine spirit, speaking through Isaiah, foretold this very thing." Locke. Taylor.
18. *But—have they not heard :* " To your objection that all have not obeyed the G., I answer,—*Have they not* all heard it ? Yes ; to that degree, hath Providence attended its preachers, that to them, the words of the Psalmist, of the natural light, may be well applied, (Ps. xix. 4.)" Taylor's par.
19. *Have they not known ? : viz.* " that God would extend his grace to the Gentiles, and take them in to be his people. Moses himself declared as much, when he said, &c. (Deut. xxxii. 21.)" Taylor.—" These words of Moses, in their original application, described only the low condition of the Jews, owing to their disobedience, so as to be oppressed and insulted by the meanest heathen nations around." Priestley.
20. *Esaias is vry bold, &c.* : " i. e. speaks still more plainly." Locke's par.

CHAP. XI.

1. *For I also am an Israelite :* i. e. I may stand as an example, that the rejection is not universal. *I say then,* is again in the person of the Jew.
2. *Which he foreknew :* " Whom he formerly owned with so peculiar a respect : " Locke's par. So, Schleusner. *Whom he hath known so long :* Wakefield. [*Foreknew,* it is obvious, is not here used in its customary sense.] *Maketh intercession, &c. :* " Complaining of Israel."

* These figurative modes of speech become yet more vivid, if, under them, be couched an allusion (which, as to the last clause, might be plausibly urged) to those literal circumstances,—our L.'s ascent into heaven and his previous descent into Hades.

Taylor's par. "How he complained to the God of Israel." Locke's par.

5. *Even so—at this—time*: When to all appearance, the Jews are nearly as unanimous in their rejection of J., as their ancestors were in the worship of Baal.
6. *And if by grace, &c.*: Taylor makes this vs. a parenthesis, as being a digression from Paul's argument, or a remark, 'by the way,' in order to recall to his readers' minds the great point, which the first part of the Ep. had been devoted to establish.
7. *The election (the chosen few*: Wakefield) *hath obtained it*: i. e. the elect [see marg. N., page 292] part of the nation; those who saw fit to accept the terms of the G., which Israel, as a body, rejected.
8. *As it is written*: Isaiah xxix. 10; Deut. xxix. 4. i. e. The emphatical language of Moses and Isaiah, said of another generation, in respect to God's messages and offers of mercy, is not too strong to express the infatuation of the Jews of the present day.
9. 10. *David saith*: Ps. lxxix. 22, 23. As a just recompense of this wilful blindness, David's imprecations upon his malicious enemies might almost seem prophetic of the present state of my unhappy nation,—Let that, (*their table*), which should promote their comfort, betray them into misery, &c.—*To bow down the back*, imported a state of bondage; in effect, 'cast heavy burthens upon them.'
11. *That they should fall*: "i. e. will this rejection be final? By no means: but on their rejection of the G., at present, it has been preached with success to the Gentiles, to excite them to emulation." Priestley and Taylor's par's.
12. *Be the riches of the world*: "i. e. to the enriching of the rest of the world." Locke's par.—*The diminishing of them*: "i. e. the fewness of the Jewish believers." Grotius. Taylor's par. is—"which hath degraded them from their ancient privilege."—Their fulness; "i. e. their general conversion at a future period, will yet more confirm the truth of Ctny." Priestley's par. Hammond notices, that the Gr. (*—fulness*) is used Matt. (ix. 16) of the piece which is put into a torn garment, to make it whole

again. Thus, the coming in of the Jews, will fill up the vacancy in the Church, existing before, through their impenitence.

- 13, 14. *I speak to you, Gentiles*: The ap. introduces this appeal to the Gentiles, of which, the R. church mostly consisted, in a parenthesis, (as most critics make vvs. 13, 14, to be) to show that in what he is going to say (vvs. 15–20) it was not his design to disparage them; ‘the less, as he was specially their apostle, and that he fully realized the honorableness of the station; but merely to excite the emulation of his kinsmen, to become partakers of the same privileges.’
15. *But life from the dead*: Taylor takes this to mean, that by the conversion of the Jews, a new and surprising state of things will be produced in the Gentile world, something like a moral resurrection.
16. *The first-fruit be holy*: “i. e. the first of the dough offered to God, consecrated the whole remaining lump. See Numb. xv. 20.” Taylor. “The ap. makes use of these comparisons, to show that the patriarchs, the root of the Jewish nation, and the Jewish converts, which, as *first fruits*, entered into the Cn. church, being accepted of God, are, as it were, pledges that God will, in due time, admit the whole nation into his visible church at last.” Locke.
18. *But the root, thee*: Thy privilege in being a Cn., results from the promise made to Abraham, while nothing accrues to him or his race, through you.
20. *Because of unbelief, &c.*: C. V. *They were broken off for their want of faith, and by thy faith, thou standest*: Wakefield. [This shows much more distinctly, the antithesis intended, in Paul’s argument.]
22. *On them, which fell, severity*: “i. e. the unbelieving Jews.” Taylor.
25. *This mystery*: “i. e. this hidden truth, which I now reveal.” Newcome; and so, critics, generally. See N. on 1 Cor. xv. 51.—“To prevent your being conceited of yourselves, my brethren, let me make known to you, &c.” Locke’s par.—*Blindness in part*: “i. e. which has fallen upon a part of Israel.” Locke’s par.—*Until the fulness, &c.*: “i. e. it will remain no longer, than to this

event." Taylor's par. Some critics remark, that by *fulness* is not meant, the universal reception of the Gentiles into the church, but rather 'the complement'; that portion, which, when added to the Jews, makes the church; agreeably to its sense, vs. 12, on which see N.

26. *Shall be saved*: "i. e. will be converted to Ctny." Newcome. "They will, by their admission into the church, have the means of salvation bestowed upon them." McKnight. See N. on Acts ii. 47.

27. *Shall take away their sins*: "i. e. remove those judgments, which, on this account, they have suffered." Taylor's par. So, Locke.

28. *As touching the election*: "i. e. the original purpose of God, in selecting the posterity of Abraham." Priestley.

29. *Without repentance*: "i. e. such as he will not absolutely revoke." Taylor's par.

30. *For as ye, in times past*: "The Gentiles, for many ages past, in a state of alienation from God, are now taken into his kingdom, by a method, which has occasioned the unbelief of the Jews." Taylor's par.

31. *That they also may obtain mercy*: "That many of them will, at length, be brought to the faith, through the operation of your faith, and the gifts consequent upon it." Grotius. The import of the particle *that* is merely consequential, not causal; that is, such will be the effects. Wakefield trs.—*so they have now disobeyed the mercy shown to you, and will hereafter obtain mercy.*

32. *Hath concluded them all in unbelief*: or, *has locked or shut up together*: Taylor. "i. e. he has suffered both Jews and Gentiles, in their turns, not to be his people; he hath put them up together, in a state of revolt, as it were, in one fold, that he might bring the whole body of both to be his people." Locke's par.

33. *O the depth, &c.*: "This emphatical conclusion seems in a special manner to regard the Jews, whom the ap. would hereby teach modesty and submission, to that overruling wisdom, which they are very unfit to call to account for dealing so favorably with the Gentiles." Locke.

35. *Who hath first given to him*: Who can say that his Maker is his debtor? If the Jews have sustained any in-

jury, let them make out their case, and it shall be redressed.

CHAP. XII.

1. *A living sacrifice*: "i. e. in opposition to the common sacrifices, which were dead victims: so a *rational service*, that of the mind and heart, is opposed to the worship by rites and ceremonies." Wetstein.
2. *That ye may prove what, &c.*: or, *show in yourselves*: Wakefield. *That ye may search out*: Newcome.
3. *The measure of faith*: "i. e. to the measure of spiritual gifts which God has bestowed upon him." Locke's par. Taylor is similar. Ros. and others understand it, 'religious knowledge.'
5. *Every one, members, &c.*: or, *and each of us severally, fellow-members thereof*: Wakefield.
6. *To the grace that is given to us*: "i. e. the respective favor that is bestowed upon us, every one of us different gifts." Locke's par. [This phrase (vs. 3) meant, the writer's apostolical commission, as is generally allowed.]—*Prophecy*, as has been often observed, signifies very frequently, merely, exhortation." Priestley. Some other critics assign to it the meaning, 'interpreting of scripture.'—*To the proportion of faith*: "i. e. to the extent of his knowledge." Ros. [See N. on vs. 3.] "To the proportion or relation it bears to the gifts of others in the church." Taylor's par. Wakefield trs. the clause—*if to explain the scriptures, let it be agreeable to the faith*.
7. *Or ministry*: The Gr. is a word of very general signification, but being here numbered with other gifts, it requires a restricted sense. Whitby and Taylor take it to mean here, the office of an *evangelist*, or an assistant to the aps.; Hammond and the majority of critics,—that of a deacon.
8. *He that giveth*: Referring, as is thought, not to private charity, but to the almoners or stewards of the society.—*He that ruleth*: Grotius understands this, of the pastors or elders; those who *preside*, as 1 Tim. v. 17; 1 Thess. v. 12. Ld. Barrington, followed by Taylor and others,

explains it, 'who has the charge of succoring the persecuted brethren.'—*He that sheweth mercy*: "Whose business it is to minister to the sick, the widow, and the stranger." Taylor's par.

11. *Serving the Lord*: Wakefield and others tr.—*Serving or availing yourselves of the opportunity*. [This change is derived from a different reading in some MSS. copies of the original, and which is thought by some high critics, the true text.]
16. *Be of the same mind*: Wakefield and some others closely connect this sentence with vs. 15, thus: *Rejoice—weep; having the same dispositions towards each other.—Mind not high things*: "Do not ambitiously affect pre-eminence." Taylor's par.
17. *Provide things honest*: "i. e. show a commendable prudence." Ros. and others. "Take care that your carriage be such as may be approved by all men." Locke's par.
19. *But—give place unto wrath*: "Patiently leave it to (or, make way for) the judgment of God." Taylor's par. So, Locke. Newcome. Chrysostom. Wakefield trs.—*Give way to the anger of another*.
20. *Shall heap coals of fire on his head*: This is from Prov. xxv. 22. Hammond explains "it of melting the heart of an enemy by acts of kindness, in allusion to an artificer, putting burning coals upon metal in a crucible, in order to dissolve it." So, Taylor and Doddridge. But Locke says, "wilt expose him to the divine indignation, which will be thy avenger." So, Grotius. Dr. Clarke. Whitby. W. observes, that the figure is always used in the O. T. to express the divine vengeance. (See Isa. xlvii. 14; Ezek. x. 2; 2 Esdras xvi. 53.) Priestley also seems to hold this last view: "This is not said to encourage a spirit of revenge, the reverse of which is here inculcated, but only to show, that if one's aim were to humble and punish his enemies, he should leave it to God, who will most effectually do it."

CHAP. XIII.

1. *To the higher powers*: or, *powers in authority*: Wakefield.

2. *Shall receive to themselves damnation*: or, *Will bring punishment upon themselves*: Wakefield. "i. e. will subject themselves to the appointed penalties, for such resistance, from the magistrates.* Whitby. Locke. (Comp. vs. 4.) Taylor includes 'the divine judgments' also.
5. *Not only for wrath, &c.*: Not from the fear of punishment only, but from a sense of duty.
7. *Tribute—custom*: "The first, referring to the common tax; the last, to the charges for the conveyance of merchandize." Grotius. Schleusner.
8. *Hath fulfilled the law*: "i. e. if he has discharged every other obligation, except this of mutual love; but this is a debt, which will always remain incumbent upon him." Priestley.
11. *Now is our salvation nearer, &c.*: "i. e. the second coming of J., to raise the dead, and reward the just; which the primitive Cns., and perhaps the aps. themselves, expected to take place in a very few years, and before the generation then living, became extinct." Grotius. Locke. Taylor repels this explanation,† and remarks, "that Paul had no such belief, is almost put beyond dispute, from 2 Thess. ii. 1. He there rectifies the mistake of the Thessalonians, who had been led by his former Ep. (v. 2-4) into the same error with Mr. Locke. Those expressions which represent our L.'s coming as *at hand*, as *drawing nigh*, &c., are otherwise to be interpreted, viz. This *coming* coincides, to each man, with the time of his death: for then certainly, our

* Priestley and Taylor remark, that these opening vvs. were meant to correct the vain conceit of the Jews, who thought that, as the people of God, all other authority over them was mere usurpation, and who were very refractory under the R. yoke.

† The opinion that Paul, and the aps. generally, cherished the belief above-mentioned, as supposed by Grotius, Locke, and other critics indeed, does not at all affect their inspiration; which secured them from error, *only* on what belonged to the system of Cn. doctrine. The *precise time*, when the consummation of all things should happen, it is well urged, were no parts of that doctrine; but open, like any common subject, to misapprehension. The passages in the Eps., in which the above persuasion is thought to be expressed, are,—Rom. xiii. 11, 12; Phil. iv. 5; 1 Thess. v. 2; Heb. ix. 37; James v. 7-9; 1 Pet. iv. 7; 2 Pet. iii. 10-12.

Cn. course of duties, sufferings, watchings, &c. ends." Hammond and Whitby understand this *salvation* to mean, deliverance from the persecution of hostile Jews, by the fall of Jerusalem. McKnight's comment is less natural than any: "We ought the rather, to lay aside all indolence in the discharge of Cn. duty, as the G. is so much better understood by us than at first."

12. *The armor of light*: rather, *the attire or the garments*: Wakefield. Newcome. Beza.
13. *As in the day*: or, *As being in the day, let us walk gracefully or becomingly*: Newcome.—*Not in chambering and wantonness*: "The licentious habits which those who practise them, are ashamed to avow, and which seek concealment under the darkness of night."
14. *Put ye on the Lord J. C.*: "*i. e.* act in a manner becoming your profession as Cns." Priestley.—"Chrysostom says, that in his day, *to clothe one's self with another*, was a frequent mode of speech, to denote an intimate union. Eph. iv. 24; Col. iii 10-12." So, Grotius.

CHAP. XIV.

1. *Weak in faith*: "*i. e.* not fully persuaded of his Cn. liberty in the use of some indifferent thing." Locke's par. *Faith* here signifies, not an assent to doctrine; but a persuasion in respect to practice, *i. e.* as to immunity from the obligations of the Mosaic law. So, Schleusner.

Not unto doubtful disputations: "*i. e.* not teasing him with controversies about things in doubt." Priestley's par. Ros. says, some would render,—*do not quarrel on account of opinions.*

2. *Eateth herbs*: or, *Eateth herbs only*: Wakefield. "The Jew, who feels bound by the distinctions of clean and unclean meats, abstains from flesh wholly, in a heathen country, lest he become polluted: he useth only herbs and fruits, which are left in the ritual, without restraint." Taylor. See Dan. i. 8-17.
3. *Judge him that eateth*: or, *censure*: as Locke.—*For God hath received him*: "*i. e.* hath taken him (the believing Gentile) into his church and family." Locke. Taylor.

4. *Yea, he shall be holden up* : "i. e. continued in God's favor, and established as a true member of his family." Taylor's par. So, Locke.
5. *Esteemeth one day* : "The converted Jew observes his sabbaths, his new moons, his fasts, and his festivals."
6. *Regardeth it unto the Lord* : "i. e. as his servant, in obedience to him." Locke. He who *disregards* it, does so equally from his conviction, as to what is his Cn. duty.—*Giveth God thanks* : i. e. the one for giving the Law, and establishing these distinctions; the other, for his Cn. liberty.
8. *We live unto the Lord—we die unto the Lord* : Our life is appropriated to him; and as his servants, we die." Locke's par.
13. *But judge this rather* : or, *determine* : Wakefield. Locke. [*Judge* has here a new sense.]
15. *Be grieved with thy meat* : i. e. to shock him, by eating what he has been taught to abominate, and to bring him into an ill opinion of you and your religion, is inconsistent with Cn. kindness and love. So, Taylor.—*Destroy not him* : "i. e. run the manifest hazard of subverting his soul, or turning him from the faith." Taylor's par.
16. *Let not, then, your good* : "i. e. the liberty you possess and enjoy." Locke's par.
17. *For the kingdom of God is not meat and drink* : "i. e. the essence of the Cn. faith does not consist in the liberty it allows on these points, above the Law, (these being the least of its privileges;) but in *righteousness* or *justification*, &c.:" So, Taylor, &c.
20. *For meat destroy not* : See N. on vs. 15—*Who eateth with offence* : or, *Who maketh others stumble by what he eateth* : Wakefield. See Ns. on Matt. xviii. 6; Mark vi. 3.
22. *Hast thou faith?* : Taylor, Locke, and others do not read this interrogatively. "Thou hast a full persuasion, as to what thou eatest, being allowed. It is well : but have a care to keep this persuasion to thyself, i. e. let it be between God and thy conscience." Taylor, however, par's this last clause—"and so far from dissembling or giving it up, hold it fast, as you would approve yourself upright in the sight of God." [This perhaps better suits

the caution given against inconsistency, which follows—
Happy, &c.]

23. *He that doubteth, is damned**: i. e. he who has scruples, is condemned, if he eat."

CHAP. XV.

3. *As it is written*: "Ps. lxi. 9; where David represents himself as suffering in the cause of God, and feeling for the injuries done to true religion. This, the ap. adapts to our S., who was the object of hatred and reproach to all the enemies of God and truth." Priestley.
4. *Whatsoever things were written*: i. e. meaning the O. T. scriptures.—*through patience and comfort of the scriptures*: "i. e. by following the examples of patient suffering they present, and learning from them lessons of encouragement, might be established in the hope of eternal life." Taylor's par.
5. *According to Jesus Christ*: i. e. after his spirit and example.
7. *Receive ye one another*: i. e. freely into fellowship; whatever differences there may be on things indifferent." Locke's par., &c.
8. *Was a minister of the circumcision*: "i. e. exercised his ministry wholly among the Jews." Locke's par.; who says,—“these words are clearly a parenthesis, and spoken with some emphasis, to restrain the gentile converts at Rome, who, it is probable, were apt to set at nought their Jewish brethren, for sticking to their ritual observances, &c.”
9. *And that the Gentiles*: "As in vs. 8, he reminded the Gentiles of the respect due to the Jews, he here admonishes them in turn, that according to their own S. S., the Gentiles were to become worshippers of the true God, as well as themselves; and to this end, quotes from the O. T., the passages which follow." Priestley.
15. *Because of the grace—given to me*: i. e. my apostolic commission; as Rom. xii. 3.

* "Augustine strangely mistook the purpose of the whole Ch., when from this vs., he inferred that all the best actions of the Heathens were no better than *splendid sins*." McKnight.

16. *That the offering up* (or, *the oblation* : Wakefield,) *of the Gentiles* : "Paul speaks of the Gentiles as an offering, and himself as the priest, by whom the sacrifice was to be prepared." Locke.—*By the holy spirit* : "Being sanctified and cleansed, not by any external rites, but by the gifts of the h. s. ; which were a proof to the Gentile believers, of being accepted by God." Taylor.
17. *Things which pertain unto God* : "The same phrase occurs, Heb. v. 1, where it is used of the things which were offered to God in the temple-ministration." Locke.
18. *Which Christ hath not wrought by me* : or, *of any thing but what Christ has done, through me, &c.* : "i. e. will not boast of labors and successes, in which others have had a principal share ; or, will boast of nothing of my own, but only so far as I have been supported by Christ, and an instrument in his hands."
20. *Not where Christ was named* : "i. e. in no places where the G. was already planted." Locke's par.
22. *For which cause* : i. e. his anxiety to preach the G., and form new churches on his way. See vs. 20.
23. *Having no more place* : or, *no further scope* : Wakefield.
24. *I take my journey into Spain* : "It does not appear, notwithstanding this intention, that the ap. ever visited Spain." Priestley. Whitby. McKnight.—*Be somewhat filled with your company* : i. e. after spending some time with you." Taylor.
25. *To minister unto the saints* : "To carry the sums collected among the Gentile Cns., in Macedonia and Arabia, for the relief of the poor Cns. at Jerusalem. This was an object which lay near his heart, and about which he had taken much pains. See 1 Cor. xvi. 1-4 ; 2 Cor. viii. ix." Taylor.
28. *Have sealed to them this fruit* : "Put this fruit of my labors into their hands." Locke's par.
31. *From them that do not believe* : or, *From the unbelievers*.

CHAP. XVI.

1. *Which is a servant* : or, *a deaconess* : as Whitby. Taylor. &c. ; "Chosen according to the prescription, 1 Tim. v.

9. It appears from Bingham, (Ant. B. ii.) that their ministrations were principally confined to women, whom they taught, visited, and attended as circumstances might require; especially, on the occasion of baptism." T. adds, "that the office was the more useful, for in Greece the women were not allowed a general intercourse with men, as appears from Corn. Nepos in his Preface."—
- "The conclusion of Paul's Eps., though least valuable as to their direct use, are highly so, indirectly, *i. e.* as an evidence for the truth of Ctny.; so many particular persons and circumstances being mentioned, as give them the most unsuspecting air of genuine Eps." Priestley.
3. *Priscilla and Aquila*: See Acts xviii. 2. "They appear to have returned to Rome, on the ceasing of that edict of Claudius, which had driven them from thence." Doddridge.—"*To lay down their necks*, is a proverbial expression for putting one's life in jeopardy; very much like those, which occur in Cicero and Juvenal. The sedition mentioned, Acts xxiii. 17, was perhaps the time of their exposing themselves thus." Grotius.
7. *Of note among the apostles*: See N. on i. 1. Critics generally, however, interpret this 'to be esteemed by,' or 'to have a character of distinction among, the aps.'
11. *Narcissus*: There was a freedman and favorite of the Emperor Claudius, mentioned by Suetonius and Tacitus; who, as many suggest, was the person here named. He died A. D. 54; but then the salutation is only to the household." McKnight.
13. *His mother and mine*: "Probably meaning only by this, her maternal kindness towards him." Priestley.
14. *Hermas*: "The author, as Origen and many of the ancients supposed, of that work of early Cn. antiquity, called, *The Shepherd*." Wetstein.
15. *All the saints*: "From the great number of persons, to whom the apostle sends salutations at Rome, we see how well informed he was of the state of Cns. there, and of the character of those who composed the infant church." Priestley.
16. *With a holy kiss*: "This form of salutation was borrowed from the Jewish synagogue, and was given by the

men apart, and the women apart; for in the synagogues, they occupied separate places. Such was probably the custom of the primitive Cns., and in some forms of Cn. worship, it is continued to this day. The *kiss of charity*, as it was called, was given, as the early writers say, immediately before the administration of the Lord's Supper; that is, after the prayer which preceded." Priestley. Doddridge adds, "that chastely and prudently as it (the *holy kiss*) was managed, it seems to have been the occasion of those false and scandalous reports, which were diligently circulated among the Heathen, of adulterous and incestuous practices in those assemblies; on which account, it appears to have been early laid aside."

18. *But their own belly*: i. e. their own appetites.
20. *Shall bruise Satan*: "i. e. bad men; the persecuting Jews and Judaizers being here meant." Newcome. So, Whitby. Grotius, &c. &c., who add, "that the *bruising under their feet*, must then designate the fall of Jerusalem and the entire dispersion of the Jews; this Ep. being written within eight years of the breaking out of the Jewish war."
22. *I Tertius*: Paul's amanuensis or scribe. "Paul used an amanuensis, probably, because it was difficult to him to write the Greek characters. (See Gal. vi. 11, and N.) The Ep. to the Galatians is the only one written throughout with his own hand. The rest he authenticated, by writing the salutations." Doddridge.*
23. *The chamberlain of the city*: "From the first, as it appears, there were among the Cns., though few in numbers, persons in places of trust and dignity." Grotius.
25. *Of the mystery*: "This *mystery* is the calling of the Gentiles; which often in his Eps. is so styled. See Eph. i. 9, iii. 3-9; Col. i. 25-27." Locke.—*Since the world began*: or, *in the times of the ages*: "i. e. was not understood by the Jews, under the Mosaic dispensation." Taylor.
26. *For the* (or, *their*: Wakefield,) *obedience of faith*: Comp. i. 5.

* He adds, "it is worth consideration, whether some of the intricate, and some of the unfinished sentences, we meet with in these Eps., might not arise from this use of a substitute."

THE
FIRST EPISTLE OF PAUL
TO THE CORINTHIANS.

CHAP. I.

2. *Call upon the name* : rather, *Are called by the name* : Locke. Hammond. Priestley. [The epithets used in this vs., are all equivalent to 'Christians.' See Preface to the Eps.]
4. *For the grace of God—given you* : "These spiritual gifts which follow ; as the phrase frequently imports in S. S., Rom. xii. 6 ; Eph. iv. 7, 8 ; 2 Cor. 1, 12 ; 1 Pet. iv. 10." Whitby.
5. *In all utterance* : "This may be the gift of tongues ; and knowledge, that of prophecy, or the knowledge of mysteries." Lightfoot. Whitby.
6. *As the testimony of Christ was confirmed, &c.* : "*i. e.* the G. ; by these miraculous gifts." Locke's par.
12. *I, of Christ* : These words perplex many critics ; since Paul is evidently speaking of different living preachers, whom these converts had severally heard ; and with all of whom, 'Christ' and his G., were the topic of discourse, in common. Pearce inclines to think them not genuine. Chrysostom thought that they should be referred to Paul himself, as showing that he acknowledged no head, but his master.
17. *Not to baptize, but to preach* : "*i. e.* not so much to baptize, as to preach ; this was the high purpose of his mission." Pearce,—*Not with wisdom of words* : or, *with the doctrine of wisdom* : Pearce. *i. e.* with the subtlety and refinement of a philosopher. Wolf inclines to render this, —*not in wise discourses.*—*The cross of Christ* : "*i. e.* the

- Cn. doctrine,* for which, this phrase is often put in Paul's Eps., (see vs. 18; Gal. v. 11, vi. 12, 14; Phil. iii. 18.)" Schleusner.—*Should be made of none effect*: "i. e. be ascribed to human policy and artifice." Schleusner.
20. *Where is the wise, &c.*: "i. e. the philosopher, skilled in Grecian wisdom; the scribe? the Jewish doctor, studied in the Law;—the disputer of this world: "i. e. the professor of human arts and wisdom." Locke's par.
21. *For after that, &c.*: or, *For since the world, by this wisdom, knew not God, it pleased God, in his wisdom, by this foolishness which we preach*: Wakefield.
22. *Require a sign*: "The sign from heaven, so often mentioned by the Ev's." Priestley.
23. *Christ crucified, unto the Jews a stumbling-block, &c.*: We disgust the unbelieving Jews, by teaching that their M. was a crucified man; and incur the ridicule of the philosophic Gentile, by insisting upon the doctrine of a resurrection, which they regard as impossible.
25. *Wiser than men—stronger than men*: "i. e. than the wisdom of men; than the strength of men."
26. *Are called*: or, *call you* †: McKnight; and so, Castalio and others. They say, "the expression in the Gr. (*your calling*) is ambiguous, and may signify,—either *the persons who are called*, i. e. believers in general, (which is the common acceptation of it) but which, though true, is not to the ap.'s purpose; or,—ministers of the G., i. e. those who are employed in calling others. Paul's design is, to show, that the Cn. teachers, however despicable in the estimation of the world, and destitute of secular advantages, were, through divine assistance, far more successful than the proudest teachers of the systems of heathen philosophy."
28. *Things which are not*: "i. e. of no account." Locke's par.

* The death of J., (signified by the cross) was the consummation of his ministry, of which it was, in itself and its consequences, the most important event; and, according to a common figure, is therefore put for Ctny. itself,—a part for the whole.

† The words, (*are called*), as the C. V. shows, are not in the Gr.; and what should be supplied to complete the sense, is left therefore to the judgment of the critic.

30. *Are ye in Christ Jesus, who, of God, &c.*: "i. e. ye, believing in the Cn. doctrine, which doctrine is the true philosophy, (which we have been taught by God,) are thereby justified and sanctified and redeemed." Pearce's par.

CHAP. II.

2. *Not to know*: "i. e. to own or show no other knowledge among you." Locke's par.
3. *And in fear*: "i. e. of offending you." Locke. Grotius and Locke refer it to the violent opposition he met from the Jews, (see Acts xviii. 6, 9;) others explain it,—"lest his labors should be unsuccessful."—Whether the trembling proceeded from bodily disorder or mental anxiety, is left in doubt.
4. *But in demonstration of the spirit, &c.*: C. V. *But in the manifestation of the powerful spirit*: Pearce. Wakefield, very similar; i. e. by the public and incontrovertible operations and gifts of the h. s.
6. *Howbeit, we speak wisdom, &c.*: "Howbeit, that which we preach is wisdom, and known to be so, among those that are thoroughly instructed in the Cn. religion." Locke's par.—*Of this world*: or, *of this age*: Locke. Pearce. Whitby. L. observes, "that this phrase seems to him, to signify commonly, if not always, in the N. T., that state which men, whether Jews or Gentiles, were in during the Mosaic economy, as contra-distinguished to the G. economy or state, which is commonly called *the world* [age] *to come*—*that come to nought*: i. e. who are vanishing. The Jewish rulers (comp. vs. 8) and their very constitution itself, were upon the point of being abolished and swept away." Locke's par.
7. *The wisdom of God in a mystery*: or, *A mystery of divine wisdom*: Wakefield. See Rom. xvi. 25. "Which was, the calling of the Gentiles into the churches." Newcome. This is that divine philosophy, which excelled the wisdom of Greece and Rome. Locke adds, "this mystery was concealed in the obscure prophecies of the O. T."—*Before the world*: or, *the ages*: Wakefield. "i. e. the Jewish constitution." Locke.

8. *Which none, &c.—knew*: “i. e. understood.” Locke. Priestley.—*The Lord of glory*: “i. e. the author of salvation and felicity to man; the future happiness of Cns., being what is meant by *our glory*, (vs. 7.)” Schleusner. So, Carpenter; who also refers the explanation of this *glory* to its use, (vs. 7.) Some, however, take the epithet to be an Hebraism; “equivalent to ‘the glorious Lord,’ because Jesus was, by God, crowned with glory and honor. See Heb. ii. 9. Christ is described by these terms, not so much because he actually was such, at the time of his crucifixion, as because he was so when the ap. thus designates him.” Fratres Poloni.
- 10, 11. *The spirit searcheth all things*: “Here, by a figure of speech, the spirit of God is represented as a person distinct from God, whose spirit it was, and yet immediately afterwards, it is spoken of as the same with God; just as the spirit of man is nothing different from the man.” Priestley.*—Wakefield trs. (vs. 11)—*the thoughts of a man—the thoughts of God*.
12. *The spirit of the world*: “As *princes of the world* (vvs. 6, 8,) are put for the Jewish rulers, so here, *spirit of the world* describes Jewish notions; that worldly spirit, in which they interpreted the O. T. prophecies of the M. and his kingdom.” Locke.
13. *Comparing spiritual things with spiritual*: “i. e. comparing one part of the revelation with another.” Locke’s par. So, Newcome. But other critics take the Gr. verb here to have the sense, not of *comparing*, but of *interpreting*. *Explaining spiritual things in spiritual words*: Wakefield. Schleusner. Or, *to spiritual men*: Pearce. Priestley.
14. *But the natural man*: or, *For the animal man*: Pearce

* “That the h. s. is not a divine person, may be learned from hence,—because many things, which, in S. S., are attributed to the h. s., are not applicable to a divine person; or even to any person whatsoever; such as,—that it is *given* by God, and this either according to *measure* or *without measure*; that God *pours* it out; and that it is *shed* forth from him; that men *drink* into it, and are *baptised* by or into it; that there are *first fruits* of it; that at some time it was not; that it is *quenched*, &c. &c. Comp. John iii. 34, vii. 39; Acts ii. 17, 33, v. 32, xix. 2; Rom. viii. 23; 1 Cor. xii. 13; 1 Thess. v. 19; 1 John iv. 13.” Fratres Poloni.

and others; "*i. e.* he who is led by sensual impulses, and does not follow right reason," supposing an antithesis intended between the *spiritual* and the *animal man*.

15. *Judgeth all things, yet—is judged of no man: or, discerneth—is discerned:* Wakefield, &c.; "*i. e.* they are at a loss to comprehend the evidence by which he is convinced."
16. *That he may instruct him:* "*i. e.* the spiritual man." Locke. Newcome. Pearce trs.—*that he should teach it: i. e.* the mind of the Lord.

CHAP. III.

1. *But as unto carnal:* "*i. e.* mere tyros in Cn. knowledge; as is shown from its opposition to *spiritual*, *i. e.* more perfect, mature in the faith." Schleusner. See N. on ii. 6.
2. *Have fed you with milk:* *i. e.* the mere elementary principles of Ctny.
3. *And walk as men:* "*i. e.* as other or unconverted men. So Sampson, when his hair was cut off, is said to be like a man, *i. e.* another man, Judg. xvi. 7. See also Ns. on Phil. ii. 7, 8. To be *carnal* here, is to be actuated by a proud, contentious, conceited spirit; arising from ignorance of the proper basis and spirit of the G."
5. *Even as the Lord, &c.:* This clause, Bowyer and Wakefield place at the beginning of vs. 6.—*Accordingly, as the Lord gave to each of us, I set the plant, &c.*
8. *Are one:* "*i. e.* concurring to the same end." Locke's par.
9. *Laborers together with God:* or, *Fellow-laborers of God:* Hammond. Pearce, &c. *i. e.* we labor together in the work of God. Priestley remarks, "that this (that is, as in the C. V.) is a sublime idea, and should inspire all who labor to propagate the G., with zeal and courage." [But the other critics, in varying the translation, probably conceived, that the ap.'s design, as shown by the context, was to prove the equality of all the ministers of the G., as being fellow-servants of the same master.]
10. *According to the grace:* See N. on Rom. i. 5, xii. 3.
11. *Which is Jesus Christ:* or, *Jesus, the Christ:* Wake-

field. So, Locke's par. "I, like a skilful architect, have laid a sure foundation, which is, Jesus the M.; the sole and only foundation of Ctny."

- 12, 13. *Gold, silver,—wood, hay, &c.*: "Good and bad doctrines." Newcome. Pearce, &c. "Under this image the different materials are described, with which it is possible to raise a building; and as *fire* consumes wood and stubble, but not the more valuable materials named, Paul makes use of this figure, (*fire*) to represent either the persecutions to which Cns. would be exposed, or the judgment which would be passed upon every man's work at the last day." Priestley.
15. *Yet so as by fire*: or, *Yet so, as passing through a fire*: Pearce and others. *i. e.* not without difficulty and danger; a proverbial expression, importing great hazard. "All his pains in building are lost, but he himself, (if his intentions were good) shall escape; yet like one from the fire, which destroyed the building in which he dwelt." Locke. Priestley.
16. *Ye are the temple of God*: "I told you, that ye are God's building: yea, more than that, ye are his temple, in which his spirit dwelleth." Locke's par.
17. *If any man defile*: "It is not incongruous to think that Paul meant here, one particular man, *viz.* the false ap.,* who, by the strength of his party, supporting and retaining the fornicator mentioned Ch. v., had *defiled* the church; which may be the reason, why the ap. so often mentions fornication in this Ep., and that, in some places with particular emphasis, v. 9, vi. 13-20." Locke.
18. *Seemeth to be wise*: Pearce trs.—*Setteth himself up to be a wise man among you, in this age.*—*Let him become a fool*: "*i. e.* let him, in order to be wise, preach those doctrines which appear folly to men." Pearce's par. So, Newcome.

* Locke, and some other critics, suppose the dissensions mentioned in this Ep. (i. 11-16) to have arisen from a new Jewish teacher, who, since Paul left them, had insinuated himself into that church; "that it was he in fact, not Apollos and Peter, who were set up in opposition to Paul; but the ap., not wishing to name him, borrows the names of his friends and fellow-laborers, to illustrate his argument."

19. *For it is written*: Job v. 13; Ps. xciv. 11.
21. *Glory in men*: "i. e. in any of your teachers." Locke's par.—*All are yours*: i. e. for your use, devoted to advance your interests and virtue. So, Locke. Pearce, &c.
22. *Or the world*: This, Pearce freely renders,—*or every body else*; "in the sense of our familiar phrase, *all the world knows it*."
23. *And Christ is God's*: "i. e. all are subservient to his great designs; Christ being the minister of God, and all Cns., the servants of Christ." Priestley.

CHAP. IV.

1. *As—ministers of Christ*: "As to me, I pretend not to set up a school among you; and as a master, to have my scholars denominated from me." Locke's par.
4. *For I know nothing by myself, &c.*: rather, *For I am not conscious to myself, of any fault*: Grotius. Pearce. Priestley, &c.—*Justified*: i. e. clear and free from fault.
6. *Transferred to myself and to Apollos*: "i. e. I have used my own name and that of Apollos, as the magnified heads of distinct factions among you; not, that we are so, but that I might offend nobody, by naming them." Locke's par.
8. *Now ye are full, now, &c.*: Pearce, Wakefield, and other critics read these clauses interrogatively, *Are ye now full? &c.*—*Without us*: "i. e. during my absence." Grotius. Ros. says,—*"without my aid."*—This continued and severe irony (as Grotius calls it) is aimed at the false apostle, though not directly named. It is evident that he was a man of opulence and consequence, and was disposed to govern with a pretty strong hand." So, Pearce. McKnight. Ros.—*I would—ye did reign*: Chrysostom and others remark, "that here the irony is dropped, (which is the only true clue to the sense,) and the sentiment is;—'I wish from my heart, ye were so abundant in all spiritual improvements; for then I might partake in the credit and honor of having converted and taught you.'" Locke's par., however, is,—*"that I might*

come and share in the the protection and prosperity you enjoy, now you are in your kingdom." So too, Whitby and Grotius. [This sense is probably suggested by the contrast it makes with vs. 9.]

9. *Hath set forth us, the apostles, last* : Here is an allusion to the R. spectacles of the *bestiarii* (those condemned to fight with wild beasts) and gladiators ; at which, in the morning, the combatants were allowed armor to defend themselves, but were brought forth at the close of the day, defenceless. He who escaped, was only reserved for a like encounter, on another day. This it is, which gives a peculiar force to the word *last*. So, Newcome, Priestley, and critics generally. Wakefield makes this thought, more manifest than the C. V.—*That God hath brought us, the aps., last upon the stage, as devoted to destruction.*—*To angels and to men* : "To heaven and earth." Newcome.
- 10-13. *We are fools—we both hunger and thirst* : As the ap., though using the plural number, (vs. 8,) was thought to allude, only to an individual opponent ; so here, though speaking in the plural number, (that he may not seem to overrate his own merits) he seems to refer to himself only, or at least, principally.—Several critics think the ap. again returns to the *ironical* in the 10th vs., and that the epithets, *wise, strong, honorable*, are to be so taken.
13. *We intreat* : or, *We exhort* : "i. e. to consideration." Newcome. So, Pearce.—*As the filth of the world* : "The original properly denotes the sacrifices, which the heathen used for the *lustration* of a city." Whitby. Pearce and some others, accordingly tr.—*the expiations of the world*. P. adds, "the ap. alludes to the custom among the heathen, of choosing out some unhappy men, during the time of public calamities, to be the purgation and expiation for them ; they were maintained a year at the public charge, and then led out, adorned with flowers ; and all the curses of the country being charged upon their heads, they were whipped seven times, then burned alive, and afterwards their ashes were thrown into the sea, while the people said these words, *Be ye our expiation.*"

15. *Ten thousand instructors* : "i. e. how many soever Cn. teachers you may have, you can have but one father : I it was, who by the gospel which I preached, begot you to Ctny." Locke and Pearce's par's.
16. *Be ye followers of me* : "i. e. upon the principle, that parents and teachers may expect to be made by their children, their *exemplar* in conduct."
17. *My beloved son—in the Lord* : "i. e. a convert very dear to me, as the fruit of my labors.—*My ways in Christ* : or, *my doctrines* : as Wakefield.—*As I teach every where, &c.* : Thereby showing, that the regulations of the churches were uniform, and the same ; i. e. that he had left none at Corinth, which were peculiar to them. So, Locke, &c.
19. *Not the speech* : "However eloquent." Newcome.—*But the power* : or, *their power* : "i. e. by which of us God exhibits his power." Newcome.
20. *Not in word, but in power* : "i. e. does not consist in fluency of tongue, and a fine discourse ; but in the miraculous operations of the h. s." Locke's par.
21. *What will ye ?* : Locke and Newcome begin Ch. v. with this vs., from which they think it has been improperly separated, "being an introduction to the severe act of discipline, which the ap. was going to exercise among them."—*Rod*, refers to what he had insinuated of his power, (vs. 19.) Comp. v. 5." Newcome. It was the common emblem of punishment.

CHAP. V.

1. *That there is fornication* : The Gr. (—*fornication*) is used in a much larger sense than our English word, and denotes *uncleanness*, or, *lewdness* generally : here, it means *incest*. So, Grotius. Hammond. Wolf. Locke, &c.—*Not so much as named, &c.* : "The laws of the R. empire did not prohibit a woman, who had cast off the father, from marrying the son, (which was probably the crime in question) ; yet it was looked upon as infamous, as appears from Cicero's oration for Cluentius." Locke. Pearce.

Named: i. e. practised or countenanced. See Joshua xxiii. 7.

2. *And ye are puffed up*: Griesbach, Wakefield, Pearce, and others read these two clauses interrogatively.—What the being *puffed up* refers to, seems to be very diversely explained. According to some,—“with spiritual pride, as if in despite of these enormities, all things were right among you.” Grotius—“with a conceit of superior wisdom, which counts such things indifferent; as did the Cynics and Stoics.” Priestley’s par. is,—“and are even proud of such a member,” who must, he therefore thinks, have been one of their favorite teachers.—*And have not rather mourned*: or, *have ye not, &c.*? “*i. e.* as ye ought to do, over one spiritually dead.” Wétstein. Whitby notes, “that it was a custom of the Jews and Cns., to put on mourning, where members were expelled, as though they were dead.”
- 3, 4. *Have judged already*: or, *Have already passed sentence*: Pearce. *i. e.* as if I were personally present with you, in your public assembly (vs. 4,) and *in the name*, *i. e.* by the authority of Christ, &c.—*And my spirit*: C. V. *And I, who am with you in spirit*: Wakefield.
5. *To deliver—unto Satan*: Locke, Pearce, McKnight, &c. explain this, (after Chrysostom and Theophylact) of the offender’s body being weakened and wasted by some painful disease; the aps. possessing a miraculous power imparted by their Lord, (last clause of vs. 4,) of inflicting such a punishment. Beza and Priestley, &c., with the Latin fathers, conceive that by this sentence is meant only public excommunication from the Cn. community; no such effect (as above supposed) being hinted at, 2 Ep. ii. 7; and the *destruction of the flesh*, imports the humbling of the offender’s pride, lust, and fleshly passions. “What it is,” says B., “to be *delivered to Satan*, our L. himself declares, Matt. xviii. 17,—*as a heathen and a publican*, that is to say, to be disfranchised and put out of the right and liberty of the city of Christ, which is the church. The excommunicate is delivered to the power of Satan, in that he is cast out of the house of God.” P. adds, “that the world is supposed to be di-

vided between the subjects of Christ and those of Satan; as two powers opposite to one another; the one, a kingdom of righteousness, and leading to happiness, and the other of vice, leading to destruction."

6. *Your glorying*: "i. e. in teachers, who countenance such things." Grotius. Whitby. McKnight. Others do not make such particular application of the words, but interpret,— "you have little reason for complacency in such a state of things."—*Know ye not*, &c.: "Are ye not sensible of the progress of corruption?"
7. *The old leaven*: Most critics suppose, not the incestuous person only to be here meant, but corrupt persons of every kind. See vs. 11.—*As ye are*: or, *Inasmuch as ye are*: Wakefield. [This refers to the care with which the Hebrews removed all leaven from their houses at the passover-feast.]—*For—Christ, our passover*: i. e. this image of the leaven leads me to say, that we also have a passover. So, Pearce. It is observed, "that there is much confusion in the ap.'s metaphors. Believers were themselves, in the preceding clauses, the *unleavened bread*. In this, Christ is the *paschal lamb*."
9. *I wrote—in an epistle*: The majority of critics refer this vs., as our Trs. seem to do, to a lost or suppressed Ep. to the Corinthians. Whitby, however, "deems it surprising, that if Paul had written a former letter to so eminent a church, as that in question, not a single hint of it should be found in any early Cn. writer." He therefore trs.—*I had written to you*: "i. e. in this same ep.; but from better information, I have altered it, (see vs. 11.)" So, Jer. Jones, and all the ancients.—*Fornicators*: See N. on vs. 1.
10. *Yet not altogether*: rather, *But not meaning altogether*: Pearce. Wakefield. Locke, &c. "i. e. not intending to enjoin absolute separation from dissolute Heathen.*"
12. *That are without*: "i. e. out of the pale of the Cn. society." Pearce. Priestley, &c.—*Do not ye judge*, &c.: or, *No*; but *judge ye*, &c.: Wakefield. Newcome. Pyle,

* The point of the injunction (vvs. 10, 11,) is in the distinction made between the lewd (or, corrupt in general,) of *this world*, i. e. heathens, and such persons, who are *brothers*, i. e. Cns. by profession.

and others ; who consider this, more naturally, an injunction, than an inquiry.

13. *God judgeth* : “i. e. leave them to God ; to judge them, belongs to him.” Locke’s par.—Whitby, Doddridge, and McKnight understand “the ap. as apologizing for not taking notice of the woman, (the step-mother) who was probably a heathen, though he animadverts, with so much severity, on the conduct of the man.”

CHAP. VI.

1. *Unjust* : “i. e. those who are in an unjustified state, without reference to character.” Locke. Pearce, &c. “Equivalent to *unbelievers* (vs. 6) : “that is, heathen magistrates.” Newcome. *Saints* are believers, Cns. ; those who by profession are holy, and separate from the world. [See Preface to the Eps.]
2. *The saints shall judge the world* : Of these words, the solutions are very diverse. Grotius, with many others, explains them, in the most literal sense ;—“that at our S.’s second coming, the *saints* or Cns., after having been acquitted themselves, will be assessors with him, in judgment.” Lightfoot, Whitby, McKnight, &c., reject this wholly, as being mere conjecture ; “and having no countenance from any other passage of the N. T., in which the judgment is mentioned ; on the contrary, *all*, even the best of Cns., will appear only as the *subjects* of that tribunal.” Lightfoot and Bengel, and some of the *Fratres Poloni*, propose the explication,—“that when Ctny. prevails, it will occupy the seats of government, and the benches of justice.” Wh. mentions the same ; but suggests another and a better sense : “They shall judge or condemn the world, by the faith preached for a testimony to them, as Noah did, (Heb. xi. 7,) and by the spirit given to *convince the world of sin*, &c., John xvi. 8, xii. 31” ; on which see Ns. McKnight is very similar. “The inspired teachers among you, judge* (the Gr.

* “The ap. takes for granted, that whereas in the prophecy of Daniel, (vii. 18,) it is said that the *saints of the Most High shall pos-*

is in the present time) the world by the laws of the G., which they promulgate." Chrysostom and the Greek fathers generally, whom Erasmus seems to follow, differ from these only, in referring to the *lives* and *practice* of Cns., what they explain of *the faith* or *the laws* of the G. "The impious world," says E., "is now *judged*, reprov'd, condemn'd* by the lives of the pious; and will be more so hereafter, when the deeds of both shall be fully made manifest." Chrysostom aptly refers, in illustration of this meaning, to Matt. xii. 41, 42; also, xii. 27, which see.

3. *That we shall judge angels*: This is attended with like difficulties, as the preceding; but most of the critics apply their several theories, given above, to solving them in the same way. Doddridge, Grotius, &c., accordingly conclude, (having in mind, Jude vs. 6,) "that evil or fallen angels, as well as the world at large, will be brought before the tribunal, at which the pious, who have gloriously passed their own trial, will be seated with their L., &c." This, however, is too fanciful to be any ground of safe reliance. Lightfoot and Whitby interpret this of Cns., "or rather, the aps. and ministers of the G., prevailing over evil spirits in this life, and wresting from them, their dominion;" meaning probably, the cases of demoniacal possessions. Ros. (*angel* being a word of great latitude of meaning in S. S.) interprets it, "men of more than human craft, power, and influence; and who, on these accounts, are resembled to higher intelligencies." He adds, that it is Paul's man-

ness the kingdom, that they shall act also the part of judges. Our S. also said, that when he should enter on his kingdom, his twelve aps. should sit upon twelve thrones, judging the twelve tribes of Israel, (Luke xxii. 30.) All this, however, is figurative language; as is that also of Christ's putting some on his *left hand*, and others on his *right*. What it is that is to be understood by this, we cannot at present know. Doubtless, it will be sufficiently verified, though perhaps in a manner of which we cannot now have any proper conception." Priestley.

* That to *judge*, in the N. T., has repeatedly the sense of 'to censure,' or 'condemn,' (i. e. being put for the *issue* of judging) is sufficiently evident. Comp. John viii. 26, xii. 31, 47, &c.

ner to express the greatness of any impending danger to the Cn. society, under the image of *angels*; whose supposed hostility will yet, God aiding his church, be too weak to injure it. See Rom. viii. 38, 39; Gal. i. 8; 2 Cor. xi. 14. He takes to *judge*, both here and vs. 2, in the sense of 'to discern,' (which it has, ii. 16,) *i. e.* religious error: the import here being, 'ye have the faculty of discerning and detecting the fraud of those great ones, whose ill will to the G. may lead them to pervert it, and to aim to substitute a false G. in its place.' [The interpretations given on vs. 2, of McKnight, Erasmus, or Whitby, admit of a somewhat like application here, with less violence to the reader's judgment, perhaps, than any of the foregoing.]

4. *Judgments of things, &c.*: "*i. e.* if controversies of a temporal nature arise." Locke's par.—*Set them to judge, &c.*: Luther, Griesbach, Doddridge, Whitby, &c., make this a question, and one that conveys with it, reproach;—*Do ye make those your judges who are least esteemed?*: *i. e.* meaning, heathen magistrates. By others, however, the words are taken as a precept: *Least esteemed*, meaning, referees chosen by the parties, not judges authorized by law. So, Locke's par. "Set such as are despised by the heathen, *i. e.* set Cns. to judge in the church." Pearce. "Constitute even those, judges, who are of least estimation in the church of Christ, rather than heathens." Newcome. Wetstein. L'Enfant.
5. *A wise man*: "If Paul used this word in the sense of the synagogue, it signifies one ordained, or a Rabbi, and so capacitated to be a judge; for such were called wise men." Locke.
8. *Nay, you do wrong, &c.*: "*i. e.* do not merely suffer, but inflict injury;" this was meant for him whose cause was worst. Grotius. Locke maintains, with confidence, that the case of the incestuous person is continued through this Ch., and is the litigation which Paul thus severely reproves; the opposite party, as he suspects, to stop the church censure, pretended that it was a matter which belonged to the civil magistrate, and had brought it before a heathen judge.

9. *Know ye not ?* : " This question is repeated six times in this one Ch., which may seem to convey with it a just reproach to the Corinthians, who had got a new and better instructor than himself, and in whom they so much gloried ; and may not unfitly be thought to set on his irony, (iv. 10,) where he tells them, *they are wise.*" Locke.
11. *But ye are washed, &c.* : " Your past sins are washed away and forgiven you, upon your reception of the G. by baptism ;—*ye are sanctified, i. e.* have become members of Christ's church, and have made some advances in moral reformation, through the doctrine of Christ (*the name of the Lord Jesus*) confirmed to you by *the spirit of our God, i. e.* the special operations of the h. s." Locke's par.
- 12, 13. *All things are lawful for me—Meats for the belly and the belly for meats* : Pearce, Ros., McKnight, and others, consider these proverbial phrases as objections of the Corinthians, followed directly by the ap.'s replies.—" It appears, that the false teachers had allured their disciples to sensual and lustful practices, by affirming, that they were as requisite for the body, as food ; and that the one being allowed to the cravings of nature, so were the others." Hammond. Whitby. Locke, &c.—*God shall destroy : i. e.* these will cease with life ; nor will there be any occasion for either, to the raised, glorified man." Pearce.—*Now the body* : " But the care of the body, *i. e.* the person, is far otherwise ; this is intended for nobler uses, being united to its Lord, as he is to that ; so that Christ and his church form one mystical person, of which he is the head." Grotius.
14. *Hath both raised up, &c.* : " *i. e.* hath restored to life, and exalted one part of this relation : and will do so, as to the other, in order to their re-union in happy society." Grotius. Pearce, &c.
16. *Is one body* : or, *one body with her* : Wakefield, &c. So too, (vs. 17,) *one spirit with him* : This is a spiritual union ; as that, in the words, which God said, (Gen. ii. 24,) of the first sexual connexion, is a bodily union ; but is equally violated by such impurity, as you palliate and plead for.

18. *Every sin* : or, *Every other sin* : Wakefield. "Sins in general, leave their defilement in the mind, but the fornicator humbles and debases his body." Newcome. So, Locke and Pearce. Other critics remark, that it appears not, how this consideration could be urged, as a peculiar aggravation of guilt, or dissuasive from impurity ; and, with Ros., interpret the words,—' Most sins injure others, more than the transgressor himself ; but this is injurious to a man's own person.'
20. *Bought with a price* : *i. e.* God has, at a great cost, redeemed you from your former servitude to idolatry and vice ; by the mission, labors, example, and death of his son ; and by the gifts of the h. s. "It can only be said in a figurative, and by no means in a literal sense, that Cns. can be said to belong to God, by *purchase* ; for then there must have been some person of whom he bought them, and who could this be?" Priestley. Grotius also considers the Gr. (*—price*) to be a mere Hebrew expletive. See N. on *redemption* (Rom. iii. 24.)

CHAP. VII.

1. *Not to touch a woman* : or, *Not to take a wife* : Wakefield. "It was an old philosophical question, whether a man should marry ; in which many held the negative, as Bion and Antithenes. Pythagoras and Porphyry considered marriage as an impediment to philosophy." Whitby. Schleusner, however, (and some others) take the ap. to use this particular phrase, that his admonition might apply not to *marriage* only, but also to *concubinage* ; such as was then common, both in Greece and in every part of the civilized world.
3. *Due benevolence* : or, *Her due* : as some Tr's. *i. e.* by the institution of marriage.
5. *May give yourselves to fasting and prayer* : The different schools of the Rabbins recommended various periods for such vows of conjugal separation ; and Wetstein shows, by classical quotations, that the practice was not unknown to the Heathens.

6. *I speak this* : Locke and McKnight refer this to what Paul was about to say (vs. 7;) but others, to what preceded, *i. e.* as to suspension of intercourse. Calvin, indeed, makes the antecedent remote, *viz.* vs. 1.—*By permission*—*not of commandment* : *Permission* may mean ‘opinion’ or ‘advice’; and *commandment* express the injunction, not of Christ, but of Paul.” McKnight. Schleusner. Beza, &c. Others take *permission* to imply mere indulgence, *i. e.* you may do it; but I do not even advise so much.
7. *But every man hath his proper gift* : *i. e.* modestly implying, that this self-control was no merit of his, but the gift of God; and that he did not mean to make his case, an example for all.
9. *Than to burn* : So the Gr. means, literally. Pearce trs.—*be made uneasy* : observing, that its metaphorical sense is, ‘to be vexed,’ ‘troubled,’ or ‘made uneasy’; which he illustrates from Terence. See also 2 Cor. xi. 29.
10. *Yet not I, but the Lord* : or, *not I only* : Pearce and others. “These words seem to refer to our L.’s rule (Mark x. 11, 12); who condemned divorce, except in cases of adultery.” So, Newcome. [This interpretation, it is observed, makes Paul’s language easy to be understood, without supposing (as some have done) that he claims inspiration while he addresses married people, but not, when advising widowers and widows.]
12. *Not the Lord* : “*i. e.* Jesus has left us no precept on the subject.” Newcome. Pearce. The cases which follow, did not come before his notice, during his personal ministry.
14. *Is sanctified* : “The words *sanctified, holy, unclean*, are here used in the Jewish sense. The child ‘born out of sanctity’ was the child of heathen parents; ‘born in sanctity,’—the child of parents, become proselytes. This way of speaking, Paul transfers from the Jewish to the Cn. church.” Locke. So, Newcome. “*Is sanctified, i. e.* comes under the denomination of holy in the sight of God, so far that the offspring is entitled to Cn. privileges.” *Holy* therefore denotes with these and other critics, ‘qualified for baptism.’ [See Preface to the Eps.]
15. *Is not under bondage* : “Is not so bound, as to for-

- sake her or his religion, if required by the other, in order to continue the connexion." Hammond.—*Hath called us to peace*: "The believing party, however, is not to be the first to begin the separation." Locke's par.
16. *Whether thou shalt save*: or, *But thou mayest*: Wakefield. Locke. Pearce. W., "for the sake of perspicuity to the ap.'s reasoning," transposes vvs. 15 and 16.
17. *So let him walk*: "Let him go on contentedly in the same condition, in which God placed him, and Ctny. found him." Locke's par.—*So ordain I, &c.*: *i. e.* this rule applies to all Cns.
18. *Become uncircumcised*: This, literally, was impossible. Doddridge says, "the direction points at the attempts of some apostates to obliterate the mark of circumcision; which was done with a surgical instrument." Pearce accordingly trs.—*Let him not draw down the foreskin*: Wakefield,—*Not alter his circumcision*.*
19. *But the keeping, &c.*: Wakefield and Newcome supply after 'God,'—*is every thing*. This is evidently Paul's sense.
21. *Use it rather*: "*i. e.* prefer or obtain it." Locke. Pearce. Wakefield however, trs.—*Yea, even if thou canst be free, continue as thou art*. So, Chrysostom (and the Gr. fathers,) Wolf, the Syriac Tr. &c.: C. thinks vs. 22 confirms this sense.
22. *Is the Lord's free-man*: "rather, freedman: one who having been a slave, has his freedom given him by his master." Locke. *i. e.* becomes endued with moral liberty; as John viii. 36.—*Is Christ's servant*: *i. e.* takes him as a master, and comes under his authority. Ctny. thus, in a certain sense, equalizes human conditions.
23. *Bought with a price*: See N. on vi. 20. Wakefield trs.—*Had you bought your freedom? become not slaves to sin*: which Hammond, Knatchbull, and Whitby, follow; who suppose, "that there is an allusion to some of the

* As *circumcision*, however so obviously, often stands in the Eps., for the whole Jewish Law, (in like manner as the *cross* for Ctny.) the passage will well bear, at least, the liberal par. of some,—'Let not the believing Jew think there is any merit, in abandoning the rites of the Law.'

converts having been literally redeemed from slavery.”* Most other critics, however, reject this rendering. The prevalent sense is that of Pearce, &c.: “Having been brought into this more honorable service, (that of Christ,) do not expose yourselves by indiscretion or guilt, to become again the slaves of men.” Grotius seems to think, that *slaves of men* alludes to the attempt of Jewish doctors to impose the rite of circumcision on all Cn. converts. [This danger existed with some other churches, and is largely dwelt upon by Paul in his Eps. to them.]

25. *Concerning virgins*: rather, *young unmarried persons*: Wakefield. Schleusner. Pearce. i. e. of both sexes. Comp. vvs. 26, 27, 32–34.—*Give my judgment, as one, &c.*: “I give my opinion as one, whom the Lord hath been graciously pleased to make worthy of trust.” Locke’s par.

26. *For the present distress*: or, *the approaching exigency*: Pearce, &c. Some expositors understand this to mean, the difficulties of life, and of matrimonial life, especially; rather fancifully. Ros. says, “the reverse of fortune coming upon the Jews, would affect the Cns., with whom they often intermarried, and were, by their enemies, generally confounded with them.” The Corinthians, say others, had little interest in the fall of Jerusalem. “These words, perhaps, show a prophetic foresight of the impending persecution under Nero.” Locke. Comp. vs. 29.—*So to be*: or, *to continue as he is*: Wakefield.

28. *Trouble in the flesh*: i. e. in external concerns.—*But I spare you*: “i. e. forbear to detail those evils which you will soon enough experience.” McKnight. Pearce, (after Augustine and the Latin fathers.) Ros. gives it, —“In pity to you, I would spare you; that is, save you from these calamities.”

29. *The time is short*: “i. e. which remains for enjoyment.” Locke. Pearce, &c. See N. on vs. 26.

31. *The fashion of the world*: Grotius notices, “that the

* W. remarks, “that we find from the Apologies of Justin and Tertullian, that the sacramental offerings were, amongst others, dedicated by the Cns. to the purpose of buying their brethren out of slavery.”

Gr. (*—fashion*) contains a metaphor taken from the stage, where there is a constant shifting of the scene."

32. *Without carefulness* : rather, *Without anxiety*, or *distracting cares* : Wakefield. Pearce, and others.

32, 33. *Careth for* : "i. e. has time and liberty to mind." Locke's par.

35. *Cast a snare upon you* : Grotius, Locke, and others hold, that the true import of the Gr. is—"to place a yoke or restraint," as Acts xv. 10.—*But for that which is comely* : or, *for the sake of decency* : Pearce. Wakefield.

36. *But if any man* : or, *any father* : Pearce and others. —*Behaveth himself uncomely* : "i. e. if he thinks he incurs shame, in respect to his virgin daughter." Grotius; who adds, "that the disgrace which, according to the opinions of the East, female celibacy involved, extended from the virgin to her father.* Comp. Eccles. (in the Apocrypha) xlii. 9." This explication of G. supposes, with Newcome, Pearce, and most critics, the ap.'s advice to respect the disposal of a young virgin in marriage, by her parents or guardians. But Whitby affirms, that "the ap.'s advice has quite another reference; viz. to a young person deliberating with himself, whether he should marry or not." So too, Locke. Harwood. Wakefield, &c. The last trs.—*If any one apprehend a dishonor from his virginity, continued beyond the time*. The Gr. (*—virgin*) must upon this view, as Locke maintains, mean, the virgin, i. e. unmarried, state.†

And need so require : or, *that it ought to be so* : Wakefield, Pearce, &c.

37. *Hath power over his own will* : "i. e. is at his own disposal." Locke's par. Pearce, on the contrary, explains it, "of the laws, having in this point, left him (the father) uncontrolled."

38. *That giveth her* : or, *it* : Wakefield. i. e. his virginity.

* "So far," says G., "did the Jews carry their notions of the expediency of parents marrying their daughters with despatch, that with the Rabbins, it was a saying, 'If your daughter be past a marriageable age, manumit your slave, to give him to her as a husband.'"

† These different senses given to *he* and *his virgin* in this place, are, in like manner, transferred to vvs. 37, 38.

[See N. on vs. 36.] The two clauses in this vs. mean, upon Wakefield's interpretation, simply 'to marry,' and 'not to marry.'

39. *Only in the Lord*: "i. e. he must be a Cn." Grotius. Pearce.

40. *If she so abide*: or, *if she continue as she is*: "i. e. remain a widow." Wakefield. Pearce, &c.—*And I think also*: The majority of critics consider these words as mere expletives; that is, that it is an emphatic form of speech to express the fullest persuasion and certainty; as if it were—'I claim to have, &c.' Hammond and some others, however, think, that though examples to this effect, of the use of the Gr. verb, may be found in the N. T., yet that the context (as, *after my judgment*) leads us to another explication here. "The ap. has an opinion, belief, hope, not a perfect confidence, that his advice was agreeable to the will of God; if he had felt the latter, he would not have left it to their option to follow the advice or not."

CHAP. VIII.

1. *We know that we all have knowledge*: Pearce, Wetstein, Markland, &c. consider this clause to be an extract from the Corinthian letter* to Paul, to which he directly replies; and that the Ch. contains other such extracts, as the change of person, vvs. 1, 4, 8, evinces, and as the express contradiction made by the ap., to some of their assertions, (comp. vvs. 1 and 7) proves. [See, for like instances, vi. 12, 13, x. 23; and Ns. thereon.] "You say," says Pearce, "we are assured, that we have a right notion of idols; that is, that they are a nullity." Those who, with Locke, do not take this view of the Ch., deem the above clause a taunting rebuke of the ap. "*We know*, &c. : i. e. it must not be questioned, that you who are so wise, perfectly know that the gods of the heathen are mere fictions; every one of you." Some again, make the words, a sober affirmation: 'It is an ad-

* *To wit*, inquiring as to the lawfulness of eating meats offered to idols; and in particular, in the temple of the idol itself; about which, opposite opinions existed in the Corinthian church.

mitted truth, that we all, at least the generality of us, have a correct apprehension on this point.'—*Knowledge puffeth up* : "i. e. such a knowledge." Locke.—*Charity* (or, *love* : as most^d Trs.) *edifieth* : See Ns. on Ch. xiii. "This is the grace which most certainly advances men in Ctny." Locke's par.

2. *If any man think, &c.* : "i. e. be conceited of his own knowledge." Locke's par.—L. and most other critics make the vvs. 2-6 a continued parenthesis, in order to show the close connexion, which there is in Paul's argument between vvs. 1 and 7.
3. *Love God* : [The fitness of the rendering *love* (rather than *charity*,) see N. on vs. 1., is here made apparent ; vvs. 2, 3, being obviously the continued contrast of the same graces, which was begun, vs. 1. Charity, as popularly understood, refers to social life ; another name for benevolence.]—*Is known of him* : i. e. of God ; acknowledged, regarded with complacency by him ; in the sense of *to approve*. So, Grotius. Crellius. Le Clerc. Newcome. This is less probable than the explication of Pearce, Priestley, Doddridge, and Pyle. "By him, i. e. such a man, is he (God) known ; properly understood only by such an one." "Paul's design," says Bp. P., "is to prove who it is that has knowledge, not who it is that is known ; and *he* should therefore be relative to the nearest substantive." Locke, with Beza, Wolf, McKnight, (and following Augustin,) trs.—*he is made to know*, (i. e. taught) *by him* (God) ; and refers, for a like use of words, to Gal. iv. 9, on which see N. This sense does not much differ from the one preceding.
4. *Is nothing* : i. e. hath no existence.
5. *Be that are called gods* : or, *Be gods, both celestial and terrestrial, by name* : Wakefield.—*As there be gods many, and lords many* : or, *many gods and many lords of this sort* : Wakefield. "i. e. such in the estimation of the heathen." Newcome.
6. *We in him* : or, *for him* : Wakefield. Imp. V. "i. e. to whom our worship and service is due." Carpenter. Locke. "To whom, we, as dependent creatures, belong." Pearce.—*By whom are all things* : "All things which pertain to the new creation." Grotius. "Through whom all the

- blessings and discoveries of the G. have been communicated." Carpenter. So, Locke.—*And we by him: "Through whom we have access unto the Father."* Carpenter. Locke. "Who, through him, are what ye are; i. e. Cns. See 1 Pet. i. 21." Grotius.
7. *That knowledge:* The knowledge referred to, vs. 1.
With conscience of the idol: "i. e. with a persuasion of its real existence." Locke. Doddridge.—"*Their conscience, being weak, &c.* : "i. e. doing that, which they, in their consciences, not sufficiently enlightened, think to be unlawful." Locke's par.
8. *For neither, if we eat:* This seems to be said, by way of concession, (from vs. 9)—"Though neither eating nor abstaining, as to any kind of food or in any place, be other than indifferent in the sight of God, yet take care, &c." Hammond. Pearce and McKnight suppose this vs. to be the very language of the Corinthians, that is, another extract from their letter, in effect,—'you allege this principle; but (vs. 9) granting it to its full extent, still, &c.'
11. *Shall the weak brother perish:* "i. e. by degrees he will abjure Ctny.; concluding with himself, 'Why should I suffer persecution on its account, since such sort of conformity is wholly innocent.'" Grotius.
12. *Sin against Christ:* "i. e. do a prejudice to the G." Pearce.
18. *While the world standeth:* or, *During my whole life:* Jn. Simpson. Pearce. Newcome.

CHAP. IX.

- * 1. *Am I not free?* : "i. e. as much at liberty as any other of the aps., to make use of the privileges due to that of-

* The best critics consider Paul, not (as some have supposed) commencing here a new subject, passing to another, Ch. x.; and at last, resuming, abruptly and without explanation, the subject of idol-sacrifices, x. 18-20: but rather, that he only illustrates, through Ch. ix., the principle asserted, viii. 13; *to wit*, that of yielding up one's inclinations, and even rights, for the sake of the common good. This he does by his own example, in respect to maintenance from his converts; to which, though he had a valid claim, like the other aps., he had yet waived it from motives of expediency.

fice." Locke's par. Pearce, Wakefield, Imp. V., tr.—*Am I not a freeman?* : "i. e. might I not rightfully expect a reward of my labor; to which, if a slave, I could not pretend?" They also, on the authority of some MSS., and following several of the early versions, transpose the two first questions in this vs. "Paul's assertion," says P., "respects his natural, not his Cn. liberty; and by this improved order of the vs., there is a beautiful gradation from his right as a man, to his right as an ap.; then, as an ap., favored with a sight of J. after his ascension; lastly, as an ap., who was *their* ap., i. e. the instrument in their conversion."

2. *Yet doubtless I am to you* : "i. e. you cannot doubt it, whoever else may question it." Locke's par.
4. *Have we not power* : or, *a right* : Pearce. *To eat and to drink?* : "i. e. a claim to sufficient maintenance." Priestley's par.
5. *To lead about a sister, a wife* : rather, *a believing* or *Cn. wife*. So, most Trs. and critics. "It is well known, that by the Gr. terms (—*brother* or *sister*) Paul meant, such in the faith, i. e. Cns. See i. 1; Rom. xvi. 1." Pearce.—He adds, "that it does not from hence appear, that Paul was married; he only insists upon his having a right to marry, and have his wife maintained at the expense of his converts, provided she were a Cn. wife." So, Priestley. Some critics, however, deem this text a fair ground for an opposite inference.

The brethren of the Lord : "Three of the aps. are thought to be thus designated,—James (called the Less), Jude, and Simon. Comp. Mark vi. 3, with Luke vi. 15, 16 : either *brothers-in-law*, as being the sons of Joseph by a former wife, as some critics think; or *cousins-german*, say others. [See John xix. 25; the wife of *Alpheus*, (which is, in Hebrew, *Cleopas*), being the sister of our S.'s mother.] *Brethren*, as all admit, is a word very loosely used in SS.; i. e. as answering to various degrees of kindred.—From this passage, it is evident, that Peter, at least, had a wife, and that she lived with him and attended him in his missionary labors, after he became an ap. As Peter had no privileges in this respect, which are not common to Paul, this fact is utterly subversive

of the plea of the R. Catholics for the celibacy of the clergy." Doddridge. Priestley.

6. *To forbear working?* : "i. e. have we only, no right to subsistence, without labor." Priestley's par.
8. *As a man?* : C. V. *On the authority of man?* : Wakefield. Pearce is similar. "Upon the principles of human reason." Locke's par.
9. *That treadeth out* : or, *While it is treading out* : Wakefield. Pearce, &c. Deut. xxv. 4.—"This was a mode of threshing, practised, not only among the Orientals, but in Greece, as we learn from Theophrastus ; and is still retained in Asia." Ros. Bochart, and Shaw, describe it, —*Take care for oxen?* : "i. e. make special provision for them by law." Locke's par.
10. *Should be partaker of his hope* : rather, *be in hope of partaking* : Wakefield. Pearce.
12. *Be partakers of this power* : or, *share in this right over you, ought not we rather?* : Pearce and others.
13. *Which wait at the altar* : "This clause refers to the service of the priests, as did the former to that of the Levites ; the whole example being taken from the Mosaic law." McKnight, &c.—*Are partakers with the altar* : i. e. are maintained by the gifts and sacrifices of the temple.
15. *Should make my glorying void* : "i. e. deprive me of this boast ; of gratuitously preaching the G." Schleusner, &c.
16. *Yea, woe is unto me* : I do but my duty, having received a commission from one who has a right to command my services, and will punish my neglect.
17. *If against my will, a dispensation, &c.* : "i. e. yet a stewardship is entrusted to me, for which I must give an account." Locke. Pearce. Wakefield, Knatchbull, and others connect vvs. 17 and 18, thus—*But if I am entrusted with an office without my consent, what is my reward then?* *

* Wetstein and Ros. see in these words, a smart, pithy meaning in effect,—'What is my reward then? Why truly to have no reward at all.' Such turns of expression indeed occur, as is observed, in Paul's writings. But the serious air of what follows, makes it not so natural here ; and besides, it wholly vanishes, if *reward*, (vvs. 17, 18) be put by a figure of speech, for the cause of reward, *meritoriousness* ; as many understand it.

18. *That I abuse not my power* : i. e. he did not use to the utmost his right, as a minister of Jesus.
19. *Be free from all men* : i. e. though free-born and independent. So, Pearce, &c. "Under no obligation to any man." Locke's par.
20. *Unto the Jew—as a Jew* : "This must not be too rigorously interpreted ; else, we shall make the ap. a most inconsistent and hypocritical character ; one who had recourse to the most unworthy artifices to gain a good end. He possibly means, that in preaching the G., he availed himself of principles peculiar to the Jews, with Jews, and of principles allowed by gentiles, with gentiles." Priestley.
21. *Being not without law, &c.* : He means to say, that he was not thus left without restraint, as the obligations of the G. were still upon him.
23. *For the gospel's sake* : "i. e. its wider propagation." Ros.—*Be partaker thereof with you* : "i. e. of the rewards it proffers." Grotius. Pearce.
24. *That they which run* : The Isthmian games were held in the neighbourhood of Corinth, which made these illustrations peculiarly striking. These games were five in number, viz. *boxing, running, wrestling, leaping, and quoiting* ; to the two first of which, Paul alludes. There was but one prize in each. The words and phrases to the end of the Ch. are *agonistical*. So, all critics.
25. *Every man—mastery* : or, *every candidate* : Wakefield.—*Is temperate in all things* : "They who taught the gymnastic art, prescribed to their disciples the proper kind of meat, the due quantity, the hours of meals, and the hours also of exercise and rest." McKnight. Wetstein says, that this preparatory training occupied ten months.—*A corruptible crown* : rather, *a fading crown* : as some Trs. [So, (next clause)—*we, an unfading one.*] i. e. a garland of leaves. "The crown in the Olympic games, sacred to Jupiter, was of *wild-olive* ; in the Pythian, sacred to Apollo, of *laurel* ; in the Isthmian, or Corinthian, solemnized in honor of Palæmon, of *pine-tree* ; and in the Nemean, of *smallage* or *parsley*. Now most of these were evergreens, yet they would grow dry, and break to pieces." Doddridge.

26. *Not as uncertainly* : or, *as one not doubtful of the prize* : Wakefield. *Not as to an uncertain goal* : Pearce.

That beateth the air : "To attain the greater agility and dexterity, it was usual for those who intended to box in the games, to exercise their arms with the gauntlet on, when they had no antagonist near them." Doddridge. Newcome adds, "when he thus wasted his blow, he was said to strike the air."

27. *Keep under my body* : rather, *Bruise my body* : Wakefield. Pearce. Schleusner. Imp. V. "This is a happy turn to represent the enemy he was to contend with to be himself, his own body, his sensual appetites." Priestley. — *When I have preached to others* : Wakefield and some others, (continuing the image,) take the Gr. strictly to mean, 'having served as a herald to others,' i. e. the officer, who proclaimed the names of the candidates. Others say, that the herald was not of sufficient dignity for the ap. to assume his name, and also, that to represent himself as both combatant and herald, produces the utmost confusion in the metaphor. — *Be a cast-away* : "The Gr. is, literally,—one 'who is disapproved or rejected' by the judges, either before or after the combat, for want of conformity to some of the prescribed conditions." McKnight. Doddridge.

CHAP. X.

2. *Unto* (or, *into* : Pearce. Doddridge, &c.) *Moses* : "i. e. into the laws and religion which Moses promulged.* Locke and others. L. adds, "baptism being the initiating ceremony in both the Jewish and Cn. church; the cloud and the sea being both only water, are well suited to be typical images of it."
- 3, 4. *Of that spiritual rock* : Those critics who refer the *spiritual food and drink* to the manna from heaven, and the water from the rock at Horeb and Kadesh, (Exod. xvii. 6; Numb. xx. 11,) take *spiritual* in this vs., in the

* "So to be *baptized into Christ*, is to be baptized into the profession of his laws and doctrine, Rom. vi. 3; Gal. iii. 27." Pearce.

sense of 'miraculous.' So, Schleusner. They also understand *rock*, according to that common figure of speech, (see ix. 13, 14, x. 18; Heb. xiii. 10; also Marg. N. to ix. 17,) as put for the *water* from the rock. How the water *followed* them, is still to be shown. Pearce, Le Clerc, and Wetstein, think that the water once miraculously supplied, was *carried* through the desert by the Hebrews, in leathern bottles, or any other vessels that followed them, with the rest of their carriage. Thus, the Gr. (*—to follow*) is used by Ælian. The objection is urged to this, that a sufficient quantity could not thus be provided for so great a multitude, nor could it be preserved fit for use so long, without an additional miracle. Wall gives another solution, which is that also of Grotius, Bengel, Whitby, and several others:—"that the stream which gushed from the rock, continued to make a running brook, which, for some time, accompanied the march of the Hebrews, (or perhaps they directed their march by its course as they went from Horeb to the sea,) that is, for thirty-seven years; when it emptied itself at Ezion-gaber, a port on the Red sea, (Numb. xxxiii. 36,) and they, there leaving the sea-side for the uplands, were again distressed for water, which was supplied by the second miracle, at Kadesh. He thinks,—that though no mention is made of this in the history, in Exodus and Numbers, that it is plainly intimated in many passages of the O. T., (Deut. ix. 21; Ps. lxxviii. 16, 20, cv. 41.)

Jn. Simpson objects to the above, "the utter silence of the history by Moses, and also, that it supposes, without evidence, a constant declivity from Horeb to Ezion-gaber; if it were not so, the water-course would itself be miraculous; * a miracle not expressly stated, as every such fact from its nature requires to be, but resting on inference. To explain a passage, by resorting to an unattested miracle, is not a legitimate way of interpretation, as it leaves more difficulties than it removes." He

* "There are Rabbinical traditions indeed, but worthy of little credence, that water was drawn after them into the desert by Moses and Aaron, by the rod, and that it followed them up the hills, and down into the vallies, and went round about the camp of the Hebrews, and gave every one drink at his tent door, &c." J Simpson.

interprets the *spiritual meat and drink*, not to be, bodily food at all, but the truths and precepts of Moses, (see N. on Acts xv. 21); imbibing religious instruction, being repeatedly, both in the O. and N. T., described by these figurative expressions, (see Prov. ix. 5; Isa. lv. 1; John iv. 14, vi. 27, 32, 35. 50, 51, &c.; 1 Cor. iii. 2.) *That rock was the anointed*, * i. e. Moses; (see N. on Acts iv. 26.) It therefore literally followed or accompanied them, (not by a figure, as the former theories,) and this sense better suits the connexion, he thinks, as continuing the figurative style of vs. 2.

5. *With many of them*: rather, *With most of them*: Wakefield. Pearce, &c. i. e. all must be meant here, except Caleb and Joshua.
7. *Rose up to play*: “i. e. to dance; feasting and dancing usually attending the heathen sacrifices.” Locke.
8. *Commit fornication*: To which vice, the Corinthians were so notoriously addicted, that a Gr. proverb, to express it, was derived from their city. “Strabo says, that in one temple of Venus at Corinth, there were no less than a thousand priestesses, who made prostitution a part of their devotion to the goddess.” Doddridge.
9. *Tempt Christ*: or, “*the anointed*, (i. e. Jesus,) *as they also tempted the anointed*, (i. e. Moses.)” Jn. Simpson. [See N. on vs. 4.] “Nor let us tempt, try, prove, provoke Christ now; as some of them did God at that time.” Newcome’s par.
11. *For ensamples*: i. e. to us.—*The ends of the world*: properly, *the ends of the ages*: or, *the last age*: as Locke. Pearce, and critics generally. “i. e. the last dispensation of God to man, (Gal. iv. 4; Eph. i. 10; Heb. ix. 26.) The Jews divided the six thousand years, which on their theory were to form the duration of the world, into three great and equal periods:—1. The age before the Law, the Patriarchal; 2. The age of the Law, the Mosaic; 3. The age after the Law, that of the Messiah.” Lightfoot, &c.

* Those who take our S. to be here meant by *Christ*, explain the rock, as typifying Christ, who represents his doctrine as living water, (John iv. 10, 14): i. e. the ap. might mean, simply, that the latter was a source of life and comfort to believers, as the rock was to the Hebrews, by the refreshing streams that issued from it.

13. *God is faithful: or, may be relied on:* Wakefield. Pearce.

15. *As to wise men:* "The ap. frequently alludes to the boasted knowledge of the Corinthians, and sometimes in an ironical way." Priestley.—*Judge ye: or, Do ye yourselves judge of what I am going to say:* Pearce. "i. e. in opposition to this, your practice, of thus eating flesh offered to idols."

16. *Which we bless *:* or, *Over which we bless God:* Wakefield. So, Newcome.—*The communion:* or, *The partaking:* Wakefield. Imp. V.

17. *For we, being many, &c.:* rather, *Because the loaf is one, we all are one body:* Erasmus. Castalio. Grotius, &c. "From the unity of the bread in the eucharist, he shows, that all Cns. have a communion, one with another. The Gr. (—*many*) is continually used in the N. T. to mean 'all,' (as Rom. v. 15, 18, viii. 32, &c.); and that it so means here, is evident from the last clause of the vs." Pearce.

18. *Israel after the flesh:* "i. e. under their carnal dispensation of rites and ceremonies." Pearce. So, Wakefield. Newcome, Whitby, and others understand it,—“native Israelites, i. e. who are under the Law, in opposition to the true Israel, the church of Christ.”—*Partakers of the altar:* See N. on ix. 13.

20. *But I say:* "i. e. I mean not to say this (vs. 19); but I do say, that in the account of the gentiles, they are real existences, as their sacrifices to them show." Ros.

To devils: properly, *dæmons:* "i. e. deified men." Pearce. Wakefield. Mede. Farmer. Imp. V., &c. &c. F. adds,—“Paul was well read in the theology of the gentiles, which represents human spirits as becoming dæmons after death; and knew that to these very persons were their sacrifices offered. He was conversant in those prophetic writings which confirm this account. Those gentiles, to whom he wrote, would understand him, he knew, as referring to Jupiter, Venus, &c., whom they had once worshipped under this character. All

* "The Jews styled the cup in the passover, 'the cup of blessing,' because it was drank with a solemn form of thanksgiving." Lecke, &c.

which determines, that he must have used the word in the same sense; not in one which could only have misled them; *viz.* as meaning a malignant order of more than human rank and faculties.*

21. *Provoke the Lord to jealousy*: “*i. e.* by idolatry, which is spiritual whoredom.” Locke’s par.

23. *All things are lawful, &c.*: The ap. is thought to introduce here, the second question, (see marg. N. to viii. 1,) as to idol-meats, *viz.* the lawfulness of eating flesh, which had been a part of such a sacrifice, and afterwards been exposed to sale in the public markets. He repeats again the maxim of the Corinthians, and qualifies it as before. See N. on vi. 12.

24. *Seek his own; but every man, another’s wealth*: rather, *his own good—that of another also*: Wakefield. Pearce. Imp. V., &c. Bp. Pearce well observes, that at the time our C. V. was made, the word *wealth* had the import of ‘good,’ (as in *commonwealth*,) which it has now lost.

25. *For conscience’ sake*: or, *on account of conscience*: “*i. e.* starting no scruples as to where it came from.” Pearce.

26. *The earth is the Lord’s, &c.*: “Who hath given its fruits and animals to the service of man, and which are not to be rejected.” Locke. Priestley, &c.

28. *For his sake*: “*i. e.* from regard to his conscience; a scrupulous Jew, probably.” Pearce.—Griesbach, Locke, Newcome, Pearce, Wakefield, &c., with many of the best and oldest versions, account the words,—*For the earth, &c.*, as manifestly spurious in this place, where they disturb the sense, and reject them; being probably transferred from vs. 25, (where they were apposite,) by some careless transcriber.

29. *Conscience, I say, &c.*: *i. e.* from regard, I repeat, (from vs. 28,) to his conscience, not to your own.—*For why is my liberty judged?*: “*i. e.* apart from this, my liberty is not affected by another’s scruples.” Priestley’s par.

30. *If I, by grace*: rather, *If I with thankfulness*: Pearce. Newcome. Locke, &c.—*Why am I evil spoken of?*: “*i. e.*

* Our Trs. have, throughout the Evs., thus inaccurately rendered the same word.

what right has any to censure me? always excepting, in the above circumstances." Pearce's par.

38. *Even as I please* : "i. e. endeavour to please." Pearce. The ap., here at the close, asserts again his general rule, which he began to illustrate, ix. 1. See marg. N. thereon.

CHAP. XI.

1. *Be ye followers, &c.* : This vs. is attached to the preceding Ch. by Griesbach, Locke, and critics generally ; as being evidently connected with Paul's statement of his own conduct, and his final conclusion from it, in a practical view.
3. *The head of the woman is the man* : "Paul assumes that the covering of the head is a mark of subjection, (which the Jews and Greeks would readily allow ;) and then argues from the superiority of the male sex, which he shows by a very exact chain of deduction, that the men should be uncovered, and the women covered or veiled, when praying and prophecying (i. e. teaching ; see N. on Acts xi. 28,) in their assemblies." Pearce.
4. *Dishonoreth his head* : "i. e. his person." Grotius. Hammond. Pearce. "Him, who is his head, i. e. Christ." Locke. Doddridge. Whitby.* "Local reverence was expressed in the East, by putting off the shoes, and not, as with us, by uncovering the head. See the command to Moses, (Exod. iii. 5.) Also, the priests, in the temple, served barefooted. The Mahometans always leave their shoes at the door of the mosque, when they go in to worship." Priestley.—*Is even all one* : i. e. is as indent.
5. *Every woman that prayeth* : What is here said, is, at first view, at variance with Paul's prohibition to females, of speaking at all in church, (see xiv. 34, 35 ; 1 Tim. ii. 11.) Locke, Pearce, Wetstein, &c., suppose that they might be, like the men, sometimes the subjects of a di-

* These opposite interpretations are applied to vs. 5 also,—"Him who is her head, i. e. the man ; by appearing in a garb, that disowns her subjection to him." Locke.

vine inspiration to speak; which made an exception from an otherwise absolute rule, and that to this, Paul has reference here. Jn. Taylor, (whom some follow,) takes pains to show, that beside the general meetings of the church, which embraced both sexes, the females had also separate assemblies, for their own special improvement; the directions here given, being meant for these last. The prohibition, *viz.* to exercise thus their gifts, had respect to the general congregation; while yet, amongst themselves, it might be both prudent and useful.

6. *Be not covered*: "The veil used by the eastern women was large enough to cover a great part of the body, (Ruth iii. 15,) and it was held a great indecorum to throw it aside, before any of the male sex, except their nearest relations; see Gen. xxiv. 65." Wetstein. McKnight.*—*Also be shorn*: "i. e. be consistent; make the resemblance complete." Pearce, &c.

7. *The image and glory of God*: or, *The glorious image of God*: "i. e. in respect to authority; which he derives directly from God, as she does hers (in the family) from him." Grotius. Whitby, &c.—Wakefield trs.—*But woman is a glorious image of man.*

8. *Of the woman*: "i. e. from; formed out of." Locke, &c.

10. *To have power in her head*: The obscurity which these words seem to present, is but superficial. Critics very generally agree, that the Gr. (*—power*) denotes here a *veil*; i. e. as being an emblem of the power of the man;† the thing signified, being put for the sign. But as to the origin of this meaning, there is some diversity. Michaelis and Wolf refer it to a female ornament for the head made of braids of hair, set with jewels. Schleusner,—that it comes to have its present sense, from a veil being worn by the Jewish wives, as a token of honor or respect, to distinguish them from the unmarried. Akin to this last, is the suggestion of another, that it is derived from the *power* or *licence* which it gave to the wearer, to appear in public.

* Selden says, that a neglect of being veiled in public, was a lawful cause for a divorce.

† Pearce would tr. therefore,—*a power*; another critic,—*the token of subjection to authority.*

Because of the angels: Here the main difficulty has been thought to rest. The literal explications come naturally first in order. (1.) *Good angels* may be referred to, whom the ap. might conceive to be present, as ministering spirits in the house of God, and symbols of his presence; out of respect to whom, as well as to men, the women should be veiled. So, many of the Gr. Fathers, with Grotius. Pearce. Hammond. Doddridge. Priestley. G. finds in this idea, a resemblance to the presence of the *Cherubim* in the temple. (2.) Whitby, Wetstein, and McKnight, (after Tertullian,) interpret it of *evil angels*. "The expression was a memento to the woman, of the seduction of her representative (*Eve*), which ought to be a subject of perpetual shame; and affords a good reason why she should wear a token of humility and subjection:" referring, in proof, to 1 Tim. ii. 11-14.

Locke frankly owns, "that he could not penetrate the import of these words." A modern critic adds, "nor is it easy to make any thing of them, if one's notion be confined (as above) to superior orders of beings." But the Gr. (*angel*), as has already been seen, is a word of great latitude in SS*; very often referring to human beings. (3.) Beza and some others understand it of the bishops or presiding officers in the church, in whose presence, it was due to decorum, to be thus attired. See Gal. iv. 14; Rev. i. 20, ii. 1, 8, 12, 18, iii. 1. [*The angels of the churches* (in the Revelation) are generally allowed to be their ministers or governors.] (4.) Taylor interprets, — *the messengers*, who were sent on sundry occasions and errands, from the separate assemblies of the men, to those of the women; before whom, (as being the representatives of the other sex,) they were under the same restraints, as if the men were present, as a body. [See his N. on vs. 5.] (5.) Paul may allude to heathen *spies*, who (as is fully proved) were sent to the Cn. assemblies with a malicious intent, — to watch and report abroad, whatever irregularities might be noticed, which would expose them to reproach. Thus, this word is applied to the messengers of Joshua, sent into the land of Canaan. (Comp. Josh. ii. 1, vi. 17, 25, with Heb. xi.

* See Ns. on Acts vii. 53, viii. 26, xii. 15, 23, &c. &c.

31 ; James ii. 25.) Jn. Simpson, Schleusner, Pyle, Harwood, &c., adopt this explanation.

11. *Is the man without the woman, &c.* : "i. e. they are necessary to each other, nor can either exist alone." Pearce. Priestley.—*In the Lord* : "Whatever differences there may be, as to their creation and offices, they are one in the business of salvation ; are on a par, in the view of Ctny. See Gal. iii. 28." Grotius.
12. *Also, by the woman, &c.* : "So, on the other hand, by the woman is the race of man ever since continued and propagated ; while both, with all things, had their original from God." Locke's par.
14. *Even nature itself* : "i. e. the appointment of nature, in giving a greater profusion of hair to the one, than the other." Pearce. "Universal custom ; which is a second nature." Grotius. Hammond. Schleusner.
16. *Seem to be contentious* : "i. e. sets himself up to dispute this point with me." Pearce's par.—*We have no such custom* : C. V. *Neither we, nor the church of God allow this custom* : Wakefield.
17. *Now in this—unto you** : Here is a transition to a new subject. Priestley's par. is,—“As to the subject of which I am going to treat, it gives me concern, that I must censure your conduct.”
18. *I partly believe it* : "This is delicate. He is unwilling to believe every circumstance reported to their prejudice." Newcome. *Believe it, as to a part of you* : Grotius. Pearce. McKnight. Whitby. i. e. he was unwilling to suppose all equally guilty. See xiii. 9 ; Rom. xi. 25.
19. *Heresies among you* : C. V. *Parties* : Wakefield. 'Divisions and factions.' Locke's par. "Separations." Schleusner.—*Which are approved, &c.* : rather, *that the approved among you, may become manifest* : Wakefield, &c. i. e. by their openly discountenancing such things.
Is not to eat : or, *It is not eating* : as some Trs. i. e. however you style such feasting, it has no right to be called the Lord's Supper.
21. *Every one taketh before other* : "The ap.'s censure ex-

* Wakefield makes this a complete sentence, and annexes it to vs. 16.—*And such is my charge to you.* [Thus, it appears as Paul's summary or final result on the former subject.]

tends to three things : First, that they brought their common meals, which should be eaten at home, (vvs. 22, 34,) to the religious assembly ; Next, that even here, they took them apart, so that the plenty and excess of some shamed the want and penury of others, (vs. 22) ; Last, that they confounded the Lord's supper with their own, taking it as a part of their ordinary meal, without making a suitable interval and discrimination between them, (vs. 29.)" Locke's par.—*Is drunken* : or, *Is filled* : Schleusner. Pearce.

22. *That have not* : "i. e. nothing to eat or drink ; the poor." Whitby. McKnight, &c.—*Shall I praise you in this ?* or, *Shall I praise you ? In this, I praise you not* : So, Griesbath. Vulgate Tr. Castalio. Pearce.

27. *Shall be guilty of the body, &c.* : C. V. *Of profaning the body, &c.* : Imp. V.

29. *Eateth and drinketh damnation* : * properly, *punishment* : Locke, Pearce, and Trs. generally ; who suppose this clause to be explained by vs. 30.—*Not discerning* : "i. e. because he does not put a difference between these symbols and the food of an ordinary meal." Beza. Whitby, &c.

30. *For this reason* : Many critics infer, a miraculous infliction of disease and even death ; but others explain it, as only the natural effects of such frequent intemperance, on health ; the Lord's supper being observed, as is commonly believed, in the apostolic age, every time they met for public worship.—*And many sleep* : or, *are falling asleep* : Wakefield. "i. e. are in imminent danger of death."

31. *For if we would judge ourselves, &c.* : or, *For if ye yourselves had made a difference, ye would not have been so punished* : Wakefield. This expresses the sense of Locke, Pearce, &c.†

* "This is the most unhappy mistake in all our version of the Bible." Doddridge.

† The C. V., in more instances than one, has perplexed the sense, by rendering two words, in near connexion, alike, of which the sense is very different, as also, the original word. So here. See too, Ns. on Rom. ii. 2, v. 18. The Gr. verb (—*would judge*) is the same as in vs. 29, (—*discerning*.)

32. *But when we are judged* : rather, *When we are punished by the Lord, we are corrected, &c.* : or, as Wakefield,—*This punishment from the Lord, is a lesson to us, that, &c.*

CHAP. XII.

1. *Concerning spiritual gifts* : or, *In relation to spiritual men or persons* : Grotius, Locke, Wakefield, &c. (see xiv. 37), i. e. those, who had received the gifts of the h. s. L. supposes, that Paul is about answering certain questions proposed to him, as to the order of precedency.
2. *As ye were led* : “i. e. by custom, example, or education.” Pearce’s par.
3. *Calleth Jesus accursed* : “Blasphemes or reviles Jesus.” Grotius. Schleusner, &c. “Opposes Jesus Christ or his religion.” Locke’s par. Comp. Acts xxvi. 11 ; 1 John iv. 1–3.—*But by the holy ghost* : “i. e. but such as are endowed with these gifts. They are peculiar to Cns. ; and as ye are all thus favored, there is no ground for the arrogant claims of one over another.” Pearce. Priestley.
5. *Diversities of administrations* : “i. e. different offices in the Cn. church.” Locke. Priestley.
6. *Diversities of operation* : “i. e. miraculous powers are of various kinds.” Schleusner. Comp. Rom. xii. 3–8.—*Which worketh all in all* : C. V. *Which causeth all these operations in all* : Wakefield.
7. *To profit withal* : “For the common good of the church, not for private advantage or honor.” Locke. Pearce.
8. *The word of wisdom—The word of knowledge* : “The first, the revelation of the G. doctrine, in its full latitude ; the last, the sagacity to understand, and skill to explain, the scriptures and prophecies of the O. T., for confirming the N. T.” Locke. Benson. Ld. Barrington, &c.
9. *Faith* : “Not the virtue, which is required in all Cns., and which was not, properly, a spiritual gift ; but an undoubting confidence, such as is equal to the greatest efforts, as see xiii. 2 ; Matt. xvii. 20.” Grotius. Whitby.
10. *The working of miracles* : The Fathers understood this, (perhaps by way of distinction from, and contrast to, what precedes,) ‘the power of inflicting diseases’ ; and some

of them, that of ejecting dæmons. Pearce seems to adopt the same.—*Prophecy*: Which some confine to the prediction of future events; others (as the word has a much greater latitude in the N. T.) extend to mean, teaching or exhorting.—*Discerning of spirits*: “i. e. distinguishing such as are divinely inspired, from pretenders to inspiration.” Newcome. Pearce.—The two gifts, viz. of *tongues*, are,—the power of speaking in several and foreign languages; and of translating what is thus delivered. So, Pearce and Priestley. “These (though nearly connected) were sometimes distinct gifts, that different persons might receive different spiritual endowments; and sometimes united. See xiv. 5, 13.” Newcome.

12. *Is Christ*: “i. e. The Cn. church; the mystical body.” Schleusner.
13. *Are we all baptized*: “i. e. by the holy ghost, which seals the natural baptism.” Pearce. McKnight, Schleusner, &c., after the ancient commentators, find a reference in this vs. to both the Cn. ordinances; explaining *to drink into one spirit*, of the sacramental cup, (as x. 17): “by drinking from which one cup, we bind ourselves to seek for unity, and the cherishing the same mind.”
- 15, 16. *If the foot shall say*: i. e. If any one have not that function or dignity in the church which he desires, he must not think that he thereby ceases to be a member of the church.” Locke’s par.
22. *Are necessary*: or, *Are much more necessary*:* Pearce. Wakefield. Castalio, &c., who consider the words, *much more*, (first clause,) properly to belong here.
23. *More abundant honor*: “i. e. by care, protection, covering.” Locke. Pearce.—*More abundant comeliness*: i. e. we set off with art, what has least ornament in itself.
27. *Members in particular*: or, *Severally members thereof*: Wakefield. “i. e. some of his members; other Cns. being members as well as yourselves.” Newcome.
28. *Helps*: ‘i. e. helpers.’ Locke; or ‘assistants,’ as oth-

* What these feebler parts are, however, is not agreed; some referring them to the *eyes*; others to the *brain*, *lungs*, and other internal parts, which are very tender.

ers. Lightfoot supposes these "to have been vicars or deputies of the aps., who attended them for the purpose of baptizing, catechizing, &c."—*Governments*: "i. e. presbyters or pastors of single churches, (as Rom. xii. 8.)" Grotius. Schleusner.

31. *But covet earnestly*: rather, *Now ye are ambitious of the greater gifts; I will show you therefore a much better way*; "i. e. for your ambition." Wakefield. So, Locke, Doddridge, and McKnight. L's par.—'Ye contest with one another, whose particular gift is best;'—"this is obviously a reproach, not an exhortation; nor is it likely, that at the end of a discourse, in which, by the example of the human body, he had been proving to them that there should be diversities of gifts and functions in the church, he should exhort them all, promiscuously, to aspire to the most eminent."

CHAP. XIII.

1. *Of angels*: "According to the Jewish conceptions, there was an angelic language, which was the key to many mysteries: and one of their Rabbis is said to have understood it." Locke. Adam Clarke, Jn. Simpson, and Schleusner, hint that an *angelic* language may, however, be a term of distinction; viz. meaning, the most exquisite, perfect eloquence.—Whitby shows, that the ap.'s enumeration, (vvs. 1-3,) is of objects most highly valued by the Jews, and which had rendered their wise men most celebrated.

Have not charity: rather, *love*: Wakefield. Pearce. McKnight. Imp. V. &c. So, throughout the Ch. See N. on viii. 1.

3. *To be burned*: i. e. as a martyr for the G. "For the vain-glorious desire of posthumous fame might prompt this, as it did Calanus* and others; not the love of God." Grotius.
5. *Her own*: or, *Her own advantage*: Wakefield, &c.—

* An Indian brahmin, who inflicted this upon himself, in the presence of Alexander and his army.

Thinketh no evil: C. V. *Deviseth not evil*: Newcome. Pearce is similar. "Is not easily suspicious, or prone to interpret ill." Grotius. Locke.

7. *Beareth all things*: rather, *Covereth*: "i. e. the failings of others, instead of exposing them." Hammond. Newcome. Schleusner, &c. [As, in the C. V. the first and last grace in the vs., differ not at all.]
9. *In part*: "i. e. both our knowledge and our prophetic teaching is partial and defective." Locke.
11. *When I was a child*: "It is like the knowledge of a child, compared to that of a man." Priestley's par.
12. *Through a glass darkly*: The ap. probably means a less perfect medium of vision, than glass, as it is with us. "The ancients made use of thin plates of *horn*, transparent *stone*, and the like, in their windows; through which, objects were seen indeed, but indistinctly." Wetstein. Pearce, &c. Doddridge notes, that the use of dioptric glasses in telescopes, did not prevail, till long after the date of this Ep."—*Even as I am known*: "i. e. we shall see one another by direct intuition." Priestley's par.
13. *Now abideth*: or, *Are of long continuance*: Pearce. "i. e. are not confined, like these miraculous gifts, to this infant state of the church, but are to be practised always by Cns.; both in this world and the next." But some place the superiority of love in its *duration*; and understand by *Now*, 'this present scene,' i. e. they will exist together, here only. "Will remain, in their effects, to all eternity; as the *works of the dead* are said to follow them." Grotius.

CHAP. XIV.

1. *Follow after charity*: Wakefield and Ros. connect this with the close of Ch. xiii—*Follow after this love*.

And desire: "i. e. though love be the first concern, yet it is not improper to desire or pursue these gifts." Priestley, &c.

But rather—prophecy: or, *But especially of the gift of teaching*: Wakefield. Pearce. (See N. on xii. 10.) i. e.

teaching by inspiration. "By *rather*, Paul implies the relative importance of this gift, over that perhaps of the gift of tongues." * Pearce.

2. *Howbeit in the spirit, &c.*: "*i. e.* though it might be something of great depth and moment, nobody would understand him: he speaks to his own mind † only." Priestley. Locke, &c.
5. *Except he interpret*: rather, *Except there be one, who can interpret*: Pearce. McKnight, and others. See vs. 28.
6. *Except I shall speak to you*: "*i. e.* speak intelligibly; whether it be, by revelation, &c." McKnight. Priestley says, "it may not be easy to ascertain the precise meaning of the four terms, nor perhaps did Paul himself nicely distinguish between them. With the senses affixed by Locke, critics in the main agree (except as to the third);—*viz.* *Revelation*, something revealed by God immediately to the person,—*Knowledge*, (See N. on xii. 8;)—*Prophecy*, an inspired hymn, ‡ (vs. 26;)—*Doctrine*, any truth of the G., concerning either faith or manners.
9. *Speak into the air*: "*i. e.* you talk to the wind." Locke's par.
10. *Kinds of voices*: C. V. Pearce trs. this vs.—*There are perhaps as many kinds of languages in the world [as nations]; and no one is without a language.* Wakefield—*There are, I know not how many kinds of languages in the world; but none of them is without its meaning.*
12. *Even so ye, &c.*: "*i. e.* since ye are so emulous of spiritual gifts, &c." Locke's par.
13. *That he may interpret*: See N. on vs. 5.
14. *My spirit prayeth, &c.*: "*i. e.* I exercise my own spiritual gifts, without contributing to the rational devotion of others." Priestley.
15. *What is it then?*: or, *What then is to be done?*: Wakefield.

* Which Locke thinks, was the source of all the dispute about precedence in the Corinthian church, those who possessed it, being always eager to speak, for the sake of display. Paul therefore purposely undervalues it.

† It is not the h. s., but his own spirit, of which the text speaks.

‡ Other critics—the prediction of something to come.

16. *When thou shalt bless, &c.* : or, *Else, if thou shalt give thanks in thy mind* : "i. e. in a language understood only by thy mind." Pearce.
18. *I thank my God* : rather, *I give thanks to God* (i. e. conduct his worship,) *speaking in more foreign languages than you all* : Pearce, &c. The ap. is not making a boast of his accomplishments as a linguist, (as the C. V. would imply). [*Giving thanks* stands for Cn. worship, in general, as vs. 16, 17.]—The words, (vs. 19,) *By my voice*, are thrown aside by all Trs., as they are wholly needless, to help the sense.
20. *In malice, be ye children*. "i. e. as void of it, as children. All sorts of ill temper of mind, contrary to this child-like innocence, may be meant; and in particular, their strife about the exercise of their gifts in the church." Locke.
21. *It is written* : Isa. xxviii. 11.—*And yet for all that* : i. e. they will give little heed to their admonitions, from not understanding what they say.
24. *He is convinced of all* : C. V. "*He is discovered by all, viz. what manner of man he is; they applying truth in a manner, so as most to affect him.*" Pearce.—*He is judged of all* : or, *He is searched out by all* : Newcome. "i. e. They all spake to his conviction, as if they had sat in judgment upon him, his own conscience acquiescing in what they said." Priestley.
25. *Is in you* : rather, *among you* : Pearce. Wakefield.
27. *By two; or at the most, by three* : "i. e. Let not more than this, speak at any one meeting; and that, singly and in succession." Locke. Priestley. See vs. 31.
28. *To himself and to God* : i. e. let it be a mental, inward exercise.
29. *Let the prophets speak* : Pearce trs. this vs.—*As to the teachers, let two or three of them speak, and let the others discern* : "i. e. discern whether what is spoken be doctrine, suggested by the spirit." Newcome.
30. *Hold his peace* : "i. e. come to an end; not that the second should interrupt the first before he had done, as our C. V. implies." Priestley.
32. *The spirits of the prophets, &c.* : "i. e. the spiritual gifts or the inspiration by which the prophets are moved,

were under their own control, so that they could wait for proper opportunities. The heathen, on the contrary, were, or seemed to be, in a frenzy; like the Pythian priestess, (Virg. *Æn.* B. vi.)" Grotius. Hammond. Wolf, &c.

34, 35. *Let your women, &c.*: See N. on xi. 5.

36. *Came the word of God out?* &c.: "i. e. was yours the mother-church; or is it the only one, in which Ctny. has been preached, that you have, in these points, a discipline and laws so peculiar?" So, Locke. Pearce, &c.

37. *If any man think himself: or, setteth himself up to be, &c.*: Pearce.—*Or spiritual: or, a spiritual man:* Pearce. See N. on xii. 1.

38. *Let him be ignorant:* "i. e. I have no more to say to him; I leave him to his ignorance." Locke's par. He comments,—*"By the any man, (vvs. 37, 38,) Paul seems to intimate the false ap., who lorded it among them, and as we have observed, may well be thought the author of these disorders."*

39. *Covet to prophecy:* or, *Be zealous of the gift of teaching:* Wakefield. "Let this have the preference in the exercise of it." Locke's par.—*And forbid not:* "Yet do not hinder, from speaking foreign languages, those who have this gift." Pearce's par.

40. *Let all things:* or, * *But let all things, &c.*: Wakefield. Locke. Pearce. "i. e. but whatever gifts are exercised, observe this rule."

CHAP. XV. †

3, 4. *According to the scriptures:* i. e. as it had been foretold.

7. *Was seen of James:* This was, according to tradition, James the Less, the brother or cousin-german of Jesus; but, as is noticed by critics, none of the Evs. mention it.

* "Many MSS. of the original, and all the versions, have this *But*; which the sense indeed plainly requires." Pearce.

† That the topic of this Ch. took its rise from the denial of the doctrine of the resurrection in the Corinthian church, is generally agreed; but who were the deniers, is less certain. "The Sadducean doctrine may have been brought in by the false ap., who was certainly a Jew." Locke. Or, some might argue, that the only resurrection was *figurative*, and was *past already* (2 Tim. ii. 18.), i. e. being moral and inward. Priestley.

8. *Born out of due time* : "i. e. an abortive birth ; such as come before their proper time, and which, if they live at all, are generally weak, deformed, and below the usual stature ; to which Paul compares himself, in saying, *I am the least of the aps.*" Locke, &c. But Pearce's par. is,—'born *after* the time of labor is finished ; by an unnatural and uncommon birth' : referring it to the lateness of Paul's conversion, as not being one of the original Twelve. Bp. Middleton's suggestion is nearly akin, viz. that it may mean, *a last-born child*.
10. *More abundantly than they all* : "Paul drops in this commendation of himself, to keep up his credit in the Corinthian church, where a faction was laboring to discredit him." Locke.
11. *So we preach* : "i. e. whoever were the preachers, the doctrine was the same." Priestley.
12. *Is no resurrection* : "i. e. that a resurrection is an impossibility." Newcome ; and so, others.
15. *False witnesses of God* : "i. e. bearing witness against God ; stigmatizing the character of the God of truth." Grotius. Locke, &c.
19. *If in this life only*, &c. : Wakefield, Pearce, &c. trs.—*Since in this life, we have no hope but in Christ* ; thinking that the true sense of the place requires the adverb (*only*) to qualify *Christ*, not *this life*.
24. *Cometh the end* : i. e. the grand consummation of all things, when the purposes of the G. dispensation shall be fully accomplished.—*The kingdom* : "i. e. the mediatorial kingdom, described Matt. xxviii. 18." McKnight.—*All rule—authority—power* : Pearce's par. is,—"all the power of sin and death, and evil spirits, which now exercise dominion over men." Others say,—*"all enemies, temporal and spiritual."*
26. *The last enemy—death* : rather, *The last enemy shall be utterly destroyed, even death* : Imp. V. So, Doddridge, Hallet, &c. The C. V., it is remarked, wholly sinks the spirit of the passage.
28. *Shall the Son also—be subject* : "The dispensations of God with respect to mankind, terminating at the resurrection, the office of the M. will expire ; there will remain, so far as we can see, no scope for it." Priestley.

29. *Which are baptized for the dead*: Paul, as seems to be agreed, resumes here the subject, he had left at vs. 22; the last six vvs. being, in some sort, a digression.—More explications have been given * of this dark and elliptical clause, than it is at all worth while to transcribe. What follow, are the best supported, either as to authorities or plausible argument. (1.) “Baptized in the confidence and expectation of a resurrection from the dead.” Chrysostom; and since, Hammond. Wetstein. [*Resurrection, therefore, is to be understood.*] (2.) When a believer died, who had not had opportunity to be baptized, it was not unusual for his Cn. friends or relations, (this initiatory rite being held indispensable,) to be baptized as his proxy. Tertullian and Ambrose tell us, this custom of *vicarious* baptism existed at Corinth; and, with them, Grotius and Michaelis believe it the true clue to the sense of the place. (3.) Wakefield trs.—*Otherwise, what advantage will they who are baptized, have above the other dead? : i. e.* those without Cn. hope, the heathen dead. (4.) “Baptized in the room of the dead : *i. e.* succeeding them, filling up their places, as soldiers do those of their comrades who are lost in battle.” Le Clerc. Newcome. Doddridge. [To this, it is objected, that it looks as if they were admitted to baptism, only because other Cns. had *made way for them* by death.] (5.) *Baptized* is taken in our S.’s figurative sense, (see Matt. xx. 22, 23; Luke xii. 50; Mark x. 33, 39, and Ns. thereon,) meaning as follows;—‘If there be no resurrection, their reward will be utterly lost, who are *immersed* in sufferings, (or, endure all things,) for testifying to a resurrection of the dead.’ So, Lightfoot. McKnight. Schleusner. Pearce, not very dissimilar.
31. *By your rejoicing*: rather, *By the boasting which I have of you*: “*i. e.* the joy that I receive from you, as my disciples.” Pearce. McKnight. Schleusner.—*I die daily : i. e.* am in constant exposure to danger and death.
32. *I have fought with beasts at Ephesus*: Whether these words refer to such an actual contest, or are to be taken figuratively, is a question. Locke, Hammond, Lightfoot,

* Calvin says, they are almost as numerous as the commentators. Schleusner calls it—“locum illum vexatissimum.”

Wolf, Whitby, and McKnight adopt the former; and which, they think, is confirmed by the ap.'s allusion to some extreme danger, 2 Cor. i. 8-10, 12. The last opinion is that of Grotius. Beza. Wetstein. Pearce. Wakefield and Priestley. They render the former clause,—*if humanly speaking*;—by *beasts* being meant, fierce and outrageous opponents. Much stress is placed by them on the utter silence of Luke, (in the Acts,) as to so remarkable an event in Paul's life, if the literal sense were correct.

What advantageth it me, &c. : Probably the sentence is to end here, and the rest of the vs. read,—*If the dead rise not, let us, &c.* : So, Griesbach. Bengel. Wakefield. Pearce, &c.

Let us eat and drink : “These words are in Isa. xxii. 13. This is an Epicurean maxim, and which the ap. assumes upon the case supposed, for himself.” Grotius. Wetstein. They copiously illustrate it from classic authors.

Evil communications : C. V. *Bad company* : Wakefield. The teachers of the error he has been confuting, vvs. 10-20, are here meant.—Pearce and others, after Jerome, consider this a quotation from Menander* ; McKnight holds it to be, but a common proverb.

34. *Awake to righteousness* : more properly, *Awake*, (or, *return to yourselves* : Schleusner,) *as ye ought* : “i. e. from this intoxication or sottish error.” So, Erasmus. Castalio. Pearce. Schleusner, &c.—*And sin not* : rather, *And mistake*, or *err not* : Schleusner. Wakefield. Pearce. “The import,” says S., “being the same, as vs. 33, (first clause.) See also Tit. iii. 11.”—*Have not the knowledge of God* : “There are some atheistical people among you.” Locke's par. ; and others say, practical atheists. But either is much less probable than the sense of the Gr. fathers, who tr.—*Know not God aright* : i. e. on this point of the resurrection ; do not realize his power, as the question, vs. 35, confirms. So, Pearce, &c.

* “Paul alone, of the N. T. writers, appeals to heathen testimonies ; and he has done so thrice, viz. Acts xvii. 28 ; Titus i. 12, and here.” Paley.

36. *Except it die* : "i. e. appear to die ; come to an end of vegetation on the germ where it grows." Ros.
37. *That shall be* : "i. e. that it has, when it rises up." Locke's par.—*But bare grain* : rather, *A bare grain* : Wakefield. Pearce, &c. "i. e. the bare seed, without either stalk, blade or ear."—*It may chance* : rather, *perhaps* : or, *for instance* : Wakefield. Pearce. Schleusner, &c.
38. *To every seed, his own body* : "i. e. every seed, as well as the wheat, re-produces its own appropriate plant." Priestley.
- 39, 40, 41. *All flesh is not, &c.* : From the vegetable world, the ap. is led to pass to the animal tribes, and next, to inanimate bodies, where the divine power is shown in producing an equal diversity.
42. *So also* : i. e. so (as vvs. 37, 38) the raised man, after passing through the process of the grave, will appear in a much fairer and nobler form than at present.—*It is sown in corruption* : "The time passed in this world, affixed to this earth, is the season of man's being *sown*, not, when being dead, he is put into the grave ; as is evident from Paul's own words. For dead things are not sown. In corruption ;—i. e. it is a poor, weak, contemptible thing, and in this state too, it dies." Locke.
44. *A natural body* : rather, *animal body* : as Wakefield. Locke. Pearce. Imp. V. &c. 'So too, vs. 46.
45. *A living soul* : or, *A living creature* : Pearce. "i. e. endowed with an animal life." Locke. Priestley. See N. on vs. 44.—*A quickening spirit* : "i. e. not only endowed with a principle of immortal life, but with the power of imparting it to others." Locke. Priestley. Pearce, &c.
47. *Is of the earth* : rather, *Was* : as Locke. Pearce, &c. —*The second man is* : rather, *will be* : Carpenter. Imp. V., &c. [As the comparison clearly is between the mortal life of man, which began in Adam, and the immortal, which is yet to commence at our L.'s second coming, it results, that neither is in the present time ; but the one past, the other future.]
51. *A mystery* : "i. e. what you have not hitherto known." Pearce, &c. ; viz., that this change would be universal." Ros.

54. *In victory*: or, *forever*: for such many esteẽm to be the force of the Gr. word here. So, Grotius, Hammond, Schleusner, Pyle, and Whitby.*
55. *O death!*: This is supposed to be from Hos. xiii. 14. Newcome observes, "the ap. naturally applies to the resurrection, what the prophet says of future national happiness." Locke says, "these three vvs., (55-57,) seem to contain an anthem or song of victory."

CHAP. XVI.

3. *Shall approve by your letters*: rather, *Ye shall approve, them will I send with your letters*: This is the arrangement of the vs., given by almost all critics.—*To bring*:† properly, *To carry*: Wakefield. Pearce, &c.
4. *If it be meet that I go also*: C. V. *If it be worthy of my going also*: Wakefield. Pearce, &c. i. e. if it be considerable enough to justify my taking charge of it."
7. *By the way*: or, *In passing only; as I hope*, &c.: Wakefield. Schleusner. Imp. V. &c.
9. *A great door and effectual*: or, *A great door and full of labor*: Pearce. "A fair opportunity of propagating the G." Locke's par. "He seems plainly to allude to the *Ostea Circi Maximi*, whence the race horses and chariots were wont to be started. And this is much countenanced by the Gr. term (—*adversaries*); they answering to the antagonists in the race, against whom the ap. was, as it were, to run, and strive to outdo." Pyle.
12. *But his will was not all*, &c.: "The Latin Fathers concluded that Apollos had left Corinth, displeased with the conduct of the faction; and that, knowing so well its violence, he could not be persuaded to return, by the ap.; even after he had received from them, a very respectful letter, by messengers from Corinth, the answer to which, was borne by Titus." McKnight.

* So Lowth trs. the original passage, (Isa. xxv. 8,)—*He shall utterly destroy death forever.*

† The C. V. would seem to imply, (which was not the fact,) that Paul was at Jerusalem, when the Ep. was written.

15. *First fruits of Achaia* : See Rom. xvi. 5. "Among its earliest converts to the Cn. faith." Schleusner.—*Have addicted themselves* : "i. e. have made it their business to minister to the saints." Locke's par.
17. *Of Stephanas* : "The son, as many suppose, of him just-named, (vs. 15,)" McKnight.—*Which was lacking on your part* : or, *my lack of you* : Beza. Schleusner. "i. e. the deficiency arising from your absence ; viz. in converse and friendly offices." Pearce says, the Gr. terms, wherever used by Paul, (viz. 2 Cor. viii. 14, ix. 17, xi. 9, and in this place,) denote a *pecuniary* want ; "the only objection to this sense here, is, that the ap. often asserts his having declined any such recompense from them (the Corinthians) for his services."
19. *The church—in their house* : "Which may mean, all the Cns. in their family. See Rom. xvi. 5." Hammond. "A household, all whose members were Cn. converts, (as Acts xvi. 31, 32, xviii. 8.)" Grotius.—*Aquila and Priscilla* : "Who, for a time, sojourned at Corinth." Doddridge.
20. *With an holy kiss* : See N. on Rom. xvi. 16.
22. *Anathema, Maranatha* : See Gal. i. 8. "The Jews began with these words, their heaviest excommunication, when they not only excluded sinners from their society, but consigned them to the divine judgment, i. e. Anathema. *Marantha* is a Syro-Chaldaic word, importing 'the Lord is coming,' [Most Trs. render it so] ; i. e. to inflict retribution." McKnight. Priestley. Schleusner, however, explains *Anathema* here, simply "to be out of the divine favor." Wakefield trs.—*Let him be separated from you* : i. e. as meaning excommunication only.

THE
SECOND EPISTLE OF PAUL
TO THE CORINTHIANS.

CHAP. I.

1. *Timothy, our brother* : Either, in the common faith, as he sometimes calls all the converted ; or, in the work of the ministry. See 1 Cor. xvi. 12. The title too may have been given, to increase his dignity and authority." Locke. Doddridge. Whitby.
4. *Who comforteth us* : " The ap. probably alludes to the great satisfaction he had received, from the account which Titus had given of their affairs, and the effect of his former Ep., as well as his happy deliverance from the troubles at Ephesus." Priestley.
5. *The sufferings of Christ* : " i. e. our sufferings, on account of our Cn. profession ; or such as those Jesus endured ; not his personal sufferings." Grotius. Newcome. Schleusner, &c.—*By Christ* : i. e. from the power of Cn. principles and hopes.
6. *Which is effectual, &c.* : or, *Which sheweth itself* : Wakefield. " Which is effected by a patient enduring, &c." Locke's par. [The best translators transpose the middle (*which is—also suffer*) and last clauses.]
- 8–10. *Which came to us in Asia* : Paul is commonly believed to allude principally, in these three vvs., to the tumult at Ephesus, raised by Demetrius and the artists ; (Acts xix. 23–41,) in which his life was exposed to imminent danger. Those, however, who take in a literal sense, 1 Cor. xv. 32, think it countenanced by this passage. See N. thereon.
11. *For the gift bestowed upon me* : " i. e. for this gracious deliverance." Locke. Wakefield.

12. *Our rejoicing is this* : C. V. *Our glorying, or boast* : Locke. Wakefield. Imp. V. so, vs. 14.—*By the grace of God* : “i. e. by his favorable assistance.” Locke. Ros. Whitby and Grotius, after Chrysostom, interpret it, ‘of his miraculous gifts for the propagation of the G.’ So, Pyle, who adds, ‘which he had exercised without any mixture of ostentation and human artifice to set them off.’ [This seems to be a par. of the clauses preceding.] —*More abundantly to you-wards* : C. V. *More particularly to you* : Wakefield.
13. *We write none other things* : “What you read on the face of my letters, conveys my real mind.” Beza. Schleusner. So, Locke, who par’s. the next clauses,—‘you yourselves cannot but acknowledge it to be so, and will, I hope, continue to do so, to the end.’
14. *Acknowledged us in part* : rather, *as part of you have acknowledged us*, &c.:
15. *A second benefit* : “i. e. the like gratification, a second time.” Schleusner. Locke, &c.
17. *According to the flesh* : “i. e. after the manner of men.” Schleusner. “As suits my interests.” Grotius.—*Yea, yea, and nay, nay* : “This is a Jewish idiom, to express unsteadiness ; one, who says and unsays, without regard to his word.” Priestley. “That talks forwards and backwards.” Locke’s par. Michaelis conjectures, that the true order of the Gr. would read—*that my yes should be no, and my no, yes*.
18. *As God is true* : “A solemn attestation ; a like form of speech to that, ‘the Lord liveth,’ (see Jer. xii. 16, xlv. 26.” Grotius.—*Our word* : rather, *doctrine or preaching* : Wakefield. Imp. V.
19. *Jesus Christ, who was preached* : “i. e. the G. of Jesus Christ ; the maxims and principles of which are always the same.” Priestley. Schleusner. See Ns. on Acts xv. 21 ; Rom. x. 6, 7. Thus Locke explains *in Christ*, vs. 21.
20. *Are yea—amen* : “i. e. are immutably confirmed.” McKnight. *Yea* is the Greek, and *Amen* the Hebrew, form of affirmation. The repetition is one form of the Hebrew superlative ; like *Abba, Father*.
21. *Anointed us* : “i. e. set apart to be an ap. by an extraordinary call. Priests and prophets were set apart by

- anointing, as well as Kings." Locke. See N. on Acts iv. 26. "The gifts of the h. s. are called *anointing*, (John ii. 20.)" Grotius.
22. *Hath—sealed us*: "i. e. by the miraculous gifts of the h. s.; which are an evidence of the truths they accompany, as a seal is of a letter." Locke. "Servants being hired, by giving them earnest money, Paul alludes to this custom in saying, *God hath given us the earnest of the spirit*: he hath hired us to be the aps. of his son, by bestowing these spiritual gifts." McKnight.
23. *For a record upon my soul*: C. V. *I call upon God, as a witness against my life*: Newcome. Beza; or, *Against my soul*: McKnight. Schleusner. "I call God to witness, and may I die if it is not so." Locke's par. Wakefield trs.—*I call upon God, as a witness to myself*: "i. e. to add his testimony to mine." He regards "the Gr. (*—my soul*), as a customary oriental phrase for 'myself.'"—"It is plain, that there were opposers to Paul's doctrine at Corinth, from both Eps.; his apostleship had been questioned, and he himself triumphed over, as if he durst not come, (see 1 Ep. iv. 18, ix. 1, 2, xv. 12, 2 Ep. x, 10, xiii. 3); such being the critical state of his reputation there, it was necessary, having promised to visit them, and yet failing to fulfil it, to make good both his authority and sincerity, by reasons both convincing and kind, as he does here." Locke. Whitby adds, "this gave occasion to the assertory oaths, so frequent in this Ep."

CHAP. II.

3. *I wrote this same unto you*: "i. e. this very thing which maketh you sad, viz. the punishment of the fornicator." Locke.
5. *If any*: or, *a certain person*: The ap.'s delicacy and tenderness in not naming the penitent offender, is very noticeable.—*But in part*; that I may not: or, as some Trs.—*But in some degree, (that I may not bear too heavily upon him) to you all*.
8. *That ye would confirm, &c.*: "i. e. that ye would evince your forgiveness, by his restoration to the church, by the

public act of the brethren assembled, as it was by this form he was ejected." Beza. Grotius, &c.

10. *In the person of Christ : Before Christ :* Wakefield. Beza. "An ambassador, fulfilling the office of Christ, 1 Cor. v. 4." Wetstein. "By the authority I have from Christ." Locke. Whitby. McKnight. Doddridge.
11. *Lest Satan : or, the adversary :* Imp. V. "Meaning, the civil abettors of the pagan superstition." Harwood. "Wicked men, the opponents of Paul. Rigour might have led them to represent Ctny. as a stern religion, and Paul as forward to exercise his power. He therefore forgave, instead of punishing, the offender." Newcome. Jn. Simpson.
14. *Causeth us to triumph :* rather, *Leadeth us in triumph :* Wakefield, Wetstein, &c. "Alluding to the mode of triumph, the ap. represents our S, as a victorious general, riding in a triumphal procession through the world, attended by his aps., evangelists, prophets and other ministers of the G., and followed by all the idolatrous nations as his captives." McKnight.
15. *The savour of his knowledge :* "A continued allusion to a triumph, in which the streets were strewed with flowers, and scented with perfumes. So, Ovid and Plutarch." McKnight, Wolf, &c.
16. *Savour of death—savour of life :* or, *A deadly savour—A living savour :* Wakefield. "The very same perfumes, which, to some, are overcoming and noxious, are to others a delightful, reviving fragrance, which cheers the senses, and invigorates the powers." Ros.—*Who is sufficient :* "Here, the Vulgate Tr. ridiculously renders, —*Who is so sufficient :* 'i. e. as I.'" Whitby.
17. *But as of sincerity :* C. V. *But as in sincerity, but as from God, speak we before God in Christ :* Wakefield. —*In Christ :* "i. e. as his ambassadors." Grotius.

CHAP. III.

1. *As some others :* "The false ap. had probably been introduced among them by letters of recommendation; perhaps from the Judaizing Cns. at Jerusalem." McKnight.

2. *Written in our hearts*: One of the ancient versions reads, —*in your hearts*: Doddridge and Wakefield decidedly prefer it, as most suitable to the sense. The sense indeed seems to require it. See N. on next vs.
3. *The epistle of Christ, ministered by us*: "He means, that their conversion to the G., written through his ministry, on the tables of their hearts, was as clear an evidence and testimony to them of his mission from Christ, as was the law writ in tables of stone, of Moses' mission; so that he, Paul, needed no other." Locke.
4. *Through Christ to God-ward*: "My successful preaching of the G. is my ground of confidence towards God." Priestley's par.
5. *To think any thing*: "i. e. 'to count' or 'reckon upon' any thing, &c." Locke. Doddridge. "To reason." Whitby. "To originate or find out the G. truths, that I preach." Grotius. McKnight. "To regard any thing, as coming from ourselves": Wakefield.
6. *Hath made us able ministers*: or, *Hath fitted us to be ministers*: McKnight. *Hath also thought us worthy to be ministers*: Wakefield. *Hath even made us sufficient ministers*: Newcome.
Not of the letter, but of the spirit: "The letter, the law of Moses, which was written on tables of stone—the spirit, the Cn. covenant, the true spiritual religion, written on the heart by the power of the spirit, Rom. vii. 6." Newcome.—*The letter killeth*: "i. e. pronounces death, without any way of remission, on all transgressors; but the gospel is a life-giving spirit." Locke, &c.
7. *Of death*: "i. e. of a law, so fatal in its operation. —*Was to be done away*: "i. e. was temporary, and quickly to vanish." Locke's par. It was an emblem of the temporary duration of the dispensation, which he introduced.
8. *The ministration of the spirit*: "i. e. of a dispensation, which is an earnest of eternal life." Grotius.—*Be rather glorious*: or, *much more glorious*: Wakefield.
9. *Of righteousness*: rather, *Of justification*: Locke. Imp. V. &c. See N. on Rom. i. 17.
11. *Which is done away, was glorious*: "i. e. if that which may be said to be abolished, on account of its being so

greatly eclipsed, be glorious, how much more glorious must that be, which remains uneclipsed, and is for ever to continue." Priestley's par.

13. *Look to the end of that, &c.* : "See in that which was to be abolished, (*viz.* the Law,) him, who was its end and object. See Rom. x. 4." Locke's par.—*Untaken away* : The best critics connect these words, not with *vail*, but as follows ;—*The same veil remaineth over the reading of the O. T., (i. e. over the Mosaic Institute) not discovered to be done away in Christ* : Wakefield. So, Griesbach, Newcome, McKnight, &c. [The Gr. (*—vail*) is not in the original.]—*Were blinded* : "For that which hinders them, is a blindness on their minds, (typified by the veil of Moses, Exod. xxxiv. 33. 34,) which has been always on them, and yet remains to this day." Locke.
16. *When it shall turn, &c.* : *i. e.* when the Jewish nation shall be converted. Locke. Doddridge. Whitby.
17. *Is that spirit* : *viz.* the spirit spoken of, vs. 6, to which this clause refers back. "*The Lord* may be taken here in a sense, like to that of *Moses*, (vs. 15,) *i. e.* for his word and dispensation. In Paul's eps., *Christ* and *Jesus Christ* are often put for the G." Doddridge. McKnight.* —*Is liberty* : "The G. is often called a law of liberty, by way of opposition to the Law, which is described as a state of servitude." Priestley. Comp. John viii. 32–36.
18. *We all, with open face, &c.* : rather, *We all, with unveiled face, reflecting as mirrors, the glory of the Lord* . Locke. McKnight, &c.† "This should clearly be the rendering ; the comparison being between the ministers of the G. and Moses. The action of beholding, was that of the children of Israel ; the action of shining or reflecting the glory received in the mount, was that of Moses. Further,—the comparison between the veiled face

* The par. then of this clause, would be,—'Now Ctny. is that spiritual religion.'

† "Vvs. 14–17 should be read as a parenthesis ; and by so doing, the comparison between the ministers of the G. and Moses, stands clear." Locke. So, Griesbach, Newcome, and McKnight.

of Moses, (vs. 13,) and the open face of the ministers of the G. here, evinces this." Locke.

From glory to glory: "i. e. with a continued influx and renewing of glory, in opposition to the brightness of Moses' face, which lasted but for a little time." Locke.

As by the spirit of the Lord: rather, *As by the Lord, who is that spirit*: Beza. Locke. Wolf. Imp. V. See N. on vs. 17.

CHAP. IV.

1. *Seeing we have this ministry—mercy*: i. e. being, through the divine favor, entrusted with this high office of a minister of the G. So, Priestley, &c.—*We faint not*: C. V. *We fail or flag not*: McKnight. Locke. Schleusner.
2. *By manifestation of the truth, &c.*: "I recommend myself to every man's conscience, only by making plain the truth which I deliver, as in the sight of God." Locke's par.
3. *Be hid*: or, "*Be under a veil*,"—in reference to the figure in Ch. iii." Doddridge. Ros., &c.
4. *The god of this world*: i. e. Mammon, or self-interest: or rather, perhaps, the opposing power, the imaginary head of the unbelieving and idolatrous world; the sway of inveterate prejudice, or devotion to any object, so far, as to prevent a due regard to the G. So, Priestley. Jn. Simpson. Imp. V. See N. on Eph. vi, 12. Comp. Matt. vi. 24; 1 John ii. 15, 16.
The image of God: "He is represented as the mirror, from which the glory of God is reflected upon us by such an image of the sun, as we have in a mirror. But all the light comes originally from God, the father of lights." Priestley.
6. *Which shines in the face, &c.*: "A continuation still of the allegory of Moses, and the shining of his face, so much dwelt upon, Ch. iii." Locke.
7. *In earthen vessels*: "We, who preach the G., are frail and feeble. Paul repeatedly alludes to his bodily infirmities." Newcome.—*Excellency*: or, *Exceeding greatness*: Newcome.

- 8, 9. *We are troubled, &c.* : McKnight, with others, finds in these vvs. allusions again to the Isthmian games, (see N. on 1 Cor. ix, 24-27 ;) in particular, those of wrestling and the race. They tr. vs. 9,—*pursued, but not left behind ; thrown down, but not killed.*
10. *The dying of the Lord Jesus* : “i. e. a representation of his death, that at the resurrection, we may also represent his glorious life. Dying like him, to live like him.” Newcome.
11. *We, which live* : “We, who yet survive the rage of our enemies, suffer almost every day a kind of martyrdom.” Priestley’s par.
12. *So then death worketh, &c.* : “i. e. So that we die to Christ, and ye live to him ; persecution has not reached you.” Newcome.
13. *Having the same spirit of faith, &c.* : “We are sustained by the same confidence in God’s promises, which David had, when he said, &c. (Ps. cxvi. 10.)” Priestley. Hammond, &c.
15. *The abundant grace* : i. e. the gift of the G., which has come to many.
17. *Far more exceeding* : “The Gr. phrase is infinitely emphatic, and cannot be expressed by any translation. It signifies that all hyperboles fall short of describing that weighty, eternal glory ; so solid and lasting, that you may pass from one hyperbole to another, and when you have gained the last, are infinitely below it.” Blackwall.

CHAP. V.

1. *For we know, &c.* : Wakefield happily trs.—*For we know that if this tent wherein we dwell, which is fixed on the ground, be taken to pieces, we have a divine building, &c.* —*House of this tabernacle* : or, *House, which is a tent* : McKnight. Locke. The Syriac Tr., &c.
3. *If so be that being clothed* : “i. e. since being so clothed upon, we shall not be found naked, i. e. exposed to inconvenience and evil.” Doddridge. So, Priestley. Hammond’s par. is,—‘If indeed we shall happily be among the number of those faithful Cns., who will be found

clothed upon; not naked.' Such seems to be Wakefield's meaning,—*If indeed when we have stripped ourselves, we shall not be found naked.*

5. *Wrought us for the self-same thing*: C. V. "*Prepared us for this very purpose, i. e. framed, fitted us for preaching the G.*" Newcome. *He that will accomplish for us this very thing*: Wakefield.
8. *We are confident*: or, *of good courage*: Schleusner. Grotius. So too, vs. 6.
12. *For we commend not ourselves*: "Both from this place, and iii. 1, it appears that Paul's vindication of himself had been objected to him as a fault. How to deal with them, was his difficulty. They would have interpreted his silence, if he did not answer, as the effect of guilt and confusion; as they did construe the opposite, into vanity. Hence he is obliged to assign his motives, viz. the furnishing his friends with grounds to justify their adherence to him." Locke. Doddridge.—*Glory in appearance*: "*i. e. value themselves upon superficial, showy qualities, not upon inward purity.*" Grotius.
13. *Beside ourselves*: "He that will consider Paul's language, (xi. 1, 16–21, xii. 6,) will scarce doubt that his self-commendation was called by his enemies, 'folly,' and 'insanity.'" Locke.—*It is to God*: C. V. *It regarded God*: Imp. V. "It is from zeal for his honor or cause." Priestley. Ros. "It is between God and me; he must judge; men are not concerned in it." Locke's par.
16. *Know we—after the flesh*: "*i. e. hold no one in regard, for being a Jew, or circumcised.*" Locke's par.—*Though we have known Christ, &c.*: "*i. e. though I gloried in this, that Christ was himself circumcised, as I am, &c.*" Locke's par. Priestley's par. is,—though I, as well as others, at first considered Christ as the M. of the Jews only, I do not now regard him in that partial light.*
17. *He is a new creature*: or, *there is a new creation*: Wakefield. Imp. V. "All former mundane relations and interests are ceased and at an end." Locke's par.—

* *To know no man after the flesh*, is, with Priestley, 'to make no distinction between Jews and gentiles.'

Old things : "The old things of this world : Jewish ordinances and heathen ignorance and guilt are passed away ; new instructions, obligations, motives, hopes, succeed." Newcome.

19. *That God was in Christ* : rather, *That God, by Christ, was reconciling*, &c. : Wakefield. Ros. Imp. V.
 21. *Made him to be sin for us* : "i. e. treated him as a sinner, in making him subject to sufferings and death." Priestley. Locke.—*Be made the righteousness*, &c. : or, *That we may be justified before God, through him* : Imp. V. &c. See Ns. on iii. 9 ; Rom. i. 17.

CHAP. VI.

2. *For he saith* : C. V. *For Isaiah saith* : Imp. V. Isa. xlix.
 8. Bp. Lowth supposes the words (in the prophecy) to be addressed to the M. ; Dodson,—“that by *thee*, Israel is meant.” “The ap. applies the passage to the times of the G., when God was making the most gracious offers to mankind.” Priestley.
 5. *In tumults* : C. V. *By wanderings* : Wakefield. Schleusner. “In being tossed up and down.” Locke’s par.
 6. *By the holy ghost* : C. V. *By holy affections* : Wakefield. *By a well-regulated spirit* : * McKnight. “By the gifts of the holy spirit.” Locke. So, Priestley.
 7. *By the armor of righteousness*, &c. : “i. e. by uprightness of mind, wherewith I am armed at all points.” Locke’s par.
 8. *As deceivers* : “A title it is like he had received from some of the opposite faction at Corinth, (see xii. 16.)” Locke.
 9. *As unknown and yet well known* : “i. e. as seemingly obscure persons, but in reality, noble.” Schleusner.—*As dying* : “i. e. daily expecting death.” Grotius.—“Whether Paul had, in these vvs. (8, 9, 10,) the Stoical

* He remarks, in proof of this meaning, “that the power of God, (that is, miraculous gifts,) is mentioned separately ; and a holy spirit (as, in the Gr. it is ; not *the*,) is here placed among good dispositions of mind.”

paradoxes in his eye, I will not determine ; but born at Tarsus, as he was, he was no doubt acquainted with that philosophy. Be this as it may, the apostolic paradoxes, in sound sense and practicability, as far surpass the Stoical, as the Stoic philosophy itself is surpassed by the Cn." McKnight.

11. *Our mouth is open:—our heart is enlarged* : "Meaning probably, that he then spake with great freedom to them, from the earnest affection he had for them." Priestley.
12. *Are not straitened in us* : "Ye have no small place in my affections ; but ye are straitened in your affections towards me." Hammond. Beza. Grotius.
13. *For a recompense, &c.* : "As a proper return for my affection, give me as your father, the same room in 'your affections, that as my children, you have in mine." Priestley's par.
14. *Be not unequally yoked, &c.* : "Paul is not speaking of matrimonial alliances, but of idolatrous intercourse, (see vvs. 16, 17.)" Wetstein. So, Locke,—'Be not associated with.'
15. *Belial* : "A general name for all the false gods worshipped by the idolatrous gentiles." Locke.
16. *God hath said* : viz. in the promise made to the Hebrews, Lev. xxvi. 11, 12.
17. *Saith the Lord* : Isa. lii. 11. This was addressed to the captives in Babylon.
18. *Saith the Lord Almighty* : These exact words, as critics observe, nowhere occur in the O. T. "Some refer them to Jer. xxxi. 1, or, xxxi. 9. They come nearest to 2 Sam. vii. 8, 14, where it is a promise to David." Whitby. Grotius suggests, they may be a part of some favorite hymn of the Hebrews. Priestley and Ros. conclude, that "they are not quoted from any one place, but express the spirit and substance of several."

CHAP. VII.

2. *Receive us* : or, *Make room for us* : Wakefield. "i. e. receive us wjth enlarged affection, (see vi. 11, 12)." New-

- come. So, Grotius and Schleusner.—*Have wronged no man*: “This and what follows, seems to insinuate the contrary behaviour in their false ap.” Locke. Newcome.
3. *I speak not this, &c.*: i. e. this is not said, as any implied reflection on your conduct towards me; for, &c.
4. *But my glorying,* &c.*: i. e. (is the par. of some,) ‘having heard of your reformation, I make mention of it with delight, on all occasions; as I had before (first clause) animadverted upon your faults with freedom and severity.’ See 1 Cor. v.
5. *Were fightings*: “i. e. opposition in preaching the G.” Locke’s par. “I had to contend with various trials.” Schleusner.—*Were fears*: “Fears, lest faction should prevail among you; and the false ap., gaining credit among you, should pervert you from from the simplicity of the G.” Locke and Pyle’s par’s.
7. *Your earnest desire*: “i. e. to rectify what was amiss.” Newcome. Grotius interprets their *fervent mind*, ‘zeal in vindicating Paul’s character.’
8. *Though I did repent*: “i. e. when I reflected on the agitation of mind, which I had occasioned among you.” Newcome. “He was sorry that he found himself obliged to write that letter.” McKnight. Whitby and Grotius render,—*I do not now grieve, though I was grieved.†*—*For I perceive, &c.*: Wakefield (by connecting vvs. 8 and 9) presents a clearer sense: *For perceiving that ye were made uneasy by that letter, but for a short time, I now rejoice: not because ye were made uneasy; but, &c.*
11. *What carefulness‡*: “i. e. diligence to reform what

* ‘Paul’s success in preaching the G. at Corinth, after a considerable time spent to very little purpose at Athens, gave him great joy; and it appears that next to Antioch and Ephesus, the Cn. church was the largest of any out of Judea.’ Priestley.

† Meaning to obviate hereby, what they account a discredit on his inspiration;—that he should *repent* of any of his apostolic acts or instructions.

‡ “Paul, writing to those who knew the temper they were in, and what were the objects of the several passions raised in them, forbears, both here and vs. 7, to mention *to* what they were moved, out of modesty and respect to them. This needs to be supplied, therefore, as we can collect it, from the several passages, throwing light on the affair.” Locke.

had been amiss." Doddridge.—*Indignation*: "Against the incestuous person and my opponents." Newcome.—*Fear*: "To offend me. See vs. 15." Locke. Newcome.—*Zeal*: "For my honour." McKnight.—*Revenge*: "Against yourselves, for having been so misled." Locke. Doddridge. Harwood. "Infliction of punishment on the impure offender." Newcome. McKnight.

To be clear: i. e. to be clear now; not that they had been previously.

12. *Not for his cause*: rather, *Not so much for his cause*: So, Locke. Wakefield. Imp. V.—*That our care for you*: rather, *your care or concern for me*: So, Wakefield, Newcome, Imp. V., &c.; adopting (after several of the best ancient versions) a transposition of the Gr. pronouns.
16. *I rejoice therefore*: "The address of all this part of the Ep. is wonderful. This liberal testimony to the character of his converts finely introduces his call upon their charity in the next Ch., in behalf of the saints in Judea." Doddridge. McKnight.

CHAP. VIII.

1. *We do you to wit* *: rather, *We make known to you*: as all modern Trs.—*Of the grace of God*: or, *the very liberal gift*: Imp. V. So, Newcome. Wakefield. Pyle. Priestley, &c. The Gr. (—*grace*) has often the sense of 'gift' rather; and the name of *God* joined to a quality or object, has in the Hebrew language, the force of a superlative. (See N. on Acts vii. 20.) So, Beza. Whitby, &c.
- On the churches*: properly, *By*, &c.: as all Trs.
5. *Not as we hoped*: "i. e. they outdid my expectation." Locke's par.—*Their own selves to the Lord, and unto us*: "They considered themselves and all their property as God's, and requested that we should be the dispensers of what they considered themselves as holding in trust for the public use." Priestley.

* *To wit*—This phrase, in the above construction (as a verb,) has now gone into disuse: it occurs only, in the sense of 'that is, to say.'

6. *The same grace also* : or, *contribution* : Wakefield. "This work of liberality." Newcome. So, Locke. Grotius, &c. See N. on vs. 1. Thus also, next vs.
7. *In utterance* : C. V. *In doctrine* : Wakefield.
9. *The grace* : or, "*the munificence* : the sense in which Paul uses this word over and over again in this Ch., but which the C. V. only once (vs. 4) thus trs." Locke.
Though he was rich—became poor : or, *While he was rich—he lived in poverty* : Imp. V. The Gr. (*—became poor*) expresses an actual state, not a change of state. So, Erasmus and Schleusner. The construction requires it so to be understood ; not of a transition from a higher and happier, to an inferior condition. "Our S. had the means of wealth, glory and power ; for by the miraculous powers bestowed upon him, the powers of nature were entirely at his command : yet forbearing to use them, except for the great objects of his mission, he led an indigent, dependent life, and was even without a home, (Matt. viii. 20.)" Grotius. Carpenter.* Priestley. Wakefield, &c. The Imp. V. adds, "this was a very proper example to the Corinthians, and which they could feel and imitate. But its pertinency disappears, if explained (as by some) of a supposed descent from a prior state of greatness and felicity ; between which, and the case of those to whom he wrote, there was no analogy."
10. *To be forward, a year ago* : C. V. *To have a willing mind, a year ago* : Imp. V. *Not only to be willing, but also to perform a year ago* : Wakefield. W. and others, (after the Syriac Tr.) transpose the two verbs (*to do* and *to be forward*.)
14. *That their abundance also* : Wakefield, Imp. V., &c., insert here,—*at another* ; as the sense indeed requires.
15. *As it is written* : Exod. xvi. 18.
16. *The same earnest care* : "*viz. a desire of undertaking this trust among you.*" Ros.

* C. adds, "That our S. led a life of poverty, is not denied : the only question is, how or in what sense, he could be *rich* at the same time. But this is attended with no difficulty ; since Cns., by a like contrast, are said, though in poverty, to be figuratively *rich*, viz. in good works, in faith, &c. Comp. vi. 10 (of this Ep.) ; James ii. 5 ; Rev. ii. 9."

17. *Being more forward*: "i. e. there was no need of my entreaty; for he anticipated the request." Grotius.
18. *The brother*: Most commentators refer this epithet to Luke, who was for so long a time the associate of Paul, in his labors; though Mark, Barnabas and Silas have been severally mentioned instead. Some have applied the words *whose praise, &c.*, to the G. which bears his (Luke's) name. But this, says Lardner, was not yet published; and Grotius (with others) interprets it, 'of his evangelical labors.'
19. *With this grace*: See Ns. on vvs. 1, 6, 9.
21. *Providing for honest things*: "i. e. taking care to preserve my integrity and credit." Locke's par. "Paul implies, (vvs. 20, 21,) that to repel all suspicion of embezzlement, he would have associates in his trust, and not take on himself alone, the charge of this benefaction." Priestley.
22. *Our brother*: Doddridge and Priestley (after Theophylact) conclude that this was Apollos; he being, says P., so popular at Corinth. But it is all conjecture.
23. *Concerning you*: or, *To you*: Wakefield. Imp. V.—*Of the churches*: "i. e. of Macedonia, who bear their collection." Locke's par.—*The glory of Christ*: "They have the glory or interest of Christ and Ctny. at heart." Priestley.

CHAP. IX.

1. *The ministering to the saints*: "i. e. the relief of the poor Cns. in Jerusalem." Locke.
2. *Achaia*: Of which, Corinth was the capitol. "The church was made up of the inhabitants of that city and the circumjacent parts." Locke.*
5. *Not as of covetousness*: C. V. *Not as an unreasonable extortion*: Wakefield. Newcome, Priestley, Grotius, give a like senso.

* "The ap. recommends this contribution (vvs. 2-5) with wonderful address, and at the same time with the greatest propriety." Priestley.

8. *All grace* : i. e. 'every charitable gift' ; as all critics. See Ns. on Ch. viii.—*Towards you* : "i. e. to your own advantage." Locke's par. "God is able to make every alms you give (see vs. 10,) , like the oil in the cruse, to multiply as you pour it out." Hammond.
9. *As it is written* , Ps. cxii. 9.—*His righteousness* : or, *His liberality* : Locke and most Trs. "So, the Gr. term often signifies, (as Matt. vi. 1,*) and so the Septuagint (Gr.) version of the O. T. has rendered in many instances, the corresponding Hebrew word." Whitby. Schleusner, &c.
10. *Now he that ministereth*, &c. : rather, *Now may he, that supplies seed to the sower, and bread for food, supply and multiply this, your seed*, &c. : Locke. Wakefield. McKnight.
12. *But is abundant, also*, &c. : or, *But also runneth over in many thanksgivings unto God* : Wakefield.
13. *Subjection unto the gospel* : i. e. that its benevolent principles have such control over you.
14. *And by their prayer for you* : "And thus, adding their prayers ; they show in what manner they can, their vehement affection towards you, for this most bountiful gift of yours." Grotius, &c.
15. *His unspeakable gift* : "i. e. the contributions before spoken of ; 'this admirable charity'" Hammond. Whitby. "The ap., by a sudden and natural transition, applies this expression to the G., as the only principle, which can produce such benevolence." Doddridge. McKnight. Priestley. The epithet *unspeakable*, they say, is too strong, to denote only the charity in question.

CHAP. X.

1. *Who, in presence* : "I, the same Paul, who am (as it is said among you, see vs. 10,) base and mean, when present, but, &c." Locke's par.

* Where indeed, the sense being too plain to admit of mistake, the C. V. trs. it,—*alms*.

† *Grace of God*.—See this explained, N. on viii. 1.

2. *Which think of us—to the flesh*: “i. e. who accuse me of sinister views in my conduct.” Priestley.
3. *For though we walk, &c*: “Though we are in the humblest condition, yet we are not weak, timid soldiers.” Ros. Schleusner. Grotius. [Others interpret *flesh*, (last clause,) of ‘worldly views.’]
4. *The weapons of our warfare*: “Which some explain to mean, “the censures with which the apostolic office was invested. But they refer rather to the miraculous powers which God hath given for the conversion of the gentiles to the Cn. faith.” Hammond. Whitby.—*Mighty through God*: Knatchbull and Schleusner esteem this a Hebrew superlative; that is, meaning, ‘exceedingly powerful.’ Comp. Acts vii. 20. See N. on viii. 1 of this Ep.
5. *Casting down every high thing*: “Paul’s allusion here is to the turrets raised on the walls of a besieged city; and to the practice of assaulting the walls by means of battering rams.” McKnight. Grotius hints that the image was, in particular, borrowed from the demolition of the walls of Jericho (Josh. vi. 20).—All impediments to the spread of Cnry. are here meant; and especially, as the context shows, the sophistry and pride of the false teachers.
6. *When your obedience is fulfilled*: “i. e. when such as are misled by the false teacher, shall return to their duty.” Locke’s par.
9. *That I may not seem*: C. V. Ros. and Imp. V. insert,—*But I forbear; that I may not, &c.*
10. *His bodily presence*: “Chrysostom and others represent St. Paul, as a man of a low stature, with a bald head, a curve in his person, and an impediment in his speech; which testimonies, added to expressions of his own, make it very probable that these natural defects were meant by his *infirmity* and his *thorn in the flesh*. Comp. xi. 6, 30, xii. 7; Gal. iv. 13.” Pyle. Whitby.
12. *Amongst themselves*: “Perhaps rather, ‘within themselves’; and as, in all likelihood, the faction against Paul was made by one person (as has been noticed before), his meaning is ironical. For though here the plural number is used, which is the softer and decenter way in such cases, yet we see (vs. 11) that he speaks directly and

expressly, as of one person. This phrase then may, most consonantly to Paul's meaning, be rendered, 'within themselves,' *i. e.* with what they find in themselves: the passage conveying, that this person's preference of himself to the ap., was founded upon such an estimate." Locke.

13. *To the measure of the rule*: The Gr. (*—rule*) is used to denote a measure of any kind; also an agonistical word, signifying the *white line* which marked out the boundary of the path or race. But it is here generally agreed, that it means the division of country allotted to a particular preacher: 'We do not transgress the limits of the province assigned to us by God, when we came to you.' Wetsstein. Schleusner.
14. *Beyond our measure*: C. V. *Too far, or beyond our line*: as other Trs.—*As though we reached not, &c.*: "i. e. did not pass by other places, to which my labors were due, precipitately hastening forward to Corinth; but have preached the G. in all countries, as I passed along." Locke, &c.
15. *Other men's labors*: "Here Paul visibly taxes the false ap., for coming into a church converted and gathered by another." Locke.—*We shall be enlarged by you*: "As your church increaseth in the faith, so my province will become the larger in length and extent." Hammond.
16. *Beyond you*: "i. e. in the regions of Italy and Spain, whither we know, the ap. intended to go." McKnight.—*And not to boast*: i. e. to repeat it again.
17. *That glorieth*: or, *Him that is willing to boast*: Wakefield.
18. *The Lord commendeth*: "i. e. by the attendant gifts of the h. s." Locke's par.

CHAP. XI.

1. *In my folly*: i. e. he was about to speak on a topic which generally implies much weakness; viz. his self-commendation.
2. *With godly jealousy*: C. V. *With extraordinary earnestness*: Wakefield. i. e. with the greatest jealousy."

Newcome. McKnight. [The Gr. is, literally—‘a jealousy of God.’]—*Have espoused you*: Hammond supposes an allusion here to the *armosanoi* among the Lacedemonians, whose office was to form the lives and manners of the virgins, so as to make them virtuous and discreet wives.

8. *From the simplicity*: or, *From your singleness towards Christ*: as some Trs. So, Locke. “i. e. with pure virgin thoughts, fixed on him; not divided, or roving after any other object.”
4. *Ye might well bear with him*: “Inasmuch as he would thus leave me far behind.” Grotius.
6. *Made manifest*: “i. e. to be an apostle.” Locke.
7. *In abasing myself*: “It was likely to be deemed unworthy of one who had the high rank of an ap., to work with his own hands.” Priestley, &c.
8. *Robbed other churches*: C. V. *It might seem as if I spoiled*: Newcome. “Paul uses this strong word to denote his receiving gifts from the poorer church of the Phillippians, while he was rendering them no service in return. Phil. iv. 15.” McKnight. Wolf.—*To do you service*: or, *For the purpose of my ministry to you*: Wakefield.
10. *As the truth of Christ is in me*: “The form of solemn oath, (as Rom. ix. 1) *to wit*, ‘What I now say, I say truly, as becomes a Cn.’” Ros. See also i. 18, 23, of this Ep.
11. *Because I love you not?*: “The adverse party, on Paul’s neglect to receive maintenance from the Corinthians, grounded their assertion that he was no ap. (1 Cor. ix. 3); they here draw from it an inference, that he had no affection for them, which he repels by assigning another reason for his conduct; and they make a third allegation, (xii. 16, of this Ep.) that it was only a crafty trick in him to catch them, which he there answers.” Locke.
12. *May cut off occasion*: “i. e. by enabling those who accuse me, to refer to me as a pattern, in case I were thus maintained.” So, Locke.—*Even as we*: “i. e. to imitate my disinterestedness herein, would be a better ground of boasting.” Doddridge.
14. *An angel of light*: “i. e. a messenger of Jehovah. “To what the ap. alludes in this place, is not certain,

but it is most probable, that he had the book of Job in view (i. 6)." Priestley. Newcome. P. adds, "it is needless to observe, that the whole of this representation (in Job) is an allegory founded on the idea of God's keeping a court, like that of an eastern prince, and holding on certain days, what we now call a levee, when his chief ministers attend upon him to show their respect and to receive his orders. This figurative description, therefore, gives no authority for hence inferring the real existence either of Satan or his angels."

16. *Think me a fool* : See N. on vs. 1.

17. *Not after the Lord* : "I speak not, either as if boasting were allowed by the G., (where there is no such absolute occasion for it as I am under at present), or by the special command of Christ." Ros. "I do not pretend to speak with the humility which would be becoming in a Cn. on ordinary occasions." Priestley.

18. *After the flesh* : "i. e. as to external privileges ; Jewish descent, &c." Newcome. Locke.

19. *Suffer fools gladly* : or, *Ye who are men of understanding, easily bear with such foolish people* : Wakefield. "A bitter irony ; alluding to their bearing with the covetousness and insolence of the false ap." Locke.

20. *If a man* : or, *a certain person* : Wakefield.—*Bring you into bondage* : "i. e. subjection to the false ap. ; not to Jewish rites (as some say) ; otherwise, Paul would have spoken more openly and warmly. It is plain that no such thing was yet attempted openly." Locke. "He delicately alludes to some leading person among his opponents ;—' If a man subject you to his imperious will, exact a large stipend,* receive private gifts beside, proudly exalt himself over you, treat you contumeliously in the highest degree.' " Newcome.

21. *I speak as concerning reproach* : "i. e. in what follows, I speak in answer to the reproach cast upon me, that I am weak." McKnight. So, Harwood ; whose par. of the rest of the vs. is,—' But I have as just pretensions to the

* McKnight's par. of this clause is,—' If he eat you up, by living in luxury at your expense.'

apostolic character, I speak with humble submission, as any of my opponents.

22. *Hebrews* ? : "i. e. by language; not Hellenists. (See N. on Acts vi. 1.)" Newcome.—*Israelites* ? : "i. e. truly of the Jewish nation." Locke.
23. *I speak as a fool* : "I speak in my foolish way of boasting." Locke's par. "As one void of reason; as beside myself." Newcome.
24. *Forty stripes, save one* : "The Law did not allow them to exceed forty (Deut. xxv. 3). The Jews, that they might not transgress it, only gave thirty-nine, i. e. thirteen stripes with a scourge having three lashes." Newcome. Doddridge. Whitby.
25. *Beaten with rods* : a R. punishment inflicted on Paul at Philippi (Acts xvi, 21, 22); and elsewhere.—*Thrice I suffered shipwreck* : Of these shipwrecks, nothing is recorded in the Acts. Whitby states, that the one described Acts Ch. xxvii., was subsequent in time, to the writing of this Ep. : it must, therefore, have been the fourth.
In the deep ; Hammond mentions that there was at Cyzicium in the Propontis, a subterranean prison, called the *Bythos* (Eng.—*deep*) ; but it does not appear, that Paul ever preached there. Ros. says, "Others have interpreted it of a *well* filled with water, in which he had been concealed, to escape the designs of his enemies." Paley and Schleusner (more naturally) explain it, of "Paul's being obliged to take to an open cock-boat or raft from a wreck, upon the loss of the ship, and his continuing out at sea, in that situation, for twenty-four hours, driven about by the tempest."
28. *That which cometh upon me* : or, *This pressure upon me* : Wakefield. "The force of the Gr. word is not easy to be fully expressed. It denotes the violent rush of a crowd together upon one, ready to bear him down." So, Beza. Doddridge. Wetstein.
29. *Who is weak* ? : "i. e. in the faith; and I do not sympathize with him?" Newcome.—*Offended* : i. e. ready to apostatize.—*And I burn not* : "With zeal to recover him?" Whitby. Hammond.

80. *Which concern mine infirmities* : "Which are of my weak and suffering side." Locke's par.
82. *The governor under Aretas* : See Acts ix. 23. "Aretas was a King of Arabia, (see N. on Luke iii. 14) who had subjected Damascus, and placed in it, a prefect or governor." Newcome.—It has been well observed, that this incident comes in abruptly ; the ap. probably forgetting it in the preceding recital of his sufferings.

CHAP. XII.

1. *I will come* : The Imp. V. trs.—*Doubtless it is not expedient for me to glory ; yet I will come, &c.* Doddridge, Newcome, and McKnight, render in the same manner. "If I must be forced to glory for your sakes, (for me it is not expedient) ; I will come, &c." Locke's par.* *Doubtless it is not proper for me to boast. Shall I come then, &c.* : Wakefield *i. e.* 'as it does not become me to speak of my own sufferings or labors, I will speak therefore of the wonders of the Lord.'
2. *A man in Christ* : "*i. e.* a Cn." Grotius. "Paul thus modestly speaks of himself." Newcome. Wakefield trs.—*I know a man after he had been a Cn. fourteen years, &c.*† *Whether in the body, or out* : *i. e.* he could not decide, whether it were a real or visionary scene.—Benson and Priestley suppose this to have been the vision related, Acts xxii. 17.

The third heaven : "The Jews, in the apostolic age, divided the heavens, into the seat of the clouds, the seat of the stars, and the seat of God." Newcome. Schleusner. Wetstein mentions, that the Jews in after periods, spoke of *seven* heavens ; which he illustrates from the Rabbis.

* The Vulgate and Syriac Trs. (which Locke follows) adopting, with some of the Fathers, the change of a single letter in the Gr., read,—*I must needs boast : yet it is not expedient.*

† The date of this Ep. is generally fixed, A. D. 57 : the C. V., therefore, (which is followed, except by W.) carries the vision to A. D. 43. This, as the period of that event is reckoned, was but seven years after his conversion.

3. *God knoweth* : Wakefield trs. (and so, vs. 2)—*God knoweth this to be true.*

4. *Into Paradise* : Whether this be the same or a different vision, interpreters are not agreed. Beza, Schleusner, Hammond, and Newcome, maintain the former ; which the repetition of the same phrases, they think, indicates, rather than the contrary. With them therefore, *Paradise* and *the third heaven*, are understood as equivalent terms. But most modern critics adopt, after the Fathers, the second opinion : *Paradise*, as they conceive, being the receptacle of the departed dead. "The ancient Jews styled this, the garden of Eden, or *Paradise* (which signifies a garden) ; and the customary prayer of the Jews for their departed friends shows that the modern Jews have the same notions." Priestley.* See N. on Luke xxiii. 43.

Which it is not lawful—to utter : "Meaning probably, something he was not *permitted* to disclose ; being meant for his own use and encouragement." Priestley. "What it is not in the *power* of man to utter." Locke's par. Wakefield's Tr. accords with Locke,—*which it is not possible, &c.*

6. *That which he seeth—or—heareth* : "I had rather leave in silence the past ; my present testimonials are sufficient for me." Grotius. "i. e. in the miracles which they saw, or the inspired doctrines they heard." Newcome.

7. *Thorn in the flesh* : This passage has opened a wide field of conjecture. The Fathers threw out various surmises what this *thorn* was ; which, (except on the score of curiosity) are not worth naming. Chrysostom and Jerome thought it, the *head-ache* ; Cyprian,—the violence of sexual desire. [To this last, it has been objected, that if such a discipline were worthy either of the inflictor or the patient, yet it is wholly forbidden by the context (vvs. 9, 10).] (2.) Some explain this of *human adversaries* : perhaps, the false teacher, (as Newcome) ; or, (as Semler hints) some Jewish calumniator, who was maliciously busy, in calling up to mind, the ap.'s life,

* P. remarks, "that the ap.'s modesty appears in the circumstance of his long concealment of these visions, and nothing but this necessity led him to divulge them."

in his unconverted state, with a view to fasten odium upon him. The term *minister of Satan* (xi. 14, 15) is applied to one or the other of these; and the Canaanites are said to have been *thorns in the sides* of the Hebrews. (3.) But more natural is Whitby's suggestion, that the splendor of his visions, affecting his nervous system, had caused a *distortion of his countenance*, or a *stammering in his speech*: or, that of Doddridge and Farmer, that it was a *paralytic affection*, thus produced. (See x. 10; Gal. iv. 13, 14.)

Farmer adds, "that it confirms this conclusion, that the Gr. (*—infirmitas*) is, that, which both the N. T. writers and the Gr. physicians use to describe the palsy. It was purposely designed by God, not only to prevent too great elation in the ap., but by taking off from the grace and energy of his manner, to make the divine power more conspicuous in the success of his ministry. That Paul should refer this disorder to an evil being, is wholly unlikely; he speaks of it as proceeding from God, or, which is the same, his *angel*, acting the part of an *adversary** to the ap., to whom this dispensation of heaven, however wisely designed, was deeply humiliating and painful."

8. *Besought the Lord thrice*: By the *Lord* is meant, Jesus Christ. So, Fr. Poloni, Priestley, &c.; who regard this, as one of the instances of his real, personal presence. See N. on Matt. xxviii. 20; also marg. N., page 237. Newcome calls it, an appearance in vision only.—*Thrice*: "i. e. with peculiar earnestness; or, three several times, from the strong sensation of the misfortune." Ros. See N. on Acts x. 16.
9. *My grace*: or, *my favor*: Locke. Wakefield. Grotius. i. e. gracious-assistance. "My gift; the gift of the spirit, for demonstrating the truth of his doctrine by miracles." Pyle.

* Properly translated, an *angel* or *messenger-adversary*: Farmer, Jn. Simpson, Imp. V. They note, "that the Gr. (*—Satan*) is not in the genitive; and that it does not therefore require or admit the version of our Trs.; beside, that in near connexion, he ascribes it to Christ, and ultimately to God. The '*angel-adversary*' and '*the thorn in the flesh*' are synonymous terms, and both figurative."

11. *I am become, &c.*: or, *Am I foolish, &c.*: McKnight and others.—*Be nothing*: “This is beautifully added, to soften the seeming arrogance of what he had said.” Newcome.
13. *Forgive me this wrong*: “A fine irony.” Newcome.
“There is much address in this; the ap. intimating that his not taking from them any support, was a wrong done to themselves, as putting them on an inferior footing to other churches.” Priestley.
14. *The third time*: The ap., as all agree, had been but once at Corinth. Newcome, Paley, and other critics, therefore, explain this, as being the third *annunciation* of his purpose, (the two former being, 1 Ep. xvi. 5; 2 Ep. i. 16); not his third visit.
15. *Spend and be spent*; “I would not only exhaust all I possess, but be exhausted myself.” Harwood.
16. *Nevertheless being crafty*: “He is adverting to an insinuation of some of his enemies, that his refusal of recompense from the Corinthians directly, was but an artifice, that he might get the more some other way.” Priestley.
18. *Walked we not, &c.*: *i. e.* he was as disinterested as I.
19. *Before God in Christ*; “As a Cn. in the presence of God.” Locke’s par.
20. *Debates*: or, *Contentions*: Imp. V.—*Swellings*: “Those vain boastings, by which proud men endeavour to make themselves big in the eyes of their fellows.” McKnight.
21. *Bewail many*: “*i. e.* shall punish, with pain to myself.” Newcome. Grotius. McKnight.

CHAP. XIII.

1. *I am coming to you*: See N. on xii. 14. Locke connects this vs. with that place. He ingeniously notices, that “Paul began, xii. 14, to mention his purposed visit; joining to this, (what was much on his mind) that he would not be burdensome to them, the objection came up, (vs. 16) that his personal shyness might be considered as cunning. As he clears himself from this, another

suspicion which might occur to some, he thinks it needful to obviate, (vs. 19); viz. that he sent *two*, as an apology for not coming himself. So that these six vvs. must be looked on as incidental topics which started into his mind; and after his usual manner, he turns aside to dispatch them, before he can go on with the main subject."

In the mouth: rather, *By the mouth*: as all Trs.—
Two or three witnesses: "i. e. I shall have many causes coming before me, and by that principle of the Jewish law, mentioned Deut. xix. 15, my decision will be governed." Doddridge. McKnight. Newcome. (2.) Locke conceives these two admonitory Eps. to be meant; and that this conclusion is confirmed by the expressions which are used to discriminate between them (vs. 2, first clauses). So, Hammond. Grotius. Harwood. (3.) Lightfoot, rather weakly, infers the witnesses to have been the three bearers of the former Ep. (See 1 Cor. xvi. 17.) (4.) Pyle's sense varies wholly from the preceding, viz. 'My thus repeating my engagements, ought as fully to satisfy you of the certainty of my performance, as the testimony of two or three witnesses carries a cause in court.'

2. *And foretel you, &c.*: or, *Tell you beforehand, the second time*: Wakefield.
3. *A proof of Christ, speaking in me*: i. e. proofs of the reality of my apostolic commission.
4. *We also are weak in him*: "Though Christ appeared to the world, weak and unable to escape his sufferings; even so, we seem weak to you, Corinthians, because we do not exercise that power among you, which God has given us; but we shall show ourselves to live, by the power of God exercised upon the offenders in your church." Whitby, &c.
5. *Jesus Christ is in you*: The import of which, is the same as the first clause,—being *in the faith*.—*Reprobates*: properly, *destitute of proof*: as all Trs. So, vvs. 6, 7.
8. *Do nothing against the truth*: "I cannot show this power upon any of you, unless it be that you are offenders, and your punishment be for the advantage of the G."

Locke's par. "I cannot do otherwise than is right and true." Ros.

9. *When we are weak*: "i. e. have no occasion to manifest our power." Whitby.

14. *The grace of—Jesus Christ*: "i. e. all the blessings which the G. brings." Ros.—*The communion* (or, *the partaking*: Imp. V.) *of the h. s.*: i. e. of the spiritual gifts, attendant upon it. See 1 Cor. i. 7; Rom. viii. 15, 16.

THE
EPISTLE OF PAUL
TO THE GALATIANS.

CHAP. I.

1. *Not of men, neither by man*: "i. e. not deriving my commission from the other aps., or even from God by their appointment, but from J. C. himself, and consequently from God, his father." Priestley.
2. *Churches of Galatia*: "A region of Asia Minor, settled by Gauls, (from whom its name was derived,) about two hundred and fifty years before Christ." McKnight. Priestley adds, "that Paul planted Ctny. here in his second apostolical progress (Acts xvi. 6, the first mention of the country); that is, A. D. 50 or 51.
4. *Evil world*: or, *age*: Wakefield. Locke. Imp. V. i. e. the bondage of the Mosaic economy.
6. *So soon removed*: "Paul visited that church, a second time, Acts xviii. 23; two or three years prior to the date of this Ep." Locke.
7. *Which is not another*: Chandler, Locke and others tr.—*which is nothing else than this, &c*: "i. e. your alienation from me your teacher, is owing to this only; the crafty endeavours of designing men, &c."
9. *Be accursed*: "Have no more intercourse with him, than with those, whom the synagogue or the church has utterly cut off." Grotius. See Ns. on Rom. ix. 3; 1 Cor. xii. 3, xvi. 22. Wakefield trs.—*Let him be rejected*.
11. *Is not after man*: "i. e. of human origin" Newcome. As vs. 12 shows.
15. *Separated me, &c.*: C. V. *Set me apart from my birth*: Wakefield. "i. e. for the apostolic office: So, Jeremiah to the prophetic (Jer. i. 5)." Hammond.

16. *With flesh and blood* : "A periphrasis for *man*. (Matt. xvi. 17 ; 1 Cor. xv. 50 ; Eph. vi. 12.)" Whitby.
 19. *James, the Lord's brother* : See N. on 1 Cor. ix. 5.

CHAP. II.

1. *Fourteen years after* : "i. e. dating from Paul's conversion, A. D. 35." Wetstein.
2. *By revelation* : "i. e. by a divine impulse." McKnight. Ros. "Agreeably to the tenor of the revelation, which constituted him the ap. of the gentiles." Whitby.—
To them—of reputation : i. e. to those who were pillars of the church, vvs. 6, 9.
Lest I should run, &c. : "Which might happen, if by neglect to confer thus together, rumor should go abroad, that I preached a different doctrine from the aps. before me." Grotius.
3. *But neither Titus* : or, *But not even Titus, &c.* : * Imp. V., &c.
4. *And that because, &c.* : McKnight trs.—*Even on account of the false brethren* : Whitby connects this vs. with vs. 1., reading what intervenes, as a digression, in a parenthesis.
6. *Whatsoever they were†* : "i. e. formerly ; however, some would set them above me, as having conversed with Jesus on earth, and been aps. before me." Doddridge.—
Added nothing to me : "i. e. taught me nothing new." Locke. So, Newcome, Wakefield, and Harwood.
8. *Wrought effectually—was mighty in,† &c.* : "He who

* The grammatical construction of these vvs. (3-5) in the C. V., is so perplexed, that the reader must be skilful who traces it out.

† All critics remark, that the disparaging and ironical sense conveyed by our Trs. of the Gr. (*—who seemed*) is wholly unjust to Paul's meaning, who is speaking of the three leading aps. ; neither does the import of the original require it ; which here, as often elsewhere, has the same sense as the words in vs. 2,—'to be of reputation.'

† Were it not, that our C. V., as has been noticed before, (see marg. N., page 364) abounds with negligencies like this, it would seem strange that they could render the above phrases, except in the same manner. The Gr. verb is the very same ; and Paul's intention seems to be, to express, as exactly as words could do it, the same thing of Peter and of himself.

gave miraculous aid to Peter in his ministry among the Jews, gave it equally to me, in mine among the gentiles." Schleusner.

10. *Remember the poor*: or, *our poor countrymen*: Wakefield. "i. e. to make contributions among the gentiles for the poor Cns. of Judea." Locke. See Rom. xv. 25; 1 Cor. xvi. 2 Cor. viii. ix.
14. *That they walked not uprightly*: or, *That they were not keeping the straight path of the truth of the gospel*: Wakefield.—*Live as do the Jews*: i. e. conform themselves to Jewish rites." Locke's par.
15. *Sinners of the gentiles*: "*Sinners*,"—a term which is applied to the whole body of the gentiles, as is saints to that of Cns. (Matt. ix. 10, xi. 19; Luke vi. 32, vii. 39, xix. 7, &c.)" Newcome. So *Jews by nature*, is, in effect, 'who are by birth, God's peculiar people,' &c. [See Ns., Matt. ix. 10; Luke xix. 9; also, Preface to the Eps.] Here, as is clear, (and so vs. 17) *sinners* simply imports, 'an unjustified, uncovenanted state.'
17. *The minister of sin*: "i. e. of a dispensation of sin." Locke's par.
18. *Make myself a transgressor*: "i. e. I who was in a way of justification, hereby again subject myself to the condemning sentence of the Law." Priestley.
19. *Through the Law*: "i. e. by the tenor of the Law itself. See iii. 24, 25; Rom. iii. 21." Locke.
20. *I am crucified*: Paul often represents conversion to the Cn. religion under the emblem of death to a former state and dispensation, and of a resurrection to a new life and state of being. See Rom. vi. 2-14, vii. 4.
21. *Do not frustrate*: or, *reject*: Chandler. Schleusner. —*If righteousness*: rather, *justification*: Priestley. Imp. V. &c. See N., Rom. i. 17.

CHAP. III.

1. *Bewitched you*: or, *Fascinated*: Grotius. "Seduced by false doctrine." Schleusner. "Cast a mist before your eyes." Locke's par. (See N. on Acts viii. 9.) "Some refer this passage to the Ebionites." Hammond. Whitby.

- Crucified among you*: “To whom the plain truth of the G. has as clearly been made known, as if J. had himself lived and been crucified among you.” Priestley.
3. *The spirit—the flesh*: “i. e. the Gospel and the Law; the spiritual and carnal dispensation.”* Locke. Harwood. L. adds, “this mode of designating the two systems, is very familiar with Paul.” See Ns. on Rom. iv. 1, vii. 5, viii. 2; 2 Cor. iii. 17.—*Now made perfect*: “i. e. are ye seeking perfection, viz. from the Law?” Locke, &c.
4. *Have ye suffered*: “i. e. for your Cn. profession, and which might have been avoided by embracing Judaism, as you were enticed to do.” Grotius.—*If it be yet in vain*: “i. e. by your continued perversity.” Ros.
5. *Doth he it, &c*: “Are these miraculous gifts, the consequence of his instructing you in the Law, or in the G., whose great principle is faith?” Priestley’s par.
7. *Of faith*; “i. e. who rely upon God’s promises.” Ros.
8. *Preached before the Gospel*: rather, *gave this joyful promise long ago to Abraham*: Wakefield; so, Schleusner, and Imp. V.
10. *As are of the works of the Law*: “i. e. adhere to the rigid maxims of the Law.” Priestley.
13. *Hath redeemed us*: “By abolishing the Law, and dying to establish a better covenant.” Newcome.—*Being made a curse*: That is, as it were, accursed; treated by men, as if he had committed a crime worthy of death, and of the divine wrath. Deut. xxi. 23.” Newcome, Chandler.
15. *After the manner of men*: “i. e. this is a known and allowed rule in human affairs.” Locke’s par.
16. *‘And to seeds,’ as of many*: As a general rule, the whole posterity of a person is properly denoted by the word (*seed*) in the singular number. But in the case of Abraham, there was a difference so remarkable between the two lines of his descendants, that Paul seems to assume, that if the divine promise had extended to both, it might

* *The spirit* (vvs. 2, 5,) is however generally understood in the common use of the word, viz. miraculous gifts.

have been more expressly affirmed by the use of the plural (*seeds*.)*

Which is Christ: "i. e. the disciples or church of Christ. Comp. vs. 29." Ros. Priestley.

17. *Four hundred and thirty years after*: "Computed from the first intimation of the covenant, (Gen. xii. 3, 4,) when Abraham was seventy-five years old; from this period to the birth of Isaac, was *twenty-five* years (Gen. xxi. 5): Isaac was *sixty* when Jacob was born, (Gen. xxv. 26): Jacob went into Egypt at the age of an *hundred and thirty* (Gen. xlvii. 9); and the Hebrews sojourned in Egypt for the space of *two hundred and fifteen* years." Doddridge. Whitby. See N., Acts vii. 6.
19. *Because of transgressions*: i. e. to serve as a restraint upon sin." Ros.—*Ordained by angels*: or, *ministered by messengers*: Imp. V. "Moses was the *mediator*; the *angels* or messengers were the symbols of the divine presence; viz. the loud sounds, the cloud, the fire, the quaking of the mountain, and the voice by which Jehovah gave his commands to Moses and the people." Jn. Simpson. See N., Acts vii. 53.
20. *Is not a mediator of one*: This passage has tortured the ingenuity of critics, not less than that just noticed (vs. 16), but there seems no need of giving any other view of it, than that taken by Knatchbull and Locke: "The argument (vs. 17) is, that the covenant of the Law, of which Moses was the mediator, cannot annul the Abrahamic covenant. For a mediator implies, in its very notion, two parties; and *God is* but *one* of the two, belonging to that covenant. The other, consisting of believers universally, (gentiles as well as Hebrews) was not concerned in the promulging of the Law. There-

* This is perhaps the briefest and simplest way of disposing of this vexatious passage. To modern readers, the argument appears wholly inconclusive; and from the time of Jerome (whose language towards the ap. is not very respectful,) critics have felt pressed by the difficulty. It is remarked, that there is no instance of the Gr. or Hebrew word (*—seed*) being used in the plural number, except in relation to vegetable natures. And though the word *seed* is applicable to an individual (as Gen. iv. 25, xxi. 13) yet the same also is used to denote a progeny or posterity.

fore, the original covenant, not having been dissolved by both the contracting parties, (see vs. 15) remains in full force.

21. *Verily righteousness*: or, *justification*: Imp. V. See N., Rom. i. 17.
22. *Hath concluded*: rather, *Hath shut * up*: Wakefield. See N., Rom. xi. 32.
24. *Our schoolmaster*: "i. e. rightly so called from its severity." Locke's par. "Societies, as well as individuals, have their infancy or childhood; a period, to which a master or governor is assigned for the control and correction of manners. Such a period was that of the Law to the Hebrews (see iv. 1-3)." Grotius.
27. *Baptized into Christ*: See N., Rom. vi. 3.—*Christ and Christ Jesus*: (vvs. 24, 27, 28.†) "i. e. Ctny." Ros. Schleusner. See Ns., Rom. x. 4, xiii. 14, xv. 20, &c. —*Have put on Christ*: Alluding to the early Cns. "putting on new garments after baptism, as symbolical of their former corruptions and mistaken views being laid entirely aside, and of all things becoming new." Beza. Grotius. Wolf.

CHAP. IV.

1. *Lord of all*: C. V. *Though every thing be his property*: Wakefield. "The expectant heir." Grotius.
2. *But is under tutors and governors*: The figure is here resumed from iii. 24.
3. *The elements of the world*: "i. e. the Law; so called, because its observances and discipline, which had bondage and restraint in them, led them not beyond the things of this world." Locke.
4. *Made of a woman*: properly, *Born of a woman, born under the Law*: Wakefield. Imp. V. &c. *Under the law*, "i. e. being himself subjected to its authority." Locke.
5. *To redeem them*: "i. e. to deliver us from our bondage

* The Gr. verb is the same with that, vs. 23. Why have our Trs. rendered them differently?

† Except that *to put on Christ* (vs. 27) "is rather to become partakers of Cn. blessings." So, Schleusner.

to it; in order, as it were, to complete our education." Priestley's par.

9. *Rather, are known of God*: "i. e. acknowledged, approved; taken into favor." Locke. See N., 1 Cor. viii. 3.

Weak and beggarly elements: Comp. vs. 3. "*Weak*, as impotent to deliver men from the power of sin and death (see N., Rom. viii. 3); and *beggarly*, because it kept men in the poor estate of pupils, from the full possession and enjoyment of their inheritance (vvs. 1-3)." Locke.

12. *Be as I am; for*: Doddridge trs.—*Be as I was; for I was, as ye are*: "i. e. zealous for the Law. Follow my example in renouncing the law for the G." So, Beausobre. Hammond. Wetstein.

14. *My temptation*: See N. on 2 Cor. xii. 7.—*An angel of God*: rather, *as a divine messenger*: Schleusner. *As a messenger of God*: Wakefield. Jn. Simpson. Imp. V.

15. *Where then is the blessedness, &c.?*: rather, *How happy were we then in each other?*: Wakefield. *How great was your blessedness!* Doddridge. Chandler, very similar. "What benedictions did you then pour out upon me,?" Locke's par.

16. *Because I tell you the truth*: or, *For dealing truly with you*: Wakefield.

17. *They zealously affect you*: The Gr. (*—zealously affect*) is properly—'to seek one's good opinion.' Schleusner. (The English word is now obsolete.) 'Your present teachers are eager to get into your good graces—that you may (*might affect them*) covet the same place in theirs.'

But not well: "But not with a right design." Chandler. *Not for your good*: Wakefield.—*To exclude you*: "i. e. from my affection; to keep you to themselves." Grotius.

18. *In a good thing*: rather, *Towards a good man*: Locke. Wakefield. Imp. V. "i. e. meaning delicately, the ap. himself. 'If I am the good man you took me to be, you will do well to continue the warmth of your regard to me (comp. vs. 15) when I am absent, as well as when I am present.'" Locke.

19. *Until Christ be formed*: "i. e. the true doctrine of the G. be settled in your minds." Grotius. Locke.
20. *To change my voice*: or, *To vary my discourse*: "i. e. suiting it to the state of things I found among you; in point of mildness or severity." Grotius, Hammond, Wolf, Whitby, &c.
21. *Do ye not hear the Law?*: "i. e. understand its import." Ros. "As you wish to be under the Law, I will give you a lesson from the book of the Law." Priestley.
23. *After the flesh*: "i. e. in the common course of nature." Hammond. Whitby. Grotius. — *Was by promise*: "i. e. by virtue of the promise." Locke. Chandler.
24. *Are an allegory*: rather, *Are allegorized*: viz. by Isaiah (see vs. 27). So, Chandler, Js. Pierce, Doddridge, &c. Paul did not (in the view of these writers) mean to represent the history as an allegory, or to hint that the author of Genesis intended thereby to convey under it, any mystical signification. "His sense is," says P., "that the prophet, whose words he cites, has from this history borrowed the terms wherein he has expressed himself in a very fine and noble allegory. The ap.'s discourse is thus set in a different light (i. e. from what the C. V. exhibits), and presents no ideas but what are familiar in all languages and all authors." Priestley adds further, "that Paul chose this portion of scripture, in order to express his own view of the different states of the judaizing Cns. and the gentile converts: the former, as in a state of bondage, the latter as free."
- Are the two covenants*: "i. e. these two women well represent the dispensations, the Law and the G." Chandler, Pyle, Harwood, &c.
- Which is Agar*: "Agar, the bond-woman, well denotes the covenant from Sinai; her children being bond-children, as partaking of their mother's condition; and in like manner, that covenant *gendered to bondage*, such being the state of those who were born under it." Chandler.
25. *For this Agar*: "This word *Hagar* signifies 'a rock,' and is the very name given by the Arabians to Mt. Sinai; which makes the similitude more just." Chandler.
- To Jerusalem which now is*: "i. e. to the present, temporal Jerusalem." Harwood. "Represents the tempora-

- ry and slavish* dispensation of the Jewish law." Pyle. [Chandler, Locke, &c. read vs. 25 as a parenthesis.]
26. *But Jerusalem, which is above* : " But the free woman represents the spiritual, heavenly Jerusalem (*i. e.* the Cn. church) ; which is the universal mother, (*i. e.* of both Jews and gentiles)."† Harwood, Pyle, Chandler, &c.
27. *Rejoice, thou barren* : Isa. liv. 1. " This prophecy evidently relates to the gentile world, here beautifully depicted as a forsaken, unmarried woman, who never had children ; because the gentiles were not constituted the church of God, or taken into special covenant with him, but were left to idolatry and vice." Chandler.
28. *Now we, brethren* : " The application then of this allegory is plain ;—We, Cns., whether circumcised or not, are the members of that blessed covenant, contained in that promise to Abraham." Pyle's par.
29. *But as then* : *i. e.* to pursue the allegory, a little further.—*Persecuted him* : See Gen. xxi. 9. " The history tells us, that he laughed at and derided him, which is real persecution ; probably through pride, and the conceit of his being Abraham's eldest son and heir." Chandler.

After the spirit : Who was to be the inheritor of Abraham's promise." Pyle. " Who was born by a miraculous power." Locke, Grotius, Js. Pierce, &c.

Even so, it is now : " Abraham's natural posterity (the Jews) annoying his spiritual seed, *i. e.* the gentile converts." Chandler. Priestley.

30. *What saith the scripture?* : *i. e.* the history.—*Cast out the bond-woman* : " The natural inference from the foregoing history is, that, to complete the parallel, the Jews also, for their cruel persecutions towards the Cns., should be rejected from being the church and people of God. But the ap. prudently passes over this, as too tender and irritating a point, leaving to the Jews themselves, the ungrateful task of drawing the proper and obvious con-

* *Is in bondage*, &c.—which is but a repetition of the same thought, as the words, *gendereth to bondage* (vs. 24).

† Our Trs., by their disposition of the words, utterly extinguished the true meaning of this place.

clusion ; and only adds, *So then, we (i. e. gentile Cns.) are not, &c.*" Chandler, Js. Pierce, &c.

CHAP. V.

1. *Stand fast therefore* : Locke, with Js. Pierce, Newcome, Doddridge, &c., very properly annex this vs. to the last Ch. It is Paul's conclusion drawn from the preceding premises. He had, by his allegory, illustrated and proved the proposition that Cns. are the free-born sons of God : he now exhorts them stedfastly to adhere to their Cn. liberty.
2. *I Paul* : "Who am falsely reported to preach up circumcision in other places." Locke's par.—*If ye be circumcised* : "Submit to circumcision or rest upon it, as necessary to justification." Pyle. Chandler. So, vs. 3.
4. *Are justified* : "i. e. who seek justification." Locke.—*From grace* : i. e. from the covenant of grace. "Evidently renounces the hope of justification, the G. proposes." Chandler.
5. *For we through the spirit* : or, as some tr.—*For we, by the spirit,* expect from faith, that justification, which is the object of our hope.*
7. *Ye did run (or, were running : Wakefield) well* : "You, Galatians, made a good beginning." Priestley's par.—*Who did hinder you ?* : or, *Who hath come in your way* : Wakefield. "Who justled you out of the way ?" Pyle. P. and Doddridge notice, "that the Gr. is an Olympic expression, which properly signifies, 'coming across the course,' while a person is running, so as to interrupt him."
8. *Not of him that calleth you* : "I, you may be sure, had no hand in it." Locke.
9. *A little leaven* : "Circumcision, though it be but one command, brings us under an obligation to the whole Jewish law, as Paul teaches (vs. 3)." Whitby, following Chrysostom. "i. e. a few such teachers may soon corrupt your whole church." Hammond, Grotius, Pyle, &c. [The last is the most probable sense.] "The ap. uses

* "The spiritual dispensation ; the G. (see iii. 3, 5.)" Locke. Newcome.

this same similitude in relation to the incestuous person (1 Cor. v. 6)." Chandler.

10. *Bear his judgment*: or, *his punishment*: Wakefield. "Probably, that of excommunication (vs. 12)." Wolf. Doddridge.
11. *Then is the offence of the cross, &c.*: "If it be, that the gentile converts are to be circumcised, and so subjected to the Law, the great offence of the G., which consists in relying solely upon a crucified S., for salvation, is removed." Locke's par.
12. *They were even cut off*: "*i. e.* by the judgment of God; he, inflicting diseases to the destruction of the body, and the saving of the soul." Newcome. Pyle inclines to the same sense. "'They ought, and will be, devoted to destruction'; for this is not a wish of the ap." Harwood. But others, who think so harsh a sentiment unworthy the ap.'s character, and unaccordant with his temper, (comp. Rom. ix. 3) interpret this, 'of expulsion from the church.' So, Locke, Chandler, Doddridge, &c. Wakefield trs.—*I wish, that they who are unsettling you, may lament it.*
15. *Bite and devour one another*: "Words used metaphorically, to signify the contention, backbiting and censures which arose from the differences between the Jewish and gentile converts." Chandler.
- 16–18. *Walk in the spirit, &c.*: Comp. Rom. vii. 17–23.
20. *Witchcraft*: "The Gr. word denotes the 'art of poisoning.'" Pyle. "Incantations and magic arts, by means of poisonous drugs and ointments, with which impostors used to delude the credulous and superstitious." McKnight. Chandler.—*Heresies*: or, *Sects*: Chandler. Wakefield. "*i. e.* a spirit of separation." So, Schleusner. [The word has no relation to theological disputes.]
21. *Revellings*: "The disorderly spending the night in feasting, with a licentious indulging to wine, good cheer, music, dancing, &c." Locke. See Rom. xiii. 13; 1 Pet. iv. 3.
23. *Against such*: "If mankind had been such, there would have been no need of the Mosaic law or any other penal code (see iii. 19)." Grotius. "Which, if you practise, the law will never hurt you." Priestley.

24. *They that are Christ's* : " i. e. every true Cn." Pyle.—
Have crucified the flesh : " The principle in us, whence spring various inclinations and actions, is sometimes called the ' flesh,' sometimes ' the old man.' See Rom. vi. 6; Eph. iv. 22, &c." Locke. Priestley remarks, that it is with Paul, very common to describe the change which conversion to Ctny. implies, under the image of Christ, as crucified, dead, buried and raised again.
25. *Seeing that we live, &c.* : As Cns., as new men, we live by that spirit which raises us from the death of sin." Newcome. " If the spirit give us life, it should, of course, guide our actions." Gilpin.

CHAP. VI.

1. *Ye who are spiritual* : " Who are eminent in the church for knowledge, practice and gifts, 1 Cor. iii. 1, xii. 1." Locke.—*Considering thyself* : Blackwall and Doddridge remark on this change of person, as a beauty.
3. *If a man think* : Priestley and others think, there is a clear allusion to the judaizing teacher ; though the proposition is expressed generally. So, Wakefield.—*If a certain person think himself to be something, he deceiveth his own heart ; for he is nothing.*
4. *Prove (or try* : Newcome. Imp. V.) *his own work* : " i. e. by the standard of truth and right." Priestley.—*Not in another* : " Not that which is founded on comparison with others." Pyle. Gilpin. Priestley. " See vs. 13. The ap., in both places, means the same thing ; viz. *glorying in another*, in having brought him to circumcision and other ritual observances of the Mosaic law." Locke. " Which is much better than the vain applause of others." Chandler.
5. *Bear his own burden* : " Must answer for himself." Gilpin.
7. *Be not deceived* : " Let no man think himself excused from this duty." Chandler.
8. *To his flesh—to the spirit* : or, *on the flesh—on the spirit* : Wakefield. i. e. these being the two soils, upon which the seed is sown ; a sensual life being herein contrasted with a life of piety and faith. So, Harwood,—' He who

soweth upon his animal nature, shall from his animal nature, reap destruction; but he who soweth upon his rational nature, &c.’

11. *How large a letter* : *i. e.* referring to its length; this being an evidence of his great interest in them, as most of his letters were written by an amanuensis. (See N., Rom. xvi. 22). Thus Grotius, Le Clerc, Beausobre, and perhaps most interpreters. But Wetstein, Paley, Whitby and others, apply this phrase to the *characters* in which the Ep. was written; *to wit*, ‘in what large, awkward, or inelegant letters’; he (Paul) not being familiar with those characters, as he did not pen, but dictated only, his own letters.
12. *To make a fair show in the flesh* : “*i. e.* seek to please the Jews, by conformity to their Law.” Schleusner.—*Suffer persecution* : Whitby observes, from Jerom, “that Augustus, Tiberius, and Caius Cæsar, had made laws, that the Jews dispersed through the whole R. empire, should live according to their own laws and ceremonies : he, who was circumcised, though he believed in Jesus, was, by the gentiles, deemed a Jew. Those without this token, were persecuted both by Jews and gentiles.”
13. *May glory in your flesh* : “*i. e.* may make a merit with the Jews, of having persuaded you to this.” Chandler.
14. *Glory, save in the cross* : “Which is opposed to the judaizers’ glorying in circumcision.” Chandler. (See N., 1 Cor. i. 17 and marg. N.)—“*The world* denotes all worldly and selfish designs.” Pyle; from which, Locke, Doddridge, &c. very slightly differ. But Ros. (and others) explain it,—“that judaical pride and zeal in which his opponents sought applause, and which Paul declares that he had cast away.”
16. *Israel of God* : “Who are, in the true sense, the seed of Abraham.” Priestley. Chandler.
17. *Let no man trouble me* : “Raise any more calumnies against me on this head; *viz.* of preaching circumcision.” Pyle. See v. 11.

The marks of the Lord Jesus : “These *marks** were the

* Locke and Pyle notice, that Paul means to describe these as his Cn. badge, in contra-distinction from the Jewish mark or sign; that of circumcision.

prints left by the stripes and stonings, of which he speaks, 2 Cor. xi. 23-25." Grotius.—Wetstein, Wolf, &c. show, that it was common for slaves and soldiers (when enlisting) to have a mark imprinted on their hand, to show whose property they were, and to deter them from running away. In the case of soldiers, this was commonly the emperor's name.

THE
EPISTLE OF PAUL
TO THE EPHESIANS.*

CHAP. I.

1. *To the saints* : “ *i. e.* to the church, to the professors of the G.” Locke. Pyle. Gilpin. [See Pref. to the Eps.]
3. *In heavenly places* : C. V. *In the heavenly dispensation by Christ* : Wakefield. Chandler explains it, of ‘the great dignity which admission into the Cn. church and community implied.’
4. *Hath chosen us* : “ *i. e.* the gentile world.” Locke, Pyle, Harwood, &c.—*Of the world* : C. V. *Of the Jewish state* : Wakefield. “Before the Law was, even before the foundation of the world.” Locke’s par.
5. *Unto the adoption of children* : *To be his adopted sons* : Wakefield, &c. “To the Jews, a nation, pertained the adoption (Rom. ix. 5) ; *i. e.* they were favored with privileges, beyond all other nations ; as the first-born is preferred above the other children. To this adoption, the gentiles are now called by the G., being admitted to nobler privileges than ever the Jews were favored with.” Chandler. Locke.

To the good pleasure of his will : “God chose the Hebrew nation, at first, to be his people, without any merit of theirs ; and the same is true of his purpose to impart the blessings of the G. to the gentiles.” Locke.

6. *Of the glory of his grace* : Perhaps a Hebrew idiom ; as Wakefield, Imp. V., &c.;—*That glorious kindness or favor*.—*Wherein he hath made us accepted* : or, *With*

* Locke styles this Ep., and that ‘to the Colossians,’ “Twin-epistles, conceived and brought forth together” ; the same thoughts, and even expressions, being so common, in many instances, to both, as to lead him to infer that they were written at the same time. This also serves to their mutual illustration.

which he hath graciously favored us : Wakefield. Chandler.

7. *Redemption : i. e.* deliverance. See N., Rom. iii. 24.—*Through his blood :* “By dying, he annulled that Law, which pronounced *accursed, every one who did not continue in all things written in it, to do them.*” Chandler. “The G., which assures the free mercy of God to the penitent, is confirmed by the death and resurrection of Jesus.” Priestley.
8. *In all wisdom and prudence :* “The *wisdom* was, ‘to originate’ a method of recovering mankind; *prudence*, in its adjustment.” Grotius. Locke refers both qualities to men, the Ephesians;—“*Wisdom* or Knowledge to comprehend the plan of the G., especially in respect to the calling of the gentiles; and *prudence*, to comply with it.”
9. *The mystery :* “*i. e.* the calling of the gentiles.” Locke. Chandler. See N., Rom. xvi. 25.
10. *All things—in heaven, and—on earth :* Gilpin observes, that some understand by these terms, ‘the dead and the living’; others apply them to ‘the church militant and triumphant, the saints in heaven and on earth.’ He, like Pyle, Chandler and Whitby, explain them of the harmonious reunion, under Christ as their head, of angelic natures, and of Cn. believers on earth, whom man’s apostacy had put asunder. But Locke, McKnight, Schleusner, Jn. Simpson, &c., give the soundest explanation of these words, and which most readily accords with other passages, both in this Ep. and that to the Colossians; *viz.* that the Jewish and the gentile world are hereby denoted. The Jewish nation is styled *heaven*, (Dan. viii. 10) and the rulers of that people are called by our S. (Luke xxi. 26) *the powers of heaven*. To express in S. S. a state of peculiar dignity, honor and privilege, the word *heaven* is employed (as Isa. xiv. 12; Luke x. 15, &c.); and, in this view, applies with great propriety to the Jewish people. [See Preface to the Eps.; also, N., Luke x. 18.] To be *on earth* is, in like manner, to be out of favor; to be ‘afar off’ (as ii. 17), on which see N.*

* The sense therefore of this vs. will be,—‘That in the economy of the fulness of times, *i. e.* the Gospel covenant (Gal. iv. 4),

11. 12. *Being predestinated*: "That as we had been his ancient church, we should be the *first* converts, that should magnify God under the religion of his son." Pyle's par.
12. *Who first trusted*: "*i. e.* the Jewish people." Grotius, Priestley, Pyle, &c. "This characteristic points out the Jews; who had the promises of the M., and therefore hoped in him, before the time of his actual appearing." Ros.
13. *Ye also*: "*i. e.* the gentile converts."
14. *Redemption of the purchased possession*: The 'purchased possession' is the church which Jesus purchased with his own blood (Acts xx. 28); and believers are called a *purchased people*, 1 Pet. ii. 9. *Redemption*, however, in scripture use, does not import 'paying a ransom,' but 'deliverance from a slavish state.' So, Locke. See N., Rom. iii. 24. "The final deliverance of all the people of God, or Cns., from sin and misery; which would not be perfected until the resurrection." Priestley.*
17. *A spirit of wisdom and revelation*: "Meaning, the knowledge of revealed truths. See 1 Cor. xiv. 6, 26, 30." Newcome.—*In the knowledge of him*: rather, *To the knowledge*: "*i. e.* to the end that you may attain such knowledge." Chandler. Locke. *By the knowledge of him*: Wakefield.
18. *What is the hope of his calling*: "An Hebraism, for 'the hope to which he hath called you.'" Ros.—*The riches of the glory, &c.*: or, *The glorious riches*: Wakefield. Chandler's par. of the whole clause is,—“And how exceedingly glorious that inheritance is, which is in reserve for sincere Cns.”
- 19, 20. *The exceeding greatness of his power, &c.*: "What an exceeding great power he has employed upon us, *i. e.* in our conversion from heathenism (comp. ii. 1, 5);

he might re-unite under one head (comp. John xi. 52) the favored Jews and the long-estranged gentiles,'—called by John, *the children of God, scattered abroad*.

* Wakefield trs.—*For a deliverance of those, whom he hath gained [out of the world] for himself*,—a simpler phraseology than the C. V. and perhaps a clearer sense.

corresponding to that mighty power which he exerted in raising Christ from the dead." Locke.

In heavenly places : or, *things* : i. e. in his heavenly kingdom, or the G. dispensation. Locke observes, "the whole drift of this and the two next Chs. is, to declare the union of Jews and gentiles into one body under Christ, the head of the heavenly kingdom."

21. *All principality and power and might, &c.* : Many understand these titles, as expressive of various orders of angelic beings, and regard this text as asserting Christ's dominion over the angelic world. Schleusner refers them to modes and degrees of human magistracy. But if *heavenly places* (above) denote the Cn. church, then "these terms most aptly denote the several ranks of dignity and authority in that church, viz. priests, prophets, apostles, &c., over all of whom Jesus is elevated, as the head of this new dispensation." Imp. V. So, Carpenter and Priestley ; who adds, that this vs. is explained by vs. 22,—*head over all things to the church* ; showing, that it is strictly a spiritual authority which is here meant.

In this world, but—in that—to come ; rather, *Not only in this, but also in the future age* : Wakefield, Jn. Simpson, Imp. V., &c. Locke observes, "that when these phrases are thus used in the Eps., they principally describe, in his view, two particular states or conditions in the constitution of things ; *the present age*, that state of the world in which the Jews were alone God's people, and made up his kingdom on earth ; the gentiles being in a state of apostasy and revolt from him ;—and *the age to come*, i. e. the times of the G., when the partition-wall between the two was broken down ; and a way opened for the reconciliation of all mankind."

23. *Which is his body* : "Deriving all its nourishment and influences, its growth and support, its direction and management from Jesus as its head ; even as the natural body is guided and influenced by its natural head." Chandler.

The fulness : "That which is filled or completed in him." Locke. Chandler. The Gr. word denotes, 'that which is wanting to make an object complete.' (See N., Rom. xi. 12.) "The Jews and gentiles," says C., "are

the different members of Christ's church, and these different members are the full compliment of his body."
 —That filleth all in all: or, Who filleth all his members with all things: "i. e. with all spiritual gifts and graces." Whitby, McKnight, &c.

CHAP. II.

1. *Who were dead in trespasses**: or, *Who are now dead to trespasses and sins*: Wakefield. Harwood.
2. *To the course of this world*: "The corrupt principles and practices of the gentile world." Chandler.—*To the prince of the power of the air*: or, *the powerful ruler of the air*: Jn. Simpson. Imp. V. i. e. of the aerial or demoniacal kingdom. This refers to a Jewish tradition that the air was inhabited by evil spirits: whose imaginary ruler had power to regulate the changes of the atmosphere. Paul, it is remarked, speaks naturally as a Jew, agreeably to these prevalent notions; yet not thereby giving any countenance, to so unworthy and improbable a fancy, and which divides with Jehovah, his providence over the universe. Harwood refers the epithet under notice, to Jupiter.
3. *Were by nature, children of wrath*: "i. e. we Jews, like you gentiles, were, prior to our conversion to Ctny., heirs of the divine displeasure on account of our actual vices. Comp. Gal. ii. 15." Newcome. Chandler, to the same effect, fully shows, that by *nature* is meant 'a course or habit of life.†' So, Pyle,—“brought up from your birth in such vile courses, as could not but subject you to the displeasure of God.” Comp. 1 Cor. xi. 14.
6. *Raised us up*: "i. e. to a new and spiritual life." Chandler.—*In heavenly places*: "To sit in or near the pres-

* The ellipsis in this vs. Locke &c. have, like the C. V., supplied from vs. 5 (*Hath he quickened or brought to life, i. e. moral life*). Chandler, Hallet, McKnight, and Harwood, to the same end, connect the vs. with Ch. i., thus,—*Who filleth—even you, who were, &c.*

† "The very form of the expression,—*were*, (not *are*) evinces that the ap. refers to what they were in their unconverted state; not to that which may, at all times, be affirmed equally of all mankind." Chandler,

- ence of great persons, hath always been esteemed a mark of friendship and honor, and thus to be seated in *heavenly places* seems to denote the eminent dignity of our Cn. profession." Chandler. See N., i. 3, 20.
7. *In the ages to come*: "These last ages of the world, this last dispensation of God, under the M." Chandler. Pyle. Comp. Heb. ii. 5, vi. 5. See N., i. 21. Many understand, however, 'in all future time.' Grotius says, even 'after the resurrection.'
8. *By grace are ye saved*: *i. e.* delivered from the evils of your heathen state. "By God's free gift is it, that ye are brought into this kingdom, and made his people; and not by any thing you did yourselves to deserve it." Locke. So, Chandler, Priestley, and Harwood. See N., Acts ii. 47.
10. *Created in (or, through: Imp. V.) Christ Jesus*: This is the new, metaphorical creation (1 Cor. v. 17; Gal. vi. 15); so the Hebrew nation were formerly said to be *formed* or *created* of God, (Deut. xxxii. 6; Isa. xliii. 21, xliv. 21) as he had singled them out by special favor, to be trained up as his peculiar people." Grotius.*
11. *Gentiles in the flesh*: *i. e.* gentiles born, or by descent. — *Who are called uncircumcision*: "*i. e.* so called in contempt by the Jews; implying that they were destitute of every privilege, in which they imagined themselves interested, and of which they looked upon circumcision as a seal or mark." Chandler. See marg. N., page 292. [The Imp. V., to the benefit of the sense, reads as a parenthesis, the rest of the vs.; that is, from *Who are called*, &c.]
12. *Without Christ*: "Destitute of all knowledge of the M. or any expectation of salvation by him." Locke. — *Strangers to the covenants*: "*i. e.* the patriarchal and

* "We see here in what sense, Paul sometimes uses the term *creation*; viz., as denoting the renovation of the world by the G.; and when we elsewhere in the Eps. read of 'the creation of all things by J. C.', the meaning is defined and explained by such passages as these." Priestley. [Many critics might profit by this hint, who seem perversely bent upon a literal explication of such texts; except where, (as here, *unto good works*) some further expression so fences in the true sense, as to leave no possibility of mistaking it. See Ns., iii. 9; Col. i. 15, 16.]

Mosaic covenants which promised the M., Rom. ix. 4." Newcome. Wakefield (and some others) tr.—*Strangers to the covenant, having no hope of the promise, and without God; men of this world.* [*Hope of the promise* is an expression of Paul's, Acts xxvi. 6.]

13. *But now, in Jesus Christ*: "Since your conversion to the Cn. faith." Chandler.—*Far off—nigh*: Expressions evidently alluding to the situation of worshippers in the outer and inner courts of the temple, the court of the gentiles and that of the Jews. So the publican in the parable, is described as standing *afar off*, i. e. in the court of the gentiles. See N., Matt. xxi. 12.

By the blood of Christ: i. e. the death of Christ broke down the partition wall, and opened a way for the worshippers in the outer court, to advance into the holy place; as vs. 14 shows.

14. *Is our peace*: "i. e. the author or maker of peace; see next vs." Chandler.—*Hath made both one*: i. e. united or reconciled both Jews and gentiles.

15. *In his flesh*: "i. e. by his death." Chandler. Pyle.—*The enmity*: "i. e. the cause of the mutual enmity between Jews and gentiles, (Esth. iii. 8; Acts x. 28) viz. the ritual law." McKnight, Locke, &c.*

Contained in ordinances: rather, *Consisting in ordinances*: "i. e. the ceremonial law." Imp. V. So, Locke. —*To make in himself, of twain, &c.*: "So as to frame the two, i. e. Jews and gentiles, into one new society or body, of God's people." Locke.

16. *Might reconcile both, &c.*: or, *So as to reconcile them both, now become one body, unto God*: Wakefield. A double purpose was to be answered by the abolition of the ceremonial law, to wit, the reconciliation of Jews and gentiles to each other, and to God.—*Having slain the enmity*: See vvs. 14, 15, first clause: [This is the third repetition of the same thought.]

17. *So you—afar off, and to them that were nigh*: "i. e. to gentiles and Jews." Locke, Priestley, Chandler, &c.†

* Tacitus says, "that Moses appointed them new rites, contrary to those of all other mortals, and that they accounted as profane, every thing that was held sacred by others."

† These expressions (*afar off—nigh*) serve to illustrate and

18. *By one spirit* : " By those extraordinary gifts of the same spirit which were evidence of their adoption, and were poured out upon the gentiles as well as the Jews." Chandler. "*Having access* alludes to the custom of appointing certain officers to introduce strangers at the courts of princes." Doddridge. Gilpin. McKnight.
19. *No more strangers and foreigners* : See Preface to the Eps.
21. *All the building* : " In addressing the Ephesians, this allegory has peculiar pertinency, the temple of Diana in that city, being one of the most magnificent fabrics of all antiquity." Newcome. Harwood. Gilpin remarks, " that Paul, in this and other passages which contain architectural allusions, accommodates himself to the taste of the Greeks, among whom that art was in so much esteem." *Growth* : " i. e. is gradually increasing by the addition of new members." McKnight.—*In the Lord* : " Sacred to God." Priestley. Harwood.

CHAP. III.

1. *I Paul, the prisoner* : rather, *am a prisoner* : Wakefield, Beza, Wolf, Doddridge, &c. Others make the vvs. following, a parenthesis; though they are not agreed as to the length of it. Newcome (most naturally) extends it through the next twelve vvs., Paul taking up his expression again, (*For this cause*) vs. 14.*

Of Jesus Christ : " i. e. on account of the G. The genitive here denotes, 'the cause, for which,' and so, iv. 1; 2 Tim. i. 8; Philemon, 9, 13." Grotius.—*For you, gentiles* : " i. e. for your sake; for maintaining your liberties against the Jewish law." Chandler.

confirm what was said (see N., i. 10) of the phrases *things in heaven—and on earth*, as descriptive of the Jewish and gentile world. They who were God's peculiar people, were eminently in the light of his immediate presence, *near him*, in *Heaven* : while those who were *afar off*, were upon the *earth*, i. e. in ignorance and darkness.

* Michaelis, Gilpin and Pyle, think that the parenthesis may extend through the whole Ch.; that is, to vs. 1 of Ch. iv. : Grotius, to vs. 8 of this Ch.

2. *If ye have heard*: properly, *Inasmuch as*, &c.: Wakefield; and so, all critics.—*By revelation*: “i. e. by the teaching of God himself. See Gal. i. 12.” Newcome.
- 3, 4. *The mystery—of Christ*: “That grand secret of the Cn. doctrine, the calling of the gentiles. See vs. 6.” Chandler, &c.—*As I wrote afore*: “viz. in this Ep., i. 4–10, ii. 13–21.” Locke.
4. *Whereby when ye read*: “i. e. by attending to which, you will be sensible, &c.” Priestley.
7. *By the effectual working of his power*: “By the gifts of his spirit conferred upon me.” Priestley. Pyle. “In my miraculous conversion, and in the bestowing upon me, by direct inspiration, the knowledge of the G.” Chandler.
8. *Am less than the least*: “Who can never sufficiently humble myself for my former immoderate zeal against this very religion.” Pyle’s par.
9. *The fellowship of the mystery*, (see Ns., vvs. 3, 4,) &c.: “i. e. how glorious a privilege it is to be made partakers of that grace, which was, for ages past,* locked up in the secret councils of God.” Locke and Chandler’s par’s.
Created all things by Jesus Christ: “i. e. who is his minister in making all things new; in the regeneration both of gentiles and Jews.” Grotius, Locke, Schleusner, Newcome, &c. See N. and marg. N., ii. 10.
10. *Unto principalities and powers, &c.*: “i. e. celestial beings, 1. Pet. i. 12.” Chandler. Newcome. “Not only governors and magistrates of this world, but all ranks and degrees of creatures in heaven and earth.” Pyle. Locke well observes, “that it is not easy to conceive that the commission given to Paul, was for the information of such orders of beings, or, any use whereto this could serve; and as for the magistrates of the heathen world, they took too little concern what Paul preached, to gain any further impression ‘of the divine wisdom.’” He concludes, therefore, “that by the *principalities and powers*, (as they seem evidently to be of this world) are meant ‘the rulers and teachers in the Jewish church, who de-

* [In the C. V., *Beginning of the world*—See Ns., Rom. xvi. 26; 1 Cor. ii. 7.]

nied the converted heathen to be the people of God, because they neglected the Law and circumcision.' In direct opposition to which, Paul says, that God has, through him, proclaimed his purpose of taking the gentiles into the kingdom of his son; that so, by the *church* (*i. e.* this body of uncircumcised members) might, to *principalities and powers*, (*i. e.* to such bigoted heads of the Jewish church) *the manifold wisdom of God* be made apparent; a wisdom, which is not tied up to their ways, but brings about its purposes by sundry manners, and such as they think not of." So, Imp. V. and others. See N., i. 21.

In heavenly places: "In the ordering and management of his heavenly kingdom." Locke. [*i. e.* meaning the Cn. church.] Or, 'the Jewish church' may be meant; as see the former N. See Ns., i. 3, 20, ii. 6.

11. *According to the eternal purpose*: rather, *According to the exact disposition of the ages*: So, Hammond, Locke, Whitby, Pyle, &c. See Ns., i. 21, ii. 7.
12. *In whom we have boldness*: "Through whom, *i. e.* in the privileges of his church and people, we have open access to God; assured of our acceptance with him through faith, *i. e.* as believers." Chandler.
13. *Which are your glory*: "You ought to rejoice in my sufferings in so glorious a cause, in which you are yourselves so much interested." Priestley.
14. *For this cause*: "*viz.* that your firmness is not overcome by my trials." Grotius. "The free mercy of God in bringing you into his church." [Those who suppose Paul to take up here the discourse from vs. 1, (see N., vs. 1) refer naturally this clause to the subject, with which Ch. ii. closed.] Pyle gives quite another construction to the Gr.—"To which end."—*I bow my knees*: *viz.* in prayer.
15. *In Heaven and earth*: "The whole body of believers, collected both from Jews and gentiles. See Ns., i. 10, ii. 17." Imp. V.—*Is named*: He is the common Father of both alike.
16. *Riches of his glory*: or, *His glorious riches*: Wakefield. Whitby. "His abundant and glorious power." Chandler.—*Inner man*: the mind and spirit. Comp. Rom. vii. 22; 2 Cor. iv. 16.

18. *The breadth and length, &c.* : Chandler supposes these expressions, as being the properties of a building, to allude to the famous temple of Diana at Ephesus, in which the goddess was supposed to dwell; and to which, the Cn. church here (and also vs. 17) is likened, by tacit comparison, as a far nobler fabric; * the spiritual temple.
19. *Which passeth knowledge* : "Which indeed can never be fully understood." Chandler. "To understand the exceeding love of God in bringing us to the knowledge of Christ." Locke.—*With all the fulness of God* : "With spiritual gifts and graces, iv. 8, 10." Whitby. "Such a fulness as God is wont to bestow; i. e. wherein there is nothing wanting to any one, but every one is filled to the utmost of his capacity." Locke.
20. *According to the power, &c.* : "As appears by the power which he has already displayed towards us." Priestley.
21. *Throughout all ages, world without end* : Blackwall and others have dwelt on the extraordinary force and sublimity of this passage. "The expression in the Gr. is so emphatic, that it can scarce be rendered into English,—‘To all the generations of the age of ages.’" Chandler.

CHAP. IV.

3. *The unity of the spirit* : i. e. conspiring affections, desires, and aims : a common spirit; as *the unity of the faith* (vs. 13) is a common faith.—*Bond of peace* : "That peace, which is the bond of society; a figure common in all languages." Ros.
4. *One body—one spirit* : "Considering that you are now

* Whether this Ep., however, was addressed to the Ephesians, seems by no means certain. The words *at Ephesus* (i. 1.) were wanting in some MSS. of the original; but the internal counter-evidence is of most weight. Paul's utter silence, (contrary to his common practice) as to his past visits at Ephesus, and long residence there, (see Acts xviii. 19, xix. 1, xx. 31) and the tone indeed of a stranger rather, throughout the Ep., have led Grotius, Bp. Usher, Benson, Paley, Wetstein, to believe this, either, the Ep. to the Laodiceans, referred to, Col. iv. 16, (and, except upon this supposition, now lost); or a general, circular Ep. to any of the churches of Asia Minor.

- one Cn. society, enlightened and endowed with the same spirit." Pyle's par.—*Called in one hope, &c.* : "Brought into the same common hope of salvation." Pyle's par.
6. *Through all* : "By his universal presence." Chandler.—*In you all* : "By the gifts of the h. s. proceeding from himself." Grotius.
7. *But unto every one of us* : or, *Now to each of us hath been given in its measure, the gracious gift of Christ* : Wakefield. *i. e.* the gifts conferred upon all Cns., are not exactly the same, nor the offices they bear in the church, alike.
8. *He saith* : rather, *The scripture saith* : Wakefield. *viz.* Ps. lxviii. 18.—*Captivity captive* : "A phrase used in the O. T. to denote a conquest over enemies, especially such as had before been successful (Judg. v. 12)." Whitby.—This Ps. immediately applied to God's victory over the Egyptians, and the spoils with which he had enriched the Hebrews : Paul, applying it by accommodation, alludes to the practice of victorious princes and generals, causing their captives to pass before them, and making largesses and entertainments to their own soldiers." Hammond, Whitby, Doddridge, &c.
9. *What is it* : *i. e.* what less can be meant than, &c.—*Lower parts of the earth* : "*i. e.* into the grave, as Ps. lxiii. 9." Beza, Whitby, Wolf, &c.
10. *Fill all things* : "*i. e.* all the faithful or Cns., with his own gifts." McKnight. Grotius.
11. *He gave some* : or, *appointed some to be* : Wakefield.
12. *For the perfecting of the saints* : "That Cns. may be daily becoming more perfect." Schleusner. Newcome hints, that this first clause refers to aps. and prophets; the second, to evangelists; the third, to pastors and teachers.
13. *Unto a perfect man* : "The ap., having represented the Cn. church, under the idea of Christ's body, speaks of it as in a state of childhood, while few in numbers, and imperfect in knowledge; while he terms that advanced state of the church, in which it could direct and defend itself without these supernatural gifts, (then to be done away) as perfect manhood." McKnight.—*Unto the measure, &c.* : C V. *To the full size of the stature of Christ* : Wakefield. *i. e.* the Cn. body.

14. *The sleight of men* : The Gr. strictly denotes,—‘the dicing of men,’ i. e. the tricks of common gamesters at dice. “The deceitful arts of false teachers are here compared to those, who by the use of false dice, cheat those with whom they play.” McKnight.
And cunning craftiness, &c. : “Through their craftiness for the purpose of artful deceit.” Newcome. “For the more subtle disposition and orderance of error.” Chandler.
16. *The whole body, &c.* : Wakefield thus trs. this intricate vs.,—*From whom, the whole body suited and fitted together through every supplying joint, thriveth, according to the proportionate operation of every single limb, to the improvement of itself in love.*
17. *Vanity of their mind* : Comp. Rom. i. 21. Those false and inconclusive reasonings which led to idolatry. So, Locke. Chandler.
18. *From the life of God* : “From that course which he requires ; from living to God (Gal. ii. 19).” Grotius. Newcome.—*Because of the blindness* : rather, *Through, or, On account of* * : Wakefield. So, Harwood. Chandler.
19. *Past feeling* : or, *Without remorse* : Wakefield. “Lost to all sense of shame.” Harwood.
20. *So learned Christ* : “i. e. the Cn. doctrine.” Chandler, &c.
21. *If so be that* : rather, *Since ye have, &c.* : Chandler. Newcome. Pyle. See N., iii. 2.—*Heard him, &c.* : “Have well understood it, and been taught by it, what is pure Ctny.” Ros.
22. *That ye put off, &c.* : or, *To put off the old man of your former course of life, that was going to destruction, after the lusts of error.* †—*The old man* : See N., Rom. vi. 6.

* The Gr. preposition is the same as in the former clause. Our Trs., as usual, have perversely rendered them differently ; with no other effect, than to perplex further a construction, not very clear, at the best. The true import is,—that their *ignorance* and their *blindness*, (or, callousness,) are *both, the cause* of what the preceding clauses assert.

† The two prepositional which the C. V. (in its close and servile rendering) retains, but which all other Trs. and paraphrasts discard, tend greatly to confuse the sense of this vs.

24. *Is created* : See N., ii. 10.

25. *Are members one of another* : "And therefore our mutual interest consists in sincerity." Chandler.

26. *Be ye angry, &c.* : properly, *If ye be angry, sin not* : Wakefield, Newcome, Beza, and all Trs. Chandler and Grotius would improve it, by reading interrogatively,—*Are ye angry ? see that ye do not sin, &c., viz.* by indulging it too far.*

Let not the sun go down : "Plutarch says, that the scholars of Pythagoras, when they had been angry with each other, shook hands, and embraced, before the sun went down." Whitby.—Chandler observes, that this is not to be understood literally, as if it were always sinful to keep anger after sunset. It simply forbids harboring resentments too long, or until they grow into settled malice.

27. *Neither give place to the devil* : rather, *And give no occasion (i. e. of reproach) to the calumniator (i. e. your heathen adversaries)* : So, the Syriac Tr. Erasmus. Wakefield. Schleusner. Jn. Simpson. Harwood.

28. *Working with his hands—is good* : C. V. *Providing with his hands, the good things of life* : Wakefield.

29. *Good to the use of edifying* : "Which is useful to promote the benefit of another." Ros. Griesbach, Newcome and Bengel, adopt, on the authority of many MSS., a slight change in the original, which gives the translation,—*Useful for edification in faith.*—*Minister grace* : "i. e. may be grateful and acceptable to the hearers." Chandler. Schleusner.

30. *And grieve not* : viz. by corrupt discourse. The gifts of the h. s., by which converted gentiles were proved to be in covenant with God, are here personified, and said to be grieved or offended.—*Sealed* : See N., i. 13. "i. e. have God's mark set upon you, that you are his servants, a security to you, of being admitted into his kingdom as such, at the day of redemption, i. e. at the resurrection." Locke.

* The C. V., it is believed, is the only version, ancient or modern, catholic or protestant, which makes this, a precept to be angry.

32. *For Christ's sake** : properly, *As God, by Christ, hath, &c.* : Carpenter. Wakefield. Imp. V. Priestley. *i. e.* God, by the G., hath declared free pardon to all who repent and believe.

CHAP. V.

1. *Be ye therefore* : Griesbach, with Locke, Chandler, Pyle and others, annex the two first vvs. of this Ch. to Ch. iv. ; to the subject of which, they are properly the conclusion.
2. *A sweet-smelling savour* : "In scripture-phrase, such a sacrifice as God accepted and was pleased with. See Gen. viii. 21." Locke.
3. *Not be—named* : See N., 1 Cor. v. i.
4. *Not convenient* : "Most disagreeable." Pyle. See N., Rom. i. 28, where, says P., "it should be so rendered." "Greatly unbecoming." Chandler.—*Thanksgiving* : Schleusner, whom some follow, explains the Gr. word, rather, 'cheerful, graceful conversation.' This is directly opposed to the *foolish jesting, &c.*, and certainly best suits the connexion. So, Hammond and Ros.
5. *Nor covetous man,† who is an idolater* : "*i. e.* in making riches his god. Comp. Col. iii. 5." Grotius. Newcome. Chandler.
6. *With vain words* : "*i. e.* by the pretences of corrupt men, who may seek to persuade you, that these vices may be indulged with safety." Chandler.
8. *Darkness—light* : The gentile world was the kingdom of *darkness*, as Ctny. is said to be that of *light*. The ap., for greater expressiveness, applies to the Ephesians, (the subjects successively of these kingdoms) the abstract

* The words *for Christ's sake* occur only here in the N. T. ; yet if the original phrase could justify such a version, should equally have been thus rendered in many passages. The sentiment it conveys, which is no part of Ctny., does also here, as it is observed, greatly weaken the force of Paul's argument ; which is, to urge on Cns. a forgiving spirit, from reference to the great mercy of God shown in their forgiveness ; viz. without any consideration whatever.

† Wakefield trs. this,—*one of excessive appetites* ; Priestley and Locke give a like sense.

terms themselves.—*In the Lord*: “i. e. as Cns.” Newcome.

10. *Proving*: or, *Giving proof of*: Wakefield. “Searching out.” Chandler. Harwood.
12. *In secret*: “i. e. referring to the heathen mysteries, which were so called, none being permitted to divulge them under pain of death. Hence, even the name (*mystery*) is a compound word, importing, say grammarians, ‘to stop the mouth.’” Whitby. He brings authorities to show, that the Eleusinian and Bacchanalian mysteries were full of the most detestable iniquity.
13. *But all things, &c.*: The C. V. darkens the sense of the passage. *For all these things show themselves, when convicted by the light*: Wakefield.
14. *He saith*: or, *The scripture saith*: Wakefield. *The spirit saith*: Newcome. Imp. V. See N., iv. 8; Isa. xvi. 19 or lx. 1.
16. *Redeeming the time*: C. V. *Buying out your time*: Wakefield. “Making the most of your time.” Priestley.
18. *With the spirit*: Either, spiritual gifts; or, the spirit which the G. breathes.
23. *Is the head of the wife*: See Ns., 1 Cor. xi. 3, 4.—*As Christ is the head, &c.*: C. V. *Even as Christ is the head and saviour of the body of the church*: Wakefield. “It is he, the head, (*viz.* of the church) that preserves that, his body.” Locke.
26. *With the washing of water, &c.*: “By the water of baptism, joined with the preaching and reception of the G.” Locke.
30. *For we are members, &c.*: C. V. *For we are members of his body; we are of his flesh and of his bones*: Wakefield. *Of his flesh*,—an allusion, as all admit, to the words of Adam, Gen. ii. 24. The church is a part of Christ’s mystical person, as the woman of the person of the first man.*
32. *But I speak*: or, *I mean concerning, &c.*: Wakefield. What is meant by the *great mystery*, seems to have much

* Such is the common apprehension of this passage. Grotius, however, supposes, that “as vs. 26 alluded to Baptism, so does this to the Eucharist, in which the body and blood of Christ are figuratively received.”

divided expositors. But Grotius and most interpreters explain it, as if the union of Adam and Eve were meant by the h. s. to represent, and mystically to signify the spiritual union between the M. and the church. Chandler and Pyle seem to regard it only as a *comparison*, which Paul makes use of to express the intimate union of the matrimonial state, and to recommend the great duties of husbands and wives. The Vulgate Tr. renders,—*marriage is a great sacrament*; and upon this text, ridiculously found the doctrine of the Romish church, that marriage is one of the seven sacraments.

CHAP. VI.

1. *In the Lord*: "So far as their commands agree with the will of God." Whitby.
3. *According to the flesh*: i. e. your earthly masters.
6. *Not with eye-service*: "Not in those outward actions only, that come under their notice." Locke.
10. *In the power of his might*: or, *his mighty power*: Newcome. Wakefield.
11. *The whole armour of God*: "Your profession of the G. may well be compared to a dangerous warfare." Chandler; who adds, "that the Cns. were then laboring under persecution."—*Against the wiles of the devil*: rather, *of the adversary*: Jn. Simpson. *The devices of the accuser*: Wakefield. Harwood is similar.
12. *Not against flesh and blood*: "Not against men only, but against supreme governors and powerful magistrates, against the rulers of this world benighted with error and superstition, against spiritual wickedness in heavenly things." Jn. Simpson's par. "Our combat is not with the body, but with the mind; and the principles that we contend against, are supported by all the powers in the world, civil and religious, Jew and gentile." Priestley. —*Principalities—powers*: See Ns., i. 21, iii. 10.
13. *Having done all, to stand*: C. V. "Having vanquished them, to maintain your ground." Harwood. *And after destroying every enemy, to stand up*: Wakefield.
15. *With the preparation*: or, *Ready shod for the G. of*

peace, as some Trs. Wakefield is similar. "i. e. for preaching the G." Imp. V. "Thus having the best securities against the injuries of persecution." Chandler.*

16. *The fiery darts*: "It was a part of ancient warfare, to make small firebrands in the form of arrows, composed of pitch, tar, and brimstone, which were either shot into towns, to set them on fire, or among the enemies' ranks, to produce disorder. These, being received by the soldiers on their shields, which were covered with iron or brass, were broken or thrown to the ground." Chandler.

Of the wicked: or, *Of the evil one*: "i. e. the adversary of truth and Ctny. (See vvs. 11, 12.)" Wakefield. Harwood. Imp. V.

17. *The sword of the spirit*: or, *The spiritual sword*: "i. e. of God's word." Chandler. Wakefield.

18. *In the spirit*: i. e. out of a fervent mind." Priestley.

—*Watching thereunto*: "Paul still continues the use of military terms, and alludes here to the sentinels of the night, whose office was to prevent surprize." Chandler.

19. *The mystery*: "i. e. the call of the gentiles. See ii. 9–10." Newcome. Also, N., iii. 9; Rom. xvi. 25, &c.

20. *Ambassador in bonds*: "By the laws of nations, the persons of *ambassadors*, of another sort, were sacred and inviolable; and could not be confined." Wetstein.

* C. observes, "that the *greaves* for the legs and feet, to which allusion is made, were of gold, silver, iron, or brass, and were a known part of the ancient armour."

THE
EPISTLE OF PAUL
TO THE PHILIPPIANS.

CHAP. I.

1. *With the bishops* : " Meaning the presbyters or elders who presided over separate assemblies of Cns., and to all of whom, as to those of the church of Ephesus, Paul gives the title of *bishops* or overseers. See Acts xx. 17, 28." Priestley. Whitby.
3. *Upon every remembrance of you* : Js. Pierce would render,—*For all your remembrance of me* : i. e. for all their kind supplies (for which this church had been remarkable) ; " all the obscurity of the place," as he thinks, " arising from Paul's modesty in speaking on such a subject." So also, Harwood.
5. *For your fellowship in the gospel* : or, *For your kind contribution towards the gospel* : " i. e. towards my support while preaching it." Js. Pierce. Wakefield. Wetstein.
From the first day : i. e. from its first propagation among you.
6. *Until the day* : " i. e. as long as you live." Js. Pierce.
7. *Partakers of my grace* : rather, *Contributors to my gift* : " i. e. to what I have received, in order to being better prepared for that defence." Js. Pierce. Paley. Harwood. Gilpin. See N., vs. 5. [See also, Ns., 2 Cor. viii. 1, 6, 9, as to a frequent sense of the Gr. (—*grace*.)]
8. *In the bowels of Jesus Christ* : " With what a hearty degree of Cn. love." Pyle's par. *With the tender affections of Jesus Christ* : Wakefield.
9. *And in all judgment* : or, *understanding* : Wakefield. *Discernment* : as some Trs. " The Gr. properly im-

ports 'an acute perception of what is true or false, acquired by practice.'" Schleusner.

10. *Approve things that are excellent*: or, *Distinguish things that differ*: Js. Pierce. Schleusner. Pyle. Wolf. Doddridge.

Without offence: C.V. *Without stumbling*: Wakefield. *Unperverted*: Harwood.

11. *With the fruits of righteousness—by Jesus Christ*: "Abounding in the practice of all Cn. virtues." Pyle.

13. *My bonds in Christ*: or, *My imprisonment in the cause of Christ*: Wakefield. So, Js. Pierce, Newcome, McKnight, &c.—*The palace*: The *Prætorium* (as the Gr. word strictly denotes) was the prætor* or general's tent; afterwards, on the appointment of civil prætors, a hall of justice. So, Hammond interprets it here; the prætor, or procurator, in the provinces, often holding the court in his own house, whence the *Prætorium* came to signify his palace (John xviii. 28, xix. 9; Acts xxiii. 35). Schleusner, however, taking the word in its primary import, explains it, 'the Prætorian camp or guard,' from Acts xxviii. 16.

15. *Some—preach Christ*: "i. e. Judaizing Cns. probably, zealous for the Law." Whitby. Priestley.

16. *Not sincerely*: "Not without mixture; i. e. of Jewish ceremonies with the Cn. faith." Pyle. Gilpin. *With no pure intention*: Wakefield. Grotius. Js. Pierce remarks, that the Gr. adverb admits of either of these senses.

19. *That this shall turn*: "i. e. this present malice." Pyle. *This imprisonment*: Wakefield. "This preaching of Christ, of which my bonds are the occasion." Js. Pierce. —*To my salvation*: "i. e. to his deliverance from prison and from persecution." Whitby. McKnight. Pyle. See N., Acts iv. 12. "To his advantage and spiritual comfort," as opposed to *affliction* (vs. 16)." Js. Pierce. Doddridge. Schleusner.

Through a supply of the spirit: "Which was promised in imminent danger, and for which the ap. had occasion, in his defence before Nero." Harwood.

* The Roman *prætor* was originally a military commandant; but it came afterwards to be applied to a civil governor or magistrate.

20. *In nothing I shall be ashamed: or, That I shall disgrace myself in no respect: Wakefield. Shall be put to shame in nothing: Newcome.*
21. *To me, to live is Christ, &c.: "My life is devoted to this one object, the preaching of the G.: and death, come when it will, will be to my advantage." Priestley. Js. Pierce, however, (with Calvin and Beza) gives this construction to the vs.,—"For Christ is the great gain I propose to myself, whether living or dying."*
22. *But if I live in the flesh: "I am employed while I live, in a laborious and useful service; so that I hardly know what to choose." Priestley. Wakefield trs.,—"But if this life in the flesh, be to me a fruitful employment (viz. in his G.), what I should choose in this case, I cannot say.*
25. *For your furtherance and joy of faith: C. V. For your furtherance and joy in the faith: Newcome. So, Pyle.*
26. *That your rejoicing, &c.: "That by my return once more among you, you may be led to exult, with the greatest triumph in the Cn. cause." Harwood.*
28. *An evident token of perdition: "Which shows them to be an obstinate, incurable people." Pyle. Gilpin. Js. Pierce, however, renders,—"'Which they will esteem a certain evidence of your destruction'; i. e. when these Judaizers saw, that by all their endeavors, they could not prevail upon the gentiles to comply with what they took to be conditions of salvation, (Acts xv. 1) they would regard them as incorrigible, and as given up by God to perdition." "This sort of bigotry," adds P., "is no new thing." McKnight and Harwood adopt this sense.*

CHAP. II.

1. *Consolation in Christ: i. e. comfort from the Cn. doctrine, in which we partake.—Bowels and mercies: or, affection and compassion: Wakefield.**
2. *That ye be like minded: or, By having the same disposi-*

* Wakefield supplies what is necessary to the sense, at the close of the vs. (not, as the C. V., at the beginning—*there be*)—*Therefore if, &c. &c. have any power.*

tions : Wakefield. Daniel Scott unites the two former and the two latter clauses,—‘that ye may be unanimous, maintaining the same love ; having your souls joined together in attending to the one thing’ ; which Doddridge follows. Newcome observes,—“the ap. forcibly urges unanimity and concord by a redundancy of words” ; [in which, other critics concur.]

4. *Look not every man on his own things* : “i. e. be solicitous only for his own profit.” Js. Pierce.

6. *Form of God* : “Not something internal and occult, but that which meets the eyes of men ; * as was the singular prerogative in Jesus, of ejecting dæmons, controlling the elements, raising the dead, &c.” Grotius. So, Cappe, Carpenter, &c., who remark, that to be in the *form of God*,† has doubtless the same general import with being *instead of God* (Exod. iv. 16) ; as was Moses to Pharaoh. Moses was so, by speaking, and acting for a season as God only could speak and act. “That this phrase does not denote the *nature* of God appears in this, that Jesus *emptied himself* of it (see vs. 7) ; which God cannot do, in any respect, as to his nature.” Fr. Poloni [This is admitted by most critics.]

Thought it not robbery to be equal with God : rather, *Did not regard it as an unjust infringement to appear as ‡ God* : Carpenter. Cappe. [Many critics, however, tr. these words,—*Was not eager in retaining that likeness to God* (or, *divine likeness* : Wakefield) : Js. Pierce. Pyle. Grotius. i. e. he was not ostentatious of his miraculous endowments : they were sparingly exerted, either for the supply of his wants, or to deliver him from danger ; and when displayed, as they almost solely were, for the great objects of his mission,|| his disciples were forbid needlessly to sound them abroad.]

7. *Made himself of no reputation* : or, *Divested himself* :

* So, Mark xvi. 12, (the only place beside in the N. T., where this word occurs) which see.

† Wakefield trs.,—*in a divine form*.

‡ The Gr. (—*to be equal*) is, on all sides, admitted to be wrongly rendered ; as it has the force only of *similitude*, and not *equality*.

|| This was the great purpose of the discipline of his temptation in the desert.

Carpenter. Imp. V. *Emptied himself*: Cappe. Js. Pierce. Wakefield. He did not literally resign these powers; but called forth, as they were, only on special occasions, he appeared as if he possessed them not.

And took—the form, &c.: or, *By taking a servant's form, and appearing like other men*: “i. e. who were without his high distinctions.” Carpenter. Wakefield.

8. *Being found in fashion, &c.*: i. e. “being in condition, as one among the meanest ranks of life.” Cappe.—*He humbled himself*: “i. e. stooping to the meanest offices; such as washing the feet of his disciples.” Grotius.
9. *A name—above every name*: Superior authority to all preceding messengers of the divine will.

10. *At the name*: rather, *In the name*: as most critics. “By virtue of the authority granted him, all should be constrained to submit to God, &c.” Js. Pierce. Others explain it,—“that according to the precept and by the authority of Jesus, all worship shall be paid to the Supreme.” [This, the expression, *bowing the knee*, favors rather than the other.]

In heaven—in earth—under the earth: i. e. of Jew and gentile, the living and the dead. See N., Eph. i. 10.

11. *Jesus Christ is Lord*: ‘Head over all things to his church;’ as Eph. i. 22.

13. *Work out—with fear and trembling*: Js. Pierce, Harwood, Wakefield, &c., render this clause.—*Promote earnestly the welfare of each other.**

15. *Of a crooked and perverse nation*: rather, *generation or age*: as most Trs. These epithets are applied to the Jews in the O. and N. T., but, as is observed, it is not requisite to restrict them to that people. (See Deut. xxxii. 5.)—*Ye shine*: or, *Shine ye*: as Wakefield: Js. Pierce. Pyle.

16. *Holding forth*: Doddridge and Beza, from the emphasis of this phrase, suppose an allusion in *lights* (vs. 15), to the watch-towers placed at the entrance of harbors, on which fires were kept burning, for the direction of seamen.

* This difference chiefly turns on the rendering of the pronoun, (—*your own*.)

17. *If I be offered* : or, *If I be poured out as a libation* : as many critics. "i. e. if my blood be poured out as a drink-offering, (Numb. xv. 5, 7,) upon the acceptable sacrifice of your Cn. faith to God." Newcome. See N., Rom. xv. 16.
25. *Your messenger* : Epaphroditus was the bearer of the Phillippian donation to Paul ; and this, as many suppose, is all that is here meant. But others tr. this and the next clause,—*Your apostle* (i. e. in this capacity to you) *and my substitute*, or, *minister of my concerns* : Js. Pierce. Wakefield. Wetstein. Castalio.
27. *Nigh unto death* : "Hence it is clear, that the aps. could not exercise the gifts of healing at their own pleasure, but only by a special impulse or suggestion." Paley. Whitby. Priestley.
30. *To supply your lack of service* : "i. e. in order to perfect or complete your beneficence towards me." Pyle. Js. Pierce. Newcome.

CHAP. III.

2. *Beware of dogs* : "The ap. seems to retort upon the wicked and persecuting Jews, the name given by them to the gentiles." Newcome. (See Isa. lvi. 10–12 ; Rev. xxii. 15 ; Matt. vii. 6.)—"With the Jews, as well as other Oriental nations, it was customary to denote particular characters, by the names of those animals, which they resembled. Comp. Matt. vii. 6 ; Luke xiii. 32 ; Acts xx. 29." Priestley.
- Evil workers* : False or deceitful teachers, (2 Cor. xi. 13.)—"Of the concision" : "Circumcision being no longer a rite of entering into covenant with God, was no better than a mutilation of the flesh ; and they who still insisted on it, as essential to justification, cut themselves off from Christ. (Gal. v. 2.)" Whitby.
- 3, 4. *In the flesh* : i. e. the Mosaic ordinances.
5. *An Hebrew of the Hebrews* : "i. e. a Hebrew of the purest pedigree ; or a Hebrew in language, as well as nation ; in contrast with the Hellenistic Jews, who were in less estimation." Newcome. See Ns., Acts vi. 1, ix. 29.

6. *The righteousness*—(or, *justification*) *in the law* : *i. e.* that which can arise from the Law.

7. *Gain—loss* : These terms are derived from commercial speculation.

8. *Of the knowledge of Christ Jesus* : “ *i. e.* the knowledge of Ctny. ; as to *win Christ*, is to secure the rewards the G. offers. These phrases have no relation at all to Jesus himself, personally considered ; and the manner in which many enthusiastic persons express themselves on this subject, betrays their weakness.” Priestley.

Have suffered the loss of all things : “ For which I have cast them all away, as goods are thrown overboard, when they bring a ship into danger.” Js. Pierce ; who adds, “ to understand this whole context, it should be observed that Paul carries on an agreeable allegory, in which, all the metaphors are taken from merchants or traders.”

9. *And be found in him* : “ This expression, so much abused by the ignorant and the enthusiast, means simply, ‘ continuing in the profession of Ctny.’ So, by *his own righteousness*, Paul means not moral virtue, which he was far from undervaluing, but that of which the Jewish teachers made so great a boast ; *viz.*, the mere observance of the Mosaic ritual.” Priestley. So, Harwood.

The power of his resurrection : “ *viz.* in confirming my faith in him, and my hope of salvation through him.” McKnight.—*Fellowship of his sufferings* : “ Probably, the sufferings appointed to his servants, in his cause, and for his sake.” Js. Pierce.—*Conformable unto his death* : “ *Though dying to sin* is several times spoken of, as a conformity to Christ in his death, (Rom. vi. 3, &c.) yet the scope of this place seems to require rather, ‘ dying for his sake.’ (2 Cor. iv. 10–14.)” Js. Pierce.

11. *Unto the resurrection of the dead* : “ That, to glory and happiness, being here meant.” Priestley. Harwood.

12. *Not as though I had, &c.* : Here again, it is observed, are allusions to the Grecian games. Some tr.,—*Not that I have already received the prize, or finished my race.*—*I am apprehended* : “ The ap., playing upon a word, represents himself as made a prize of by Jesus, while himself is desirous of obtaining that for which Jesus

- made a prize of him." Priestley. Wakefield trs.—*I am still pursuing, if after all, I may lay hold on that, &c.*
13. *Forgetting those things—behind*: "Like a true racer, minding nothing else about me, but to keep my eye fixed upon this." Pyle's par.
14. *The prize of the high calling*: or, *for the prize of that invitation from above, by Christ Jesus*: Wakefield. "The judges, seated on an eminence, summon the competitors to enter the lists." McKnight. Comp. with this place, 1 Cor. ix. 25–27.
15. *As be perfect*: "Thoroughly initiated in Ctny." Js. Pierce. Comp. 1 Cor. ii. 6.—*Be thus minded*: "i. e. adhere to this truth, (viz. vvs. 8–11.)" Gilpin.
Be otherwise minded: "i. e. if about any thing ye differ." Js. Pierce.
16. *Whereto we have—attained*: "However we may differ as to attainments or opinions, we all so far agree as to the rule of life, the G., as to admit the value of mutual affection and aims." Priestley.
18. *Enemies of the cross of Christ*: Judaizing teachers, who taught the obligation of the ceremonial law; which was abolished by the death of J.
19. *Destruction*: Wakefield trs.—*The ruin of others*. "These men reckon upon your destruction, but will certainly meet with their own." Js. Pierce. See N., i. 28.—*Whose God is their belly*: See N., Rom. xvi. 18.—*Whose glory is in their shame*: "Who triumph in what is really a disgrace to them; viz. their zeal for circumcision and the Law." Js. Pierce.—*Earthly things*: "Ordinances and ceremonies of the Law." Js. Pierce. See Ns., Eph. i. 10, ii. 17.
20. *Our conversation is in heaven*: rather; *Our citizenship*: Beza, Hammond, Priestley, &c. The citizens of Rome who went abroad, still retained the 'jus civitatis.' So, Cicero (de Legibus). See also Acts xxii. 28." Wolf. Wetstein.
21. *Our vile body, &c.*: or, *These lowly bodies of ours, into the form of his glorious body*: Wakefield.—*According to the working*: or, *energy*: "i. e. received by him from the Father; to whom this act and energy are elsewhere ascribed. (See 1 Cor. vi. 14.)" Js. Pierce.

CHAP. IV.

1. *Wherefore** : Doddridge (and others) annexes this vs. to the close of the former Ch.
2. *Euodias—Syntoche* : These are thought to be respectable females who had been at variance, (as the ap.'s exhortation implies) either with the church, or with each other.
3. *True yoke-fellow* : Js. Pierce (after Chrysostom) supposes the husband of one of these two women to be here meant ; and "who so proper," he adds, "to assist in reconciling them, as he ?" Some of the ancients imagined that the ap. is addressing here, his own wife, who is supposed to be left at Philippi. From 1 Cor. vii. 7, 8, most critics have inferred that Paul was either unmarried, or a widower. Modern interpreters generally, apply the term to some eminent fellow-laborer in the G. ; Grotius, Wolf, Hammond, &c., to Epaphroditus, in particular.

Clement : "The same, as the early Cn. writers say, who was afterwards Bishop of Rome, and the author of an Ep. to the Corinthians, which is still extant." McKnight.

In the book of life : "Paul does not mean that these persons were placed beyond a possibility of falling ; but merely, their general exemplariness, when his Ep. was written." Gilpin. "The *book of life*† is a Judaical idiom, and a very expressive one, as if God kept a book, in which the names of the virtuous were all enrolled, as a pledge for their being remembered and rewarded at the last day." Priestley. See Exod. xxxii. 32 ; Isa. iv. 3 ; Luke x. 20.

5. *The Lord is at hand* : "Coming for the subversion of Jerusalem, and your deliverance from persecution. See 1 Pet. iv. 7 ; James iv. 9." Whitby, Harwood, &c. Grotius refers it, however, to "the final coming of our S., to

* Pierce notices the seeming superfluity of words in this vs., as if Paul thought he could not enough express the greatness of his love and tenderness for them.

† "The allusion is to the public register kept of the names of those, who are entitled to the immunities of a corporation or society ; and it may here be connected with *citizenship* (iii. 20)." Pyle and others.

judge the world ; believed by them to be just at hand.”
See N., Rom. xiii. 11.

6. *Be careful for nothing* : properly, *Be anxious*, &c. : as Wakefield and all Trs. See N., Matt. vi. 25.
7. *Peace of God* : “Which may signify ‘great happiness,’ as the *river of God* denotes ‘a great river’; or, such happiness as God only can bestow.” Priestley.—*Passeth all understanding* : i. e. is not to be comprehended.
8. *Are honest* : rather, *venerable* : Schleusner. Harwood. — *Any praise* : “Praiseworthy action ; *praise* being used for what is the cause of praise.” Newcome.
10. *Your care of me hath flourished* : or, *Your concern for me hath now revived* : Wakefield. Harwood.—*Ye were careful* : or, *concerned* : i. e. were previously so.
12. *I know how* : or, *what it is* : Wakefield.
13. *Through Christ that strengtheneth me* : “i. e. the principles and promises of the G.” Priestley. Ros. See Ns., iii. 8, 9 ; 2. Cor. i. 19, &c.
14. *With my affliction* : or, *To relieve my affliction* : Imp. V.
15. *The beginning of the gospel* : “When the ap. first began to preach Ctny. in Macedonia.” Priestley.—*But ye only* : Comp. 2 Cor. xi. 8, 9, and Ns. thereon.
17. *But—fruit that may abound*, &c. : “i. e. that your Cn. profession may produce such fruits, as shall redound to your advantage.” Js. Pierce. Harwood.
18. *An acceptable sacrifice* : “We see how familiar to the Jews, were the rites of their religion, and how they drew from thence, habitually, their figures of speech. If a pecuniary gift was styled a *sacrifice well pleasing to God*, can it be strange, that similar epithets should be applied to so heroical an act of virtue, as that which Jesus manifested in his death ?” Priestley. See Eph. v. 2.
19. *To his riches in glory* : or, *his glorious riches* : Wakefield. “From his abundant ability or resources.” Grotius.
21. *Every saint in Christ Jesus* : “i. e. all the Cns.” Js. Pierce.—*The brethren* : viz. the assistant ministers of Paul ; in contra-distinction from the *saints* named vs. 22.
22. *Of Cæsar’s household* : “Certain freedmen ; as is highly probable (Comp. i. 13).” Grotius. Newcome observes, that some have thought, that not domestics or freedmen of the palace, alone were meant ; but that the phrase might even extend to Nero’s family.

THE
EPISTLE OF PAUL
TO THE COLOSSIANS.

CHAP. I.

1. *At Colossæ*: A city of Phrygia, near to Laodicea, which was the capital of that province.
4. *Since we heard*: Pyle, from this, infers that Paul did not himself preach to, and convert to Ctny., the Colossians; and that he had not even seen them. Whitby, Js. Pierce, Doddridge, and Paley, also adopt this opinion.
5. *In the word of the truth of the gospel*: or, *In the true doctrine of the gospel*: Newcome, Wakefield, &c.
6. *In all the world*: "The most considerable parts of the world; (as Rom. i. 8.)" Grotius. Perhaps the R. empire, it is observed, may be denoted by the word. See N., Luke ii. 1.
8. *Your love in the spirit*: "Love, according to the true spirit of Ctny." Pyle. "Your love in *your* spirit—your sincere and hearty love." Newcome.
9. *Filled with the knowledge of his will*: Comp. Eph. i. 17. "Have an enlarged view of his purpose, in respect to the calling of the gentiles,—the mystery now revealed." Js. Pierce.
12. *Of the saints in light*: Comp. Eph. v. 8. "To live under Cn. influences, is called a state of light; and is here opposed to the *darkness* (vs. 14) of their former state." Priestley. Js. Pierce.—In the writings of Paul, the world is often represented as divided into two great empires; that of *darkness*,—the heathen world, lost in error, ignorance, and sin; that of *light*,—believers, who enjoyed the privileges and influences of the G. See Acts xxvi. 17, 18.
14. *Redemption through his blood*: See Ns., Rom. iii. 24; Eph. i. 7.

15. *The image of the invisible God*: So, 2 Cor. iv. 4. "His representative to man." Carpenter. "All men in a measure bear the *image* of God. Adam was such,* though faintly. Jesus is so, more perfectly, as being a brighter reflection of the divine excellence." Grotius. Priestley. [Comp. 1 Cor. xi. 7—*Man is a glorious image of God*; also, 1 Cor. xv. 49.] Jn. Simpson, well adds,—*"The image or likeness of any thing, is essentially different from the thing itself."*

The first-born of every creature: or, *of the whole creation*: The new, moral creation, is described here and next vs. So, Grotius. Wetstein. Jn. Simpson.—*First-born* is explained by vs. 18. Comp. also, Heb. i. 6; Rev. i. 5; also N., Rom. viii. 29. Jesus, as the appointed head of the new dispensation, is the forerunner of his followers, to an immortal life, through death and the grave. See N., Acts iii. 15.

16. *All things created*†: See Ns., Eph. ii. 10, iii. 9.—*In heaven—in earth*: See N., Eph. i. 10.—*Thrones—dominions—principalities—powers*: See N., Eph. i. 21. As the Jewish church is thought to be styled *heaven*, some apply these terms, borrowed from a celestial hierarchy, to the various ranks and dignities in the Cn., or universal church; similar to the sense, Eph. i. 21, on which, see N. Carpenter, however, explains it, "that all forms of civil authority and rule, will be moulded anew by Ctny."
17. *Before all things*: or, *Above all things*: Wakefield. i. e. Lord of all, in whom, as the bond of union, all are united, whatever be their civil or religious distinctions." Carpenter. *By him all things consist*, properly rendered, is,—*all these things are holden together in him*: as Wakefield and others.

* To extend the comparison—"Adam is the *image* of God, as being the deputed Lord of this lower world; as is Christ, by being made the head of that moral kingdom which God has established among men."

† "When the *natural* creation (which is always ascribed to God) is the subject, a very different phraseology is employed. (Comp. Gen. i. 1; Ps. xc. 5; Jer. xxvii. 5; Acts iv. 24, &c. &c.)" Carpenter.

18. *The pre-eminence* : " In sanctity of life, in miracles, in his instructions, in his restored or second life." Grotius.
19. *Should all fulness dwell* : Castalio and Js. Pierce render this,—*To inhabit all fulness by him* : i. e. the church, which is the fulness or complement of Christ. Comp. Eph. i. 23.
20. *Having made peace* : Comp. Eph. ii. 14–16.—*Things in earth or things in heaven* : See N., Eph. i. 10. Js. Pierce observes, that the sense given to these phrases by Locke (on 'Ephesians') best suits the connexion here, and exactly coincides with the parallel passage in that Ep., (ii. 14)—*He is our peace, who hath made both (Jews and gentiles) one.* [Yet he adopts another.]
22. *In the body of his flesh, &c.* : or, *Through the death of his fleshly body* : Wakefield. Imp. V.
23. *To every creature* : or, *To all the creation* : "i. e. Jews and gentiles." Newcome.
24. *And fill up that—behind* : "Paul intimates by this word (—*fill up*) that he did now himself suffer, as before his conversion he had made others suffer, for Christ." Le Clerc.—*Afflictions of Christ* : "The ap. considered it as the plan of providence that a certain measure of sufferings should be endured by this body of which Christ was the head, and rejoiced, that what he endured in his own person, was congruous to that design." Doddridge. *The afflictions of Christ* means either for the sake of Christ ; or such as Christ underwent. See 2 Cor. i. 5." Newcome.
26. *Even the mystery* : Comp. Eph. iii. 4, 9.
27. *Which is Christ* : "i. e. which mystery. This mystery was unfolded, when *Christ*, or the doctrine of Christ, sounded forth among the gentiles, the hope of eternal life." Grotius.
28. *In all wisdom* : "Which may apply, either to the manner in which the aps. conducted their ministry ; or, to the subjects of their preaching,—the doctrine of the G., which is itself true philosophy. See 1 Cor. ii. 6." Js. Pierce.—*Every man* : "This three-fold repetition is not without meaning : i. e. Paul would hereby show, that all national distinction was done away ; Jews and gentiles being alike objects of the apostolic mission." Beza.

Newcome. Js. Pierce.—*Perfect in Christ Jesus*: C. V. *Every one, a grown-up man in Christ Jesus*: Wakefield. “i. e. a mature Cn.” Rrs.

29. *Worketh in me mightily*: “Meaning, either the miracles he was enabled to perform, in confirmation of his doctrine (see Gal. ii. 8; 2 Cor. xiii. 3); or the divine influences upon himself.” Js. Pierce.

CHAP. II.

2. *Unto all riches—of understanding*: Doddridge trs.—*The richest and most assured understanding*. “That they might all concur in a full and certain persuasion.” Js. Pierce.—*Of God and of the Father*: rather, *Of God, even the Father*: as most Trs. “The mystery is that of which he speaks, i. 26, 27; viz. the calling of the gentiles.” Js. Pierce, Newcome, Pyle, &c.
3. *In whom*: “i. e. in which mystery.” Grotius. Harwood.
8. *Philosophy and vain deceit*: Which Priestley supposes to refer to the Gnostic errors. See marg. N., p. 269. “Through the vain deceit of philosophy.” Pierce.—*Traditions of men*: “Pharisaic traditions;” as some interpret. “The absurd system of heathen mythology and philosophy.” Harwood.—*The rudiments of the world*: or, *The shadows of this world*: as Le Clerc, Js. Pierce, &c. “by which is to be understood, Jewish ceremonies, which were types and shadows of the doctrine of Christ—the body to which the type refers.” Wakefield and others tr.—*elements*, i. e. first principles. Comp. Gal. iv. 3. The Jewish dispensation is called the *world*, because its objects and sanctions were of a worldly nature.—*Not after Christ*: “i. e. whence you would derive a system, very unlike the doctrine of Christ.” Priestley.
9. *All the fulness, &c.*: Comp. Eph. iii. 19, where the same thought is expressed.—*Of the Godhead*: rather, *Of the Deity*: Jn. Simpson, Carpenter, &c., who observe, this whole phrase may be rendered,—‘a plenitude of divine communications.’—*Bodily*: rather, *Substantially* or *truly*: as Fr. Poloni, Carpenter, Pierce, &c. i. e. in opposition to *shadows* spoken of, vs. 8; such was the contrast

between the Law and the G. Harwood (referring, of course, *in him* to Ctny.) renders this vs.—“For in this scheme, all the plenitude of divinity is collectively combined.”

10. *Are complete in him*: or, *Have your fulness in him*: Wakefield. Comp. i. 23. ‘You are complements to each other, as the head and body make the perfect man.’—*Of all principality and power*: “i.e. of all the rulers and teachers in the church, whether under the old dispensation, or the new; under the Law, or under the G.
11. *Body of the sins of the flesh*: i.e. the sins of this fleshly body. “A cutting off, not real flesh, but what is of more consequence, fleshly lusts.” Priestley.
12. *Buried with him in baptism*: Comp. Rom. vi. 4.—*Faith of the operation, &c.*: i.e. confidence in the great power of God.
14. *Blotting out the hand-writing*: i.e. cancelling the bond. So, Js. Pierce, Schleusner, Priestley, &c. The word denotes a writing from the debtor to the creditor, acknowledging the debt. The law of Moses was this *hand-writing*, which was *against us*, as being a wall of partition between Jew and gentile.—*Of ordinances*: “i.e. of the ceremonial law, consisting of a great variety of articles, which we were liable to discharge.” Harwood.—*Out of the way*: or, *From between*: i.e. which separated us from each other. Comp. Eph. ii. 14, 15.
Nailing it to his cross: “To transfix with a nail, a cancelled, obsolete bond, seems to have been customary in some parts of Asia, and to this, Paul may allude.” Grotius. Newcome, Doddridge, and Hammond, adopt this thought.
15. *Principalities and powers*: viz. the Jewish hierarchy, the priests and rulers: the death of Jesus, which sealed and ratified the G. dispensation, stripped these last of every authority over those, who were admitted into the community of believers. Comp. vs. 10, and see Ns., Rom. viii. 29; Eph. i. 21. Harwood trs.—“Having pulled down those religious establishments, which were supported by the great and powerful.”

Made a show of them—in it: or, (as some tr.)—*He made them a public spectacle, leading them in triumph by*

him. Newcome (with Origen) renders,—*by it, i. e. by the cross.* “The figure is derived from the usage of military commanders in the Greek and R. conquests.” Schleusner. See N., 2 Cor. ii. 14.

16. *Judge you : or, Call you to account :* Wakefield.—*Meat—drink—holiday :* See N., Rom. xiv. 5. Grotius seeks to show, that Paul has in view, in these particulars, *Pythagorists** (disciples of Pythagoras) as well as Judaizers.
17. *The body :* “*i. e. the substance.*” Js. Pierce, &c. See N., vvs. 8, 9. [This passage confirms the translation there given of the Gr. (—*rudiments.*)]
18. *In a voluntary humility : or, Pleasing himself in his (supposed) humility† :* Js. Pierce.—*And worshipping of angels :* or, *By the worship of angels :* “It has a show of modesty, not to approach God directly, but to address prayers to angels, and to make use of their intercession.” Grotius. Js. Pierce says, “that this doctrine, which the Jews had received, and the Cn. converts from Judaism brought with them, was in a great measure borrowed from the heathen philosophy, and especially from Plato or Pythagoras ; in reference to which Paul gave his caution against the *deceit of philosophy* (vs. 8).”

Intruding into things, &c. : “Prying boldly into matters, which they know nothing of.” Js. Pierce.—*Puffed up by his fleshly mind :* “Led hereto by his Jewish temper. Comp. 2 Cor. xi. 18 ; Gal. iii. 3 ; Phil. iii. 3, 4, &c.” Js. Pierce. Priestley thinks. “that this clause can refer to nothing, but the Gnostics, and serves to show, that this whole censure was levelled at them.” He says, that “a leading point in their doctrine, was that of emanations from the Supreme, called *angels*, to whom they ascribed, at least, the making of the world and the giving of the Law.”

19. *And not holding the head :* “*i. e. instead of adhering to Christ.*” Js. Pierce, &c.—*All the body, by joints and bands, &c. :* Comp. Eph. iv. 16. *The whole body, suppli-*

* McKnight conceives Pythagorean sectaries to be meant, rather than Judaizers ;—Js. Pierce and Pyle refer it to Judaizers only.

† “The Gr. seems equivalent,” says Newcome, “to ‘a voluntary in humility,’ as in the margin of our English bibles.”

ed and nourished through the connecting joints, &c.: Wakefield.—*With the increase of God*: an Hebraism. “*i. e.* with a very great or divine increase.” Grotius, McKnight, Priestley, &c.

20. *Rudiments of the world*: *i. e.* from the Jewish ritual. Comp. Gal. iii. 4. See also N., vs. 8.—*In the world*: “Under the Jewish dispensation.” Newcome.—*Are ye subject to?*: or, *Are ye imposing upon yourselves?*: Wakefield. McKnight. Js. Pierce par’s.—“Why do ye still dogmatize, *i. e.* require compliance with ordinances, [viz. the precepts of the ritual Law, which follow, vs. 21] &c.”

21. *Touch not*: rather, *Eat not*: as Wetstein, Wakefield, and most Trs. [Such is the import of the words, 2 Cor. vii. 16; and many classical authorities are found for the same.]

22. *Which all are to perish, &c.*: “*i. e.* these precepts pertain to things perishable in their very nature.” Priestley. But many critics deem the version of our Trs. faulty. So Harwood, who renders,—“All which things tend to harm, when they are abused.” Js. Pierce, Newcome, Ros., &c. (on the contrary) tr.—*All which* (meats) *are* (*i. e.* were so intended) *to be consumed for our use.*—*Doctrines of men*: *i. e.* Pharisaic traditions. See however N. and marg. N., vs. 20.

23. *Will worship*: *i. e.* the worship of angels (vs. 18).—*Neglecting of the body*: or, *Bodily abstinence*: As in the maxims, vs. 21.—*Not in any honor*—*flesh*: “Are of no estimation, but as serving to gratify a carnal or Jewish mind.” Js. Pierce.* Pyle.

CHAP. III.

3. *Are dead*: *i. e.* to the obligations of the Law. Comp. ii. 12, 20.—*Is hid*: rather, *Laid up*: “*i. e.* as in a store-room, ready for future use.” Js. Pierce. Wakefield. Pyle. Newcome observes, that the Gr. (*—is hid*) is opposed to

* The expression has the same import, as P. thinks, as the clause, vs. 18,—*Vainly puffed up by his fleshly mind.*

the Gr. (*—shall appear*, or rather, *be manifested*, vs. 4) and is explained by it: ‘*to wit*, as Christ is invisibly with God, so your life is with God; deposited, treasured up with him, to be bestowed on you in his good time.”

5. *Mortify therefore—upon the earth*: or, *Let your members therefore be dead to these earthly things*: Wakefield. Imp. V.

Covetousness: or, *Inordinate desire*: Wakefield. So, Harwood, Pyle, &c. Hammond and Locke have shown, that the Gr. word is used in Paul’s writings, for those gross impurities, to which the heathen were so notoriously prone. It is called *idolatry*, as being countenanced by the rites and practices of idolatrous nations.

9. *The old man*: i. e. your heathen state, your former self. Comp. Rom. vi. 6; Eph. iv. 22.

10. *The new man*: Your Cn. state, your new self.—*Him that created him*: “i. e. Jesus Christ.” Ros. Comp. Col. i. 16; Eph. ii. 10. Believers, by the new creation, are formed after the image of Jesus, their creator, as man was originally formed after the image of God in the natural creation.

11. *Christ is all and in all*: i. e. To be a Cn., is *all* that is regarded in *all* classes of believers. So, Priestley, Pyle, &c.

14. *Bond of perfectness*: The Gr. word (*—perfect*) denotes believers eminent in knowledge and virtue. (See i. 28, iv. 12; Eph. iv. 13: 1 Cor. ii. 6.) The noun therefore expresses here, the virtues of the Cn. character. Love is the band or girdle of these virtues; it comprehends them all.

15. *Peace of God*: See N., Phil. iv. 7.—*To the which—body*: “God intending to cement you all into one Cn. society.” Pyle’s par.

16. *Psalms—hymns, &c.*: Comp. Eph. v. 19.—*With grace*: or, *thankfulness*: Newcome. Wakefield.

17. *In the name of the Lord Jesus*: “Such as become the Cn. character.” Harwood.—*God and the Father*: rather, *God, even the Father*: as most Trs. See N., ii. 2, 18–25.* Comp. Eph. vi. 1–9.

* “The first vs. of Ch. iv. does so plainly conclude this, that it

CHAP. IV.

2. *Continue* : or, *Persevere* : as Wakefield. Pierce infers, from the connexion in which this exhortation occurs, that the ap. had a particular reference to the perilous circumstances of Cns. at that time. The parallel passage, Eph. vi. 18–20, confirms this conclusion.
3. *A door of utterance* : See N., 1 Cor. xvi. 9.—*The mystery of Christ* : See N., ii. 2.
5. *Them that are without* : “i. e. the unconverted heathen.” Newcome.
6. *With grace* : C. V. *Gracious* : Wakefield. *Courteous* : Pyle, &c. See N., Eph. iv. 29.—*Seasoned with salt* : “i. e. tempered with discretion.” Js. Pierce and others. P. observes, that “salt is put for ‘wisdom,’ both in sacred and profane authors.”
9. *Onesimus—one of you* : The fugitive slave of Philemon, a citizen of Colossæ; and who fills a large place in that little Ep.
10. *Aristarchus* : Of whom mention is made, Acts xix. 29, xx. 4.—*And Mark* : “Paul’s displeasure against him, on account of his desertion, it is evident, lasted not long. See Acts xv. 38.” Whitby.—*Commandments* : or, *About whom ye have received instructions* : Wakefield. Js. Pierce says,—‘a message.’ “Commendatory letters;” viz. from Barnabas.” Grotius.
11. *Of the circumcision* : “From which, it is likely, that all whose names preceded, were Jews.” Priestley.
12. *Epaphras* : A citizen of Colossæ probably. So, Pierce. See i. 7.
13. *Hierapolis* : “A considerable city in Phrygia Major, not far from Laodicea and Colossæ. It was so named, i. e. the Holy city, from the multitude of its temples.” McKnight.
16. *From Laodicea* : Not an Ep. written by the Laodiceans, but that of Paul, written to the Cns. at that place,

is unaccountable how it happens to begin a Ch., the topic of which is wholly new.” Pyle. Doddridge and others, begin Ch. iv. from vs. 18 of Ch. iii.

and which the Colossians would receive from them. So, Grotius, Knatchbull, and Newcome.*

17. *Archippus* : "Jerome says, he was a deacon.—What follows, some interpret, as conveying a rebuke ; but the admonition does not require to be so taken, and especially as compared with Philem. vs. 2." Hammond. Whitby. McKnight.

* This, as many suppose, was the Ep. which in our collection, is now addressed to the Ephesians ; and that it was originally sent to the Laodiceans. See marg. N., page 429.

THE
FIRST EPISTLE OF PAUL
TO THE THESSALONIANS.

CHAP. I.

1. *Of the Thessalonians* : " The history of their conversion is found Acts xvii. 1-14. Thessalonica was a large, populous city, the metropolis of Macedonia." Doddridge. See N., Acts xvii. 1.
3. *Your work of faith* : or, *The activity of your faith* : Wakefield. " Your desire to understand and exhibit the Cn. religion." Schleusner.—*Your labor of love* : " Labors which were prompted by their love." Benson.—*Patience of hope* : " An enduring and constant hope." Ros. " *Patience* built upon the *hope* of eternal life ; of which hope, *Christ* is the source. See Rom. v. 3." Grotius.
4. *Your election* : " *i. e.* to the honor and privileges of Cns." Benson. So, Whitby and McKnight.
5. *In power, &c.* : " *i. e.* attended with the miracles wrought by the ap. or his assistants ; *in the holy ghost** denotes the gifts of the h. s. imparted to the Thessalonians : by *much assurance* is meant, with full and abundant conviction to your minds." Benson.
8. *That we need not speak to any thing* : C. V. *That we have no need to say any thing about you* : Wakefield. " So as to render encomiums from us entirely needless." Harwood.
9. *For they themselves show of us* : " In all the places we visited, we were told." Harwood.

* Wakefield trs.—*with the power of the holy spirit.*

CHAP. II.

2. *With much contention* : " *i. e.* in the midst of much danger." Benson.
3. *Not of deceit* : " *i. e.* did not spring from imposture." Benson.—*Nor of uncleanness* : rather, *nor with impure views* : Wakefield. Schleusner, very similar.
5. *Nor a cloak of covetousness* : " Never acted from any self-interested views." Harwood.
6. *Have been burdensome* : This is by some understood of apostolical authority, shown in severity and punishment ; the meaning of the Gr. word (2 Cor. x. 10), favoring this sense. So, Beza, Hammond, and Wolf. But Doddridge and McKnight, with most critics, explain it of the ' maintenance,' to which the rank and services of Paul gave him a title.
8. *As a nurse* : rather, *As a nursing-mother* : Wakefield. Chandler. Imp. V.—*Our own souls* : rather, *Our own lives* : Wakefield. Benson. Pyle. " To spend life for you." Grotius.
12. *His kingdom and glory* : an Hebraism. *His glorious kingdom* : Wakefield. Benson.
14. *Became followers* : rather, *Became like the churches, &c.* : Wakefield. So, Harwood.—*The churches—in Christ Jesus* : " *i. e.* the Cn. churches in Judæa." Benson.
15. *Are contrary to all men* : " The Jews have had the character of an obstinate people, and of being inimical to other nations, from Tacitus and Juvenal, and especially their own historian, Josephus. They have also been styled a seditious people, given to riots and tumults ; but the epithets applied to them here by the ap., are grounded upon their impeding the spread of the G., especially among the gentiles." Benson.
16. *Forbidding us to speak* : " They are true ' dogs in the manger,' (Luke xi. 52)." Grotius.—*To fill up their sin alway* : " *i. e.* the measure of their sins ; as Matt. xxiii. 32." Ros.—*To the uttermost* : " *i. e.* ' till they be consumed.' " Whitby. Schleusner. " ' To the greatest extremity' ; not at Jerusalem only, but every where else, in their various settlements in heathen countries." Dod-

dridge. "*At last*, punishment is near* ; truly, the destruction of their nation, an image of the judgment to come." Grotius. Benson. McKnight.

17. *Taken from you for a short time* : Wakefield trs.—*Be-reaved of you, our children, at a moment's warning* : So, Schleusner. Benson and Pyle remark, that the Gr. (*—taken away*) is most emphatical ; being applied 'to a dying parent taken from his orphans.'
18. *Satan* : "*i. e.* our implacable enemies, the Jews." Harwood. "Ill-disposed persons." Gilpin. "Paul, when he fled from Thessalonica to Beræa, (Acts xvii) proposed to be absent only a few days, till the rage of the Jews was abated. Accordingly he made two attempts to return. But the coming of the Jews from Thesalonica to stir up the people in Beræa, frustrated his design and obliged him to leave Macedonia." McKnight.
19. *Crown of rejoicing* : rather, *of triumph* : Wakefield ; or, *boasting* : Le Clerc. McKnight, &c., suppose an allusion to the crown of the victors in the Grecian games.

CHAP. III.

3. *That we are appointed thereunto* : "To which our principles necessarily expose us." Harwood.
5. *Lest the tempter* : "Called Satan, ii. 18,—a love of ease, a fear of persecution, or some other worldly views. These were great temptations to the Thessalonians, to throw off Ctny." Benson. "Lest you should be shaken by the persecutions which I suffer." Newcome.
7. *By your faith* : rather, *your perseverance* : Wakefield. "Adherence to the G." Harwood.
8. *We live* : "Live to purpose ; enjoy life." Priestley. Grotius. [*Life in the the SS. is repeatedly put for 'happiness.'*]
10. *That which is lacking in your faith* : "The instructions which, by my short stay among you, were left incomplete." Pyle's par.

* This Ep. is supposed to have been written about A. D. 52 ; a little less than twenty years previous to the destruction of Jerusalem.

11. *And our Father* : properly, *Even our Father* : See N., Col. iii. 17.—*And our Lord Jesus Christ* : The ap.'s missionary journies and labors was under the immediate direction of his master, who occasionally appeared to him for his guidance and encouragement. So, Priestley. See N., 2 Cor. xii. 8 ; also marg. N., page 237.

CHAP. IV.

3. *Should abstain from fornication* : " In particular, by abstaining from all debauchery and lewdness." Benson's par.
4. *His vessel* : " i. e. his body ; as most critics.* So, 2 Cor. iv. 7. Wetstein (and others) understand, his wife.—*In sanctification and honor* : " As if you were vessels appropriated to sacred uses." Priestley.
6. *In any matter* : rather, *In this matter* (viz. vvs. 3-5) : Wakefield, Benson, and most critics. " *To go beyond and defraud*, have reference to the injuries done to others by such criminal indulgencies " Gilpin. Priestley.
8. *Despiseth* : " i. e. such admonitions as too minute and severe." Benson.—*Hath given—his holy spirit* : " Thereby qualifying us thus to teach and warn mankind." Benson. " Which spirit, by such practices, you will grieve and even quench. Comp. v. 19, Eph. iv. 30." Grotius.
11. *To do* (or, *mind* : Wakefield, Benson, Pyle, &c.) *your own business* : " The objection to Ctny., that it was an idle profession, was very frequent with the heathens ; as appears from Tertullian's ' apology.' " Gilpin.
14. *Which sleep in Jesus* : Wakefield trs.—*Then must God, through Jesus, bring with him, &c.* Others connect in *Jesus*, (as in the C. V.) ; i. e. departed Cns.—Hammond, Mede, &c., apply these words to those who had suffered on account of their faith ; † which aggravating cir-

* " Cicero also calls the human frame by this term (Tusc. Quæst.) ; and Barnabas styles (in an Ep.), our Lord's body, *the vessel of his spirit*." Benson. Grotius also remarks, that " the Rabbi Akiha calls the body, *an instrument* ; and truly it is so, *to wit*, of the mind."

† Wakefield trs., in vs. 16, (*the dead in Christ*)—*they who have died in the cause of Christ* ; agreeably to the above opinion. Yet

cumstance had caused so excessive grief. Benson says, "there is no evidence that any of the Thessalonian Cns. had suffered martyrdom."

15. *We which are alive* : "Paul certainly thought it possible, that he might be alive at the time of the general judgment, as appears not only from these, but from other passages." Grotius. [See N., Rom. xiii. 11 and marg. N.] Benson (after Chrysostom and Theodoret) replies to this, that "the ap. does not, by the use of the first person (*we*) necessarily mean himself, but may be speaking in the name of those Cns., who shall then be found alive on the earth."—*Shall not prevent* : rather, *be or go before* : Wakefield. Imp. V. "Shall have no advantage above." Pyle.
16. *With the trump of God* : "*i. e.* a loud-sounding trumpet." Benson. Harwood. Wakefield. "Many critics conclude from this passage, vvs. 15–17, that it was—(1) the opinion of those early Cns., that Jesus was soon to return to earth, and commence there a glorious reign. (2) Hence they bewailed the lot of their deceased friends, who could not, as they thought, partake in its offices and honors. (3) They pictured to themselves this advent under the image of a triumph by a victorious prince." Ros.

CHAP. V.

1. *The times and seasons* : rather, *The exact time* : Wakefield. Benson. Priestley. Pyle applies these terms severally to the two events of which the ap., he says, had been speaking ; *viz.* the destruction of the Jewish nation pointed at, ii. 16 ; and the universal judgment at the end of time, close of the last Ch.
2. *Know perfectly* : "*i. e.* of this you are fully persuaded, and it is enough to know." Harwood.—*Day of the Lord* : Hammond applies this phrase to the destruction of Jerusalem ; Le Clerc and Benson to the universal

he, most perversely, trs. otherwise, the like clause, vs. 14, where the preposition (which is not the same) much more clearly justifies this construction.

- judgment. Whitby conceives the ap. to be treating of both events.—*As a thief in the night** : Our S.'s own comparison, Matt. xxiv. 43.
3. *When they shall say, &c.* : "This circumstance also is mentioned by our L., (Matt. xxiv. 39, 40) and from him, doubtless, Paul took it." Chandler.
4. *In darkness* : i. e. in a state of ignorance.
7. *They that sleep—they that be drunken* : "Some men pass away the night in sleep ; others in revelling." Benson. "Raphelius produces passages from Polybius, to show, that by the heathen it was held disgraceful to be seen intoxicated in the day-time." Chandler.†
8. *The breast-plate, &c.* : Comp. Eph. vi. 14, 15, where these military images are slightly varied.
9. *Unto wrath* : i. e. the end of the G., is not punishment.
10. *Wake or sleep* : "i. e. be living or dead." Priestley. Here is a striking instance of the ap.'s using a word in different senses, without giving any notice to the reader. "Paul has used the word *sleep* in this passage, in three senses ; viz. for 'natural sleep' (vs. 7), 'sloth or security in vice' (vs. 6), and the 'sleep of death,' in this vs." Benson.
19. *Quench not the spirit* : Grotius and Lord Barrington suppose here, an allusion to the flame of fire in which the h. s. came down on the day of *Pentecost*. "The spiritual gifts, like the fire on the altar, could only be kindled from heaven ; but might be stirred up, fed with fuel, or quenched by men." Benson.
20. *Despise not prophecyings* : Harwood and Priestley interpret this word of 'religious instructions or exhortations in general.' Comp. 1 Cor. xiv. and Ns. thereon. From that Ch., it appears that this gift was much undervalued in comparison with the gift of tongues, which, though more showy, was of less use.
21. *Prove all things* : "This precept may have been originally meant for those spiritual men, who had the gift of

* "The *vigils* which were early instituted in the church, were founded on the literal conclusion, drawn from this comparison, and the 'parable of the virgins,' that our S.'s coming to judgment will be in the night." McKnight.

† Who adds, "I wish this were equally true among us."

discerning spirits. But it may be well taken in a wider sense by all Cns. ; as a direction to try all doctrines by the word of God. McKnight. Whitby.

23. *Spirit and soul and body* : This three-fold division of man was made by many of the Gr. philosophers (Pythagoreans, Stoics, &c.) ; the *spirit* denoted the mind or governing part ; the *soul* was the sensitive soul, the seat of the passions, affections and appetites. So, Benson and Priestley. [That Paul does not hereby mean to approve, still less to teach this or any theory on the subject, is admitted by most critics.*]

Callefth you : "i. e. into the privileges of the G." Harwood, Pyle, &c.—*To do it* : "Perform his part for your attainment of its blessings." Pyle.

27. *Charge you by the Lord* : This was a solemn form of adjuration ; and from the example of our S.'s reply to one, (Matt. xxvi. 63) as well as the ap. here, it appears that such are not improper on solemn occasions." Whitby. Benson. Priestley.—*Be read* : "Hence it is plain that this Ep. (and perhaps all the others) was sent, in the first instance, to the elders of the church." McKnight. Beza supposes the three vvs. (25–27) to be confined to them.

* "The ap. chose, (as the scriptures generally do,) to speak in the popular style, and did not go to set them right in philosophy." Benson.

THE
SECOND EPISTLE OF PAUL
TO THE THESSALONIANS.

CHAP. I.

5. *A manifest token* : Wakefield trs. this vs.—*A proof of the just appointment of God in vouchsafing that kingdom of God, for which ye can even suffer.*—*Of the kingdom of God* : Either the Cn. church may be meant ; or a future state of blessedness. Harwood adopts the first ; most other interpreters, the latter sense.*
7. *And to you* : or, *But to you*, &c. : Benson ; [there being a contrast plainly meant between the fate of the oppressors and the oppressed.]
Rest with us : “i. e. the aps. and preachers of Christ.” Chandler. Pyle.
10. *Because our testimony*, &c. : This parenthesis, as it now stands in our C. V., is to the injury of the sense. Most critics place the words, *in that day*, at the entrance of the vs. Benson, Imp. V., and others tr.—*In that day when he shall come*, &c. ; *for our testimony among you hath been believed*. Grotius, however, whom Chandler follows, renders—*‘because our testimony to you shall be believed in that day ; i. e. this very account we now give you (vvs. 6–9), shall be then abundantly verified.*
11. *Calling* : “Put, by a figure of speech, for the glory and felicity to which they were called.” Benson.—*Work of faith* : “i. e. the fruits or effects of faith.” Benson. The words, *with power*, most critics transpose,—*and fulfil with power*, &c.
12. *According to his grace* : “i. e. gracious intention.” Priestley.

† This phrase repeatedly recurs in the Evs., where it is of various import ; but where the sense given by Harwood, is a very frequent one. See N., Matt. x. 7.

CHAP. II.

1. *By the coming* : This appears (as is observed) as a solemn attestation of the ap., meant to rouse the attention of his readers to what he was going to say, in respect to that great day. But it is, properly, *As concerning the coming* : Wakefield, Chandler, Wetstein, &c.
2. *By spirit* : "Pretended revelation." Priestley.—*Nor by word, nor by letter* : "Nor the misrepresentation of any thing I may myself have said or written to you." Pyle. Benson and McKnight favor the idea that an Ep., to this effect, had been forged in Paul's name.—*That the day of Christ is at hand* : See Ns., 1 Thess. iv. 15 ; Rom. xiii. 11.
3. *A falling away first* : i. e. a great defection or apostacy. Benson, Priestley, Harwood, &c., with Bp. Newton, Bp. Hurd, and the majority of protestant critics, apply this noted passage to the rise and power of the Romish church, which was a monstrous defection from pure Ctny. "*Man of sin and man of perdition are Hebraisms,*" says Benson, "to denote an eminently notorious and wicked man, who shall perish with a great and signal destruction."* The Papists seek to evade this application of the passage by urging, that the epithets being in the singular number, only one person can be meant by them. This, however, is easily disproved from the scripture-use in many other examples ; as *the adversary, the deceiver, the antichrist, &c.* ; terms which describe a number, and therefore may here denote a spiritual tyranny exercised by a succession of men.† Thus, Benson and McKnight.

Eminent critics there are, however, who resolve and

* Some protestant critics, however, would, by no means, thus confine it ; but conceive that it extends to all civil establishments of a corrupt Ctny. ; of which the Romish church is only one, though a very conspicuous feature.

† "Some of the Papists," says Benson, "would make the *falling away* to be the revolt of the protestants from the Catholic church, at the Reformation ! And so, by a strange *legerdemain*, they are to be the *man of sin*, or his forerunners at least !"

apply this prophecy wholly otherwise :—some of them, curiously enough. Hammond takes *Gnosticism* (see marg. N., page 269) to be the grand ‘apostacy,’ and *Simon Magus*, the ‘man of sin’; Grotius refers the latter term to *Caligula*, explaining the ‘apostacy,’ of the wickedness and impiety of his reign; and Wetstein found a key to it, in another point of the Roman history. Lastly,—Le Clerc, Whitby, and Ros. refer ‘the day of the Lord’ to the *destruction of Jerusalem*; the ‘apostacy’ to the *revolt of the Jews*; the ‘man of sin’ to the *false prophets and Messiahs* who urged them on to revolt, and to the *zealots* in particular (see N., Luke vi. 15). He who ‘restrained the apostacy’ may have been the emperor *Claudius*, during whose reign, the Jews remained quiet.

4. *That is called God, or that is worshipped*: Wakefield trs.—*That entitleth himself a god, or demandeth reverence*: “i. e. above even the imperial dignity and authority.” Benson. Harwood. The word (—*called*) shows that Paul is here speaking of civil authorities, which are styled *gods*, (see Ps. lxxxii. 6) and particularly of the R. emperors, whose title was—*augustus*; (here signified by what our C. V. renders, *that is worshipped*).—*As God*: “As if he were the immediate vicegerent of God.” Priestley. —*In the temple of God*: “i. e. the very Cn. church itself.” Benson. “By sitting in the temple, &c. the ap. seems to insinuate, that he would profess the Cn. religion, and usurp power and authority, not without the church, but in it, which he would long exercise.” McKnight. Benson.—*Shewing himself, &c.*: rather, *Publicly declaring that he is a god*: “i. e. though professing to be an ecclesiastical power, usurping and exercising civil authority.” Chandler. Wakefield.
6. *What withholdeth*: “i. e. the R. empire.” So, Benson, Newcome, Pyle, &c. This, the Cn. fathers also, understood to be the *restraining power*. “Ye know, i. e. he had explained this to the Thessalonians, when he was with them.” Newcome.—*In his time*: “i. e. the season best calculated for the success of his usurpation; more especially after the authority of the R. emperors in the West, was subverted by the inroads of the northern barbarians. Soon after which time, the bishops of Rome made themselves the sovereigns of Rome.” McKnight.

7. *Doth already work*: or, *Is showing itself already*: Wakefield. "i. e. the causes and principles of this apostacy do already exist." Priestley. Chandler says, "Hence called a *mystery*: in that it lies hidden, and works covertly."—*Letteth*: or, *Hindereth*: as modern Trs.—*Until he* (i. e. the imperial power) *be taken out of the way*, "i. e. be wholly subverted." Chandler.
8. *With the spirit of his mouth*: "This may mean his word in the G., the true knowledge of which may contribute to the downfall of the church of Rome; or, it may express figuratively, the ease with which our Lord will destroy this power." Priestley. [Chandler and McKnight adopt the first; Benson, the last.]—*By the brightness of his coming*: "The manifestation of the G. in its purity and lustre." Chandler.
9. *After the working of Satan*: "This anti-Cn. power will advance itself by the most wicked means, making use of pretended miracles, (*signs and lying wonders*) and other unrighteous artifices, to increase his power." Priestley.
10. *Deceivableness of unrighteousness*: "i. e. every unrighteous deceit." Benson. Chandler. *Every wicked seduction*: Wakefield. Doddridge and McKnight refer this to the 'pious frauds' and legends of the Romish church.—*That perish*: "Those who are abandoned to wickedness." Benson. "In a state of final perdition, while guilty of religious imposture." Newcome; [who obviously, therefore, refers *in them*, &c. to the deceivers, not to the deceived.]
- Believe a lie*: "The spurious doctrine of false teachers." Schleusner. *That lying power*: Wakefield.
- That they all*: or, *To the end that*, &c.: as some Trs. *So that all will be*, &c.: Imp. V. "That expresses the event." Newcome.—*In unrighteousness*: or, *In such deceit*: Wakefield.
13. *From the beginning*: "i. e. of our preaching the G." Hammond. Whitby.
15. *The traditions*: or, *doctrines*: Wakefield. Chandler. Benson. "That is,—unwritten traditions, transmitted from age to age, (which the word sometimes signifies) are not here meant." Chandler.

16. *Through grace* : or, *Graciously given us* : Wakefield.
 "Hath, through the G. scheme, inspired us with everlasting consolation, &c." Harwood.

CHAP. III.

2. *Have not faith* : or, *Are not faithful* : "i. e. not to be confided in, though nominally Cns." Chandler.
3. *From evil* : or, *the evil one* : Benson. Hammond. McKnight. "i. e. Satan or the adversary, viz. of the G.; the unbelieving Jews."
5. *The patient waiting for Christ* : "i. e. for his second coming." Benson and others. "But the Gr. literally signifies,—'the patience of Christ,' as Chandler remarks; perhaps meaning therefore, 'such patience as he exercised; as the *patience of Job* (James v. 11) is that patience, of which he was so great an example."
8. *Eat any man's bread for nought* : "i. e. live at any man's expense." Priestley.
9. *We have not power* : rather, *no authority or right* : Wakefield. Newcome.
10. *If any would not work* * : "This seems to have been a proverb both among Jews and heathen." Benson.
12. *Their own bread* : "i. e. the bread earned by their own industry." Newcome.
14. *Mark that man* ; Which Grotius and Le Clerc would interpret,—'signify that man in an epistle to me; I will then determine upon what the spirit hath dictated.'
15. *Count him not as an enemy* : They were not to excommunicate, but to endeavor to reclaim.
16. *The Lord of peace* : i. e. Jesus Christ, as most interpreters think; whom Isaiah designates (ix. 6) *Prince of peace*.—*Always, by all means* : i. e. at all times and in all respects.

* By the laws of Solon, idleness was discouraged, and by those of Draco, it was punished with death." Chandler.

THE
FIRST EPISTLE OF PAUL
TO TIMOTHY.

CHAP. I.

3. *As I besought thee, &c.* : or, imperatively, *Continue at Ephesus, as I besought thee when, &c.* : Wakefield. Knatchbull. Castalio. Some connect this vs. with vs. 18 ; making all which intervenes, parenthetical.
4. *Fables and endless genealogies* : Some interpreters explain this of the Jews' valuing themselves on their descent from the patriarchs, and tracing their pedigree through a long line of generations. So, Doddridge and Pyle. Benson, Hammond, and Grotius, rather refer the ap.'s description to the Gnostic fiction of the genealogy of the *Æons*, i. e. various orders of angelic spirits derived from the Supreme.—*Minister questions* : " i. e. promote fruitless debates." Benson.—*Godly edifying—faith* : " i. e. improvement in Ctny." Harwood.
7. *To be teachers of the law, &c.* : Comp. vs. 4. "The whimsical generation of the *Æons* carried the show of profound knowledge ; though they understood neither what they said, nor about what they talked so confidently. (See vi. 20, 21 ; 2 Ep. ii. 16, iv. 4)." Benson. Lightfoot, on the other hand, refers this to the intricate pedigrees of the Jews, in order to prove themselves priests and Levites ; in which, says Josephus, they felt obliged to be very exact, and had genealogies preserved for two thousand years.
8. *Lawfully* : " i. e. agreeably to the end for which it was given." Newcome, Pyle, Benson, &c. ; "that is, not esteeming it (the Jewish ceremonial law) of the same necessary and perpetual obligation with the moral."
- 9, 10. *For the lawless and disobedient* : "The ap., as some think, had the ten commandments in mind, in this enu-

- meration ; but if so, he has not followed the regular order in which they stand." Benson.
14. *With faith and love, &c.* : *i. e.* in producing (*viz.* in Paul) that faith in Jesus, and love to him. So, Benson, Pyle, &c.
15. *A faithful saying* : or, *A true doctrine* : Wakefield.—*I am chief* : Benson *trs.*—*I am first* : *i. e.* 'who, from a blasphemer and persecutor, am become a Cn.'; "and this," he adds, "conforms to the words, vs. 16."* "But it is contrary," says McKnight, "to the account given in the Acts, ii. 34-41, vi. 7."
18. *The prophecies which went before* : "Some prophecy pointing out Timothy, as qualified to be a preacher of the G. ; and from other circumstances, it is evident that such a spirit of prophecy was then in the church." Priestley. So, Grotius and most critics. Jn. Simpson renders,—*To former instructions unto thee.* Harwood, very similar. Wakefield (following a slight change in the Gr.) *trs.*,—*By the authority, which as a teacher, belongeth to me.*—*By them* : *i. e.* agreeably to such indications.
20. *Delivered unto Satan* : "*i. e.* expelled from the Cn. church." Harwood. Priestley ; while Grotius and others explain it, of the miraculous infliction of some disease. See N., 1 Cor. v. 5. Critics observe, that they do not appear to have been reclaimed, but rather to have become worse. Comp. 2 Tim. ii. 17, 18, iv. 14.

CHAP. II.

4. *To be saved* : *i. e.* become professors of the G. (as the next clause explains) ; by which they were saved from idolatry on the one hand, and Judaism on the other. So, Newcome and McKnight. See N., Acts ii. 47.
6. *To be testified, &c.* : "*i. e.* an eminent and steadfast witness of the truth, in the age in which it was appointed he should live and die." Benson. Castalio and others

* Hammond, Wolf, and Schleusner, render this (vs. 16)—*in me especially.*

- connect this with vs. 7,—*a doctrine to be borne witness to in due season, of which, I am, &c.*
8. *Without wrath and doubting* : “i. e. free from the passion generated by idle disputes ; such as, the admission of the gentiles, the perpetuity of the Jewish law, &c.” Benson. Doddridge and Schleusner, however, explain *doubting*, of the want of faith in prayer.
 9. *Not with braided hair* : “i. e. not ‘so much’ or not ‘only’ with.” Newcome. “Such things were not their principal ornament ; for I do not imagine that Paul meant to banish every thing which is thought ornamental in dress.” Priestley.
 14. *But the woman* : “i. e. the inequality which was by the creation, became greater by the fall.” Benson. Wakefield trs.—*But became a transgressor through the error of the woman.*
 15. *She shall be saved in child-bearing* : (1.) Schleusner, (like Chrysostom and other Fathers) conceives that the Gr. word denotes not so much the *production*, as the *education* of children ; and his comment is,—“Yet shall she, equally with her husband, attain salvation, if she contribute with him to the public good, by the rearing and wise education of children.” (2.) Hammond, Doddridge, McKnight, and Knatchbull, refer the *woman* to Eve or the virgin Mary ; as the mother of the M.; the promised seed, who was to *bruise the serpent’s head* ; i. e. ‘she shall be saved by her seed.’ (3.) The solution of Locke, Whitby, Benson, Harwood, and Newcome, is better than either ;—viz. “she shall be preserved through the perils of child-birth, (i. e. the curse pronounced for that first transgression, shall be greatly mitigated) if she* continue, &c.”

CHAP. III.

1. *Of a bishop* : or, *an overseer* : Wakefield. See N., Phil. i. 1.
2. *The husband of one wife* : “Not guilty of polygamy, nor of causeless divorce.” Newcome. “Many absurd inter-

* “See a like change of number, Ps. cxvii. 5.” Newcome. Wakefield trs.—*Their offspring will be saved, if they, &c.*

pretations were put upon this text, by the early Cns.; some inferring that a minister must, in no case, marry a second time; while in the Russian church, it was deemed essential, that he should be a married man; so that his office ceased, when his wife died." Priestley.

3. *Not given to wine, no striker, &c.*: "It may seem strange, that any mention should be made of such vices as these, existing among Cns., and as disqualifications for the office of a *bishop*. But it only shows that the profession of Ctny. did not immediately and necessarily reform men's conduct, but that this was the work of time." Priestley.
6. *Not a novice*: "*i. e.* a new convert;" as all critics.—*Of the devil*: rather, *the accuser*: *i. e.* such as watch for occasions of calumniating the Cns." Erasmus, Benson, Newcome, Jn. Simpson, &c. So also, next vs.
7. *That are without*: "*i. e.* the unconverted; with whom he formerly conversed." Harwood, Pyle, &c.
8. *Double-tongued*: "Saying one thing to these, and another to those." Schleusner.
9. *The mystery of the faith*: Comp. Eph. iii. 4, 9; Col. i. 26, 27, ii. 2, and Ns. thereon.
11. *Their wives*: "*i. e.* who were deaconesses. (See Rom. xvi. 1.)" Newcome. Benson.
13. *A good degree*: "Literally, 'an honorable step,' viz. of promotion to higher offices in the church." Hammond, Doddridge, &c.
15. *The pillar and ground*: rather, *As a pillar and support*: "*i. e.* these epithets belong to Timothy himself, not to the church." Benson. Wakefield. Newcome.
16. *The mystery of godliness*: rather, *of true worship*: "Here meaning 'the Cn. religion, which promotes and inculcates that worship.'" Schleusner. *i. e.* *the mystery of Ctny.* consists in its 'spiritual' nature.—*God was manifest*: rather, *Which was manifest* in the flesh*: *i. e.*

* Dr. Clarke, Newton, and the best modern critics, now conclude, that the true text of the original, is *which* or *he who*; the present text being contradicted by several MSS., all the early versions, and virtually so, by all the early Fathers. Between the claims of *which* or *he who* to be the true reading, the evidence is nearly balanced; the latter has been preferred above, because the

in human weakness. "That celestial doctrine was, to outward view, published by feeble instruments." Grotius.—*Justified in the spirit*: or, *Vindicated by the spirit*: "Was attested by divine power; by numerous miracles." Grotius. Benson.—*Was seen of angels*: i. e. whose course was an object of attention and interest to all higher intelligencies.—*Preached to the gentiles*: "This *mystery* Paul particularly insists upon, Eph. iii. 4-6." Newcome.—*Believed on in the world*: "Among distant nations, as well as the Jews." Newcome.—*Received up into glory*: properly, "*received with glory*, i. e. had a glorious reception and success." Carpenter, Benson, Harwood, &c.; who explain it of the great numbers, that in the apostolic age embraced the Cn. faith.

CHAP. IV.

- 1.* *The spirit speaketh expressly*: Jos. Mede refers this to the prophecy of Daniel, xi. 36; and that the *latter times* are the last period of the R. empire, about A. D. 400.—*Seducing spirits*: "False prophets, pretending to inspiration." Newcome.—*Doctrines of devils*: rather, *concerning demons*: Benson. or, *departed spirits*: Harwood. "i. e. the canonization of popish saints." *About dead men*: Wakefield. "The doctrine concerning the spirits of dead men makes one of the most important articles in the corruptions of the Romish church." Priestley.
2. *Speaking lies in hypocrisy*: properly, *Through the hypocrisy of liars*; i. e. of false teachers; as see vs. 3." Benson. Schleusner. Wakefield.
3. *Forbidding to marry*: "In the grand apostacy, this has been eminently fulfilled in the bishops, monks, friars, nuns, and secular clergy, in whom marriage is looked upon as worse than adultery." Benson.—*To abstain from meats*: "The trifling distinction of meats which

sense given to the whole passage (and which must turn upon the pronoun) has so much more fitness and beauty, when understood of the *doctrine*, rather than of the *person* of Christ.

* Comp. with this passage, 2 Thess. ii. 3-12; both prophecies being thought by most critics, to have the same reference.

- the church of Rome observes in Lent, and twice every week throughout the year, exactly agrees to this prediction." Benson.—*And know the truth*: rather, *And are convinced of*, or, *acknowledge this truth*; viz., *that every creature, &c.* (vs. 7). Wakefield, Ros. &c.
5. *By the word of God*: or, *By divine appointment*. "Ctny. has done away all the distinctions between clean and unclean meats." Benson. Pyle.—*By prayer*: "i. e. the tribute of thanks." * Schleusner. "What then can be said of those, who have their tables spread with the most plentiful gifts of God, and yet daily set down and rise up again, without suffering one thought of the giver to intrude upon them? Can such be reputed, either to *believe* or *acknowledge* this truth?" Bp. Newton.
7. *Profane and old wives' fables*: See N., i. 4.
8. *Bodily exercise*: Whitby, Doddridge, and Newcome, explain this, as an allusion to the gymnastic exercises and the celebrated games, of Greece. Benson, McKnight, and Pyle,—of the bodily mortifications so much insisted on by the Pythagoreans and Essenes.†—*Little—unto all things*: Which, Wakefield and Ros. tr.—*for a short time only—and—for ever*.
10. *The saviour of all men*: "i. e. the protector and preserver of all mankind; but whose goodness has been most abundant to Cns." Newcome.
11. *In word*: 'i. e. in his public discourses': as Grotius and Pyle interpret.—*In spirit*: "i. e. in temper." Benson.
14. *The gift*: "i. e. the special gifts of the h. s." Benson. McKnight, &c.—*By prophecy*: Comp. i. 18, and N., to which place, this refers. "By particular inspiration, moving him so to do." McKnight. "Agreeably to the predictions of the Cn. prophets." Newcome. So, Grotius, Crellius, &c. Wakefield (as before) trs.—*By authority*.

* What is familiarly called *grace* at table, is here meant.

† The Essenes were an ascetic sect of the Jews, of whom there is no direct mention in the N. T., but who are described by Josephus.

CHAP. V.

1. *Rebuke not* : *i. e.* harshly ; as the Gr. denotes.—*An elder* : rather, *An elderly person* : as all critics ; and as is clear, from the opposition intended between the two clauses.
8. *Honor* : or, *Support* : Wakefield, Pyle, Imp. V., &c. See N., Matt. xv. 5.—*Widows indeed* : “ *i. e.* really ‘ bereaved and desolate,’ which the Gr. imports.” Benson.
4. *Nephews* : rather, *Grand-children* : Wakefield. Harwood. Schleusner.
5. *Continueth—night and day* : “ *i. e.* she observes steadily her morning and evening devotions.” Doddridge.
6. *Is dead while she liveth* : “ The Jews, says Maimonides, had a saying, ‘ the just, in their death, are styled *living*, the wicked while they live, are styled *dead*.” Whitby.
9. *Into the number* : “ *viz.* of deaconesses.” Benson, Doddridge, Newcome, &c.—*The wife of one man* : Comp. iii. 2, and see N. thereon ; the precept having the same reference here.
10. *Washed the saints’ feet* : “ A proverbial saying ; if she have descended to menial offices for the relief of holy men.” Grotius.
11. *Wax wanton against Christ* : rather, *Grow weary of the restraints of Christ* : “ *i. e.* of Ctny.” Grotius. Wakefield. Schleusner interprets it,—“ When they have become enriched by these charities, collected from their Cn. brethren.” * Pyle’s par. is,—“ When they have become weary of the grave, retired life of church-widows, they will be tempted to marry unbelievers.” [So also, Benson, Priestley, &c. explain the last clause of the vs. ; which sense, the next vs., as they think, favors.]
11. *Having damnation* : This is very bad. *Being condemned* : Benson. Newcome. Priestley. “ What he means here is, ‘ having lost the esteem of the good.’” Grotius.—*Their first faith* : Some understand this, of their Cn. profession, in general. McKnight and Schleusner

* Who understands with Priestley and others, *into the number* (vs. 9) to mean, ‘ the list of widows relieved by public charities.’

- render,—*their former promise* ; viz. of living a single life, and devoting themselves to the offices of religion. Perhaps this is Wakefield's sense, who trs.—*And are blameable for laying aside their first resolution.*
14. *After Satan* : “ i. e. relapsed into heathenism.” Harwood. So, Benson.
16. *Have widows* : i. e. among his relations.
17. *Of double honor* : See N., vs. 4. *Of a double reward* : Wakefield. Newcome. Of ‘a liberal maintenance.’ Whitby.—*In word and doctrine* : “A figure of speech for ‘teaching the doctrine’ or word, i. e. Ctny.” Grotius, Benson, &c.
18. *The scripture saith* : Lev. xix. 13 ; Luke x. 7. Here is a reference, as Whitby observes, to one of the Gospels, as of canonical authority ; the last quotation occurring nowhere else.
19. *But before* : i. e. except attested by, &c.
20. *Before all* : “As Vitringa proves, such was the practice of the synagogue.” Wolf. McKnight, &c.—“This shows how attentive the early Cns. were to the conduct of the members of their societies : situated as they were among unbelievers, it was necessary indeed ; but even in our circumstances, it is highly proper. It is a bad sign of the decline of religion, when Cn. brethren consider themselves so far detached from each other, as to feel none of this mutual concern for the character of the whole.” Priestley.
23. *But use a little wine* : “This little circumstance shows the ap.’s character in a pleasing light, as attentive to the health and comfort of his friend and fellow-laborer.” Priestley.* “This might have been said to condemn those who had some superstition in regard to the use of wine.” McKnight. Gilpin, in his exposition, seems to consider it as a gentle rebuke to Timothy, of too abstemious a regimen.
24. *Are open beforehand—judgment* : “i. e. are so notorious

* He concludes with Knatchbull, that as this vs. seems so wholly disconnected with what precedes or follows, and as it interrupts the course of Paul's remarks, that it may have been written in the margin of the letter, after it was finished, and was thence taken by some transcriber into the text.

and evident, that you may without hesitation, reject or condemn them." * Benson. Doddridge, very similar.—*And some men, &c.* : Schleusner's comment is,—“those of others are more secret, not to be detected but after a long and close observation.” Harwood and Priestley, similar. [The word *judgment*, in our C. V., tends to mislead the English reader ; which properly means human estimation or judgment, as most critics seem to think ; and not having any reference to the final judgment of God.]

25. *And they* : rather, *those* : *i. e.* the good works.—*Cannot be hid* : *i. e.* cannot always be concealed. [There seems to be an exact antithesis in thought, between these two vvs. and the several clauses.]

CHAP. VI.

1. *Servants—under the yoke* : “*i. e.* who, being Cns., still remain slaves.” Benson.—*Blasphemed* : or, *Evil spoken of* : *i. e.* as if it set men free from civil obligations.” Newcome.
2. *Because they are brethren* : *i. e.* in a religious light, on a level.
3. *Because they are faithful and beloved, &c.* : “*i. e.* because they who reap the benefit of their service (*viz.* the masters) are believers and beloved.” Benson, Newcome, Harwood, &c. Wetstein refers *faithful and beloved* to the servants, not to the masters. “They deserve the title of faithful and of dear brethren, who devote themselves wholly to your service.”
4. *Questions and strifes of words* : “Perhaps questions were raised concerning the extent of liberty under the G. The ap. treats the subject with warmth, because some had maintained opinions about it, which had caused Ctny. to be evil spoken of.” Newcome.
5. *That gain is godliness* : rather, *That godliness is gain* : Wakefield. “That Ctny. is to be made to serve their interest.” Grotius.

* This vs., as is generally agreed, connects directly with vs. 22, and Paul's remark refers to inquiry into the character of candidates for ordination.

6. *With contentment* : or, *With a sufficiency* : Wakefield. McKnight.
9. *Into temptation and a snare* : Wakefield trs.—*Into the trial and snare of many foolish and hurtful lusts.*
11. *O man of God* : “An appellation of the ancient prophets, to show that their function was a service appointed to them, of God.” McKnight.
12. *Professed a good profession, &c.* : “i. e. have evinced, before the world, your attachment to the truth, even in this, its suffering state.” Benson. Pyle. Grotius, however, refers this to nothing more than to Timothy’s baptism, or, ordination as a presbyter. [The like phraseology, (next vs.) in reference to our S., on his trial, gives a decided advantage to the former meaning.]
14. *This commandment* : viz. “The injunctions now given.” Harwood.
16. *Which in his times*, (i. e. its appointed season) *he shall show* : i. e. will display, or make manifest.
19. *A good foundation* : “The Gr. word denotes strictly ‘what is stable and certain.’” Schleusner; and the phrase, *treasuring a foundation*, being, as critics remark, strange and novel, Benson gives the par.,—‘a good depositum or treasure.’ Schleusner, nearly the same. Wakefield trs.,—*a good provision*; Pyle, &c.,—*a good security*.
20. *That which is committed* : “viz. the pure gospel.” Benson.—*Profane and vain babblings* : Comp. i. 4, iv. 7, and Ns. thereon.—*Oppositions of science, &c.* : “i. e. disputes on questions of the Jewish faith, in which they were fain to believe, there was much of science and wisdom, but which had no title to the name.” Schleusner. Priestley, as usual, supposes the Gnostic philosophy to be referred to.

THE
SECOND EPISTLE OF PAUL
TO TIMOTHY.

CHAP. I.

1. *According to* : rather, 'Concerning,' or 'in relation to,' as most critics ; "i. e. an ap. for the purpose of announcing this promise to the world." Newcome. The form of words, it is noticed, is the same, Tit. i. 1.
3. *From my forefathers* : or, *After the example of* : Beausobre. Beza. Ros. Wakefield.
4. *Of thy tears* : "Referring, doubtless, to the separation at Miletus, when Timothy, with the elders of Ephesus, parted from Paul." Ros.
5. *Lois—Eunice* : These pious women were Jewesses (Acts xvi. 1).
6. *The gift of God* : "i. e. the endowments of the h. s." Newcome.
7. *The spirit of fear* : "i. e. a slavish spirit ; such as belonged to the Law (Rom. viii. 15 ; Gal. iv. 3, 7)." Benson. Newcome, with others, takes *fear* in a more general sense ; viz. in respect to the perils of their Cn. profession.—*Of power* : "In miracles and spiritual gifts." Newcome.
8. *Of the testimony of our Lord* : "i. e. of the doctrine of Christ." Benson. So, Priestley. Newcome and Pyle explain it, of Timothy's own *testimony* ; i. e. of bearing witness to the G.—*Of the gospel* : i. e. the evil which the G. brings.—*According to the power of God* : "i. e. the ability and assistance he affords." Benson. Newcome.
9. *Hath saved us* : or, *called us to salvation* : Wakefield. See N., 1 Ep. ii. 4.—*Before the world began* : or, *Before the secular ages*, "i. e. all former dispensations." Benson. Newcome. So, Harwood.

12. *For I know, &c.* : He refers here to the convincing evidence which Jesus gave, by his personal appearance to him, when on the way to Damascus." McKnight.—*What I have committed* : "viz. my future hopes and happiness." Newcome. So, most interpreters. But as the Gr. is, literally—'my deposit' (leaving the true rendering, equivocal), Harwood, Schleusner, &c. explain it,—'What he has entrusted to me, i. e. the G. doctrine.* —*Against that day* : "viz. of his future coming." Harwood. So too, vs. 18.
13. *Of sound words* : "Meaning, 'the true and salutary G. doctrine.'" Benson.
15. *Which are in Asia* : "i. e. the Asiatic Cns., who were in Rome with him." Hammond. Doddridge, Lardner, &c.; while others understand it of a general apostacy of the Cns. in Asia, to the tenets of the Judaizers : which Paul had learnt, and mentions, to quicken the zeal of the Evt. So, Grotius, Benson, Newcome, Whithy, and Ros.
16. *Refreshed me* : "An image taken from a shade or breeze, in a sultry place." Grotius.

CHAP. II.

2. *Among many witnesses* : or, *Before (Through : Wakefield) many witnesses* : Doddridge. Ros. McKnight. Benson thinks, that "Paul glances at the clandestine manner in which the Judaizers taught their doctrine. They crept into houses, and were afraid of being discovered."
4. *Entangleth himself* : "The R. soldiers were not suffered to be tutors to any persons, curators of another's estate, proctors for other men's causes, or to engage in husbandry or commerce." Grotius.
5. *Strive for masteries* : "i. e. Contends in the Olympic games." Benson.—*Lawfully* : "i. e. observe the rules prescribed to such, as to exercise, diet, &c." Newcome.
6. *The husband, that laboreth, &c.* : This sounds absurdly enough. *The husbandman must first labor, before he partake of the fruits* : Wakefield, McKnight, Ros., Priestley, &c.

* This is, clearly, what vs. 14 means.

8. *To my gospel*: "i.e. as I declare in preaching the G." Benson.
9. *Is not bound*: "A lively turn of expression, which strongly illustrates the generous bent of the ap.'s mind." McKnight. "That shall always have its free course, though I be bound." Ros.
11. *This is a faithful saying*: Whitby and Newcome refer this clause to the assertion in vs. 10: but most expositors, to the maxims which directly follow.*—*If we be dead, &c.*: "i.e. have died martyrs for the truth, as he did." Benson.
13. *Believe not*: rather, *Be faithless*: Wakefield. Benson. "For this," says B., "seems to refer to those, who are Cns., denying their faith in a time of persecution."
15. *Rightly dividing*: "The image is taken from the victims in the temple-sacrifices, which must be severed by a precise rule. See Levit." Grotius. Beza. Whitby. Wetstein supposes an allusion to 'cutting a path,' as Prov. iii. 6, xi. 5; Ros., 'to a carver, distributing meat to the guests'; Priestley, to 'the office of a steward in a great family, who was the general dispenser.'
18. *Is past already*: "Perhaps holding that it was no other than a *spiritual* resurrection; being much the same as regeneration or proselytism; and so, over at baptism. Vice was, by the heathens, often called *death*." Benson. Doddridge. [If they were philosophers before their conversion, they might, it is observed, like other philosophers, hold the Cn. doctrine of a resurrection from the grave, in great contempt.]
19. *Having this seal*: "Alluding to the practice of placing an inscription on the foundation-stone of a building; and that on the corner-stone of the church, was,—*the Lord knoweth, &c.*" Priestley. Grotius. But "the Gr. means either 'the foundation of a building,' or 'an indenture-writing.'" Pyle; who, with Benson, takes it in the last sense; meaning, "the G. covenant," which Hymeneus and Philetus would have set aside. See N., 1 Ep. vi. 19.

* Priestley and others suppose this to have been a celebrated saying among the first Cns.

20. *To honor and—to dishonor* : “The first are those (*viz. gold and silver*) appropriated to the master’s use ; the last, the vessels of wood and earth, assigned to the servants.” Hallett. “By *vessels to honor*, some understand the ap., Timothy, and other faithful preachers ; and by the opposite, the Judaizing corrupters of the Cn. doctrine ; while others apply both, to good men and teachers, but whose stations and services in the church were very various.” * Benson.
21. *From these* : “i. e. from such false teachers.” Ros.
23. *And unlearned questions* : or, *uninstructive* : Schleusner. Ros. “Which have nothing to do with Ctny.” Pyle.
26. *May recover themselves, &c.* : Very badly rendered by our Trs. The version of Wakefield, Harwood, Pyle, &c.,—*And that being rescued alive by him (i. e. ‘the servant of the Lord,’ vs. 24) out of the snare of the devil, they may recover† their senses to do his will, viz. that of God.* [Snare of the devil, “i. e. these besotting pleasures.” Grotius. “The fumes of heathenism or false religion.” Harwood.] Jn. Simpson trs. this vs., with a slight difference ;—*That they who have been taken captive by the calumniator (or, adversary), may recover themselves out of his snare, to the will of God.*

CHAP. III.

1. *The last days* : See N., 1 Tim. iv. 1.
3. *Truce-breakers* : or, *Covenant-breakers* : Newcome, Schl’r, &c.
4. *Heady* : C. V. Rash : Benson. Wakefield. Imp. V.
6. *Creep into houses* : “A lively description of the practices of the monks, friars, and other religious orders in the Romish church ; who, by auricular confession, not only dive into the secrets of families, but under the garb of great sanctity, delude and corrupt their votaries.” Benson.

* Dr. Clarke observes, that *dishonor* does not convey reproach or imply rejection (as some understand it) ; but only, an inferior degree of esteem.

† The force of the Gr. is, as critics admit,—‘to recover from temporary stupefaction or intoxication.’

8. *Jannes and Jambres*: "Their names are not found in the O. T.; but frequently occur in the Jewish writings." Wetstein. "They are thought to be the chief magicians who opposed Moses before Pharaoh (Exod. vii). Pliny mentions (Nat. Hist.) the name of *Jannes*. Origen informs us, there was a book written about them." Hammond. Whitby.
- Reprobate*: "The Gr. denotes, 'not genuine.'" Schleusner. "A metaphor taken from metals, which are rejected, if they be not pure and according to the standard (Rom. i. 28; 1 Cor. ix. 27)." Benson.
12. *In Christ Jesus*: "i. e. as Cns." Newcome. [So, the same phrase means vs. 15,—'the Cn. revelation.']
14. *Of whom thou hast learned them*: "He means himself I think, but modestly declines saying so in direct terms." Benson.
15. *The holy scriptures*: "The Jewish scriptures only, of course, could here be meant." Priestley.
16. *All scripture is given by inspiration*: Most of the early versions want the particle (—and) in this vs.; which Grotius and some eminent critics follow, as being the true text. This affects a little the rendering of the vs., as thus;—*All divinely-inspired scripture is profitable, &c.*: Schleusner. Wakefield. Harwood. Imp. V. The ap. thus does not mean, it is observed, to define any thing about the inspiration of SS., but to point out their moral uses and ends.

CHAP. IV.

1. *And his kingdom*: An Hebraism. *In his kingdom*: Wakefield. So, Benson and Grotius. So, the Syriac Tr.—*By his coming in his kingdom*.
2. *In season, out of season*: "Publicly and privately, by day and night, in times of peace or of danger." Whitby. Doddridge. Benson (after Chrysostom).—*With all long suffering and doctrine*: or, *With the utmost patience of instruction*.
5. *Make full proof of*: rather, *Fully execute*: Wakefield. Benson.

6. *Ready to be offered*: All critics observe that this is a sacrificial term; and that the ap. alludes to the libation that was poured upon the victim, before it was sacrificed. *I am now ready to be poured out*: Newcome. Doddridge and Harwood, similar.
- 7, 8. *I have fought, &c.*: "The terms throughout these vvs. are agonistic." Hammond. Benson. Comp. 1 Cor. ix. 24-27, and Ns. Wakefield trs.—*I have contended honorably in the games; I have finished the race; I have been faithful to my engagements*,—"to wit, by an honorable observance of all the laws of the game."
10. *Demas hath forsaken me*: "That he renounced Ctny., does not from this appear, but that he preferred his secular affairs, or perhaps his personal safety, to the danger of remaining with the ap." Benson. Grotius infers that he soon recovered from his fall, and joined the ap. Comp. Philem. vs. 24.
13. *The cloak which I left*: Whether the Gr. strictly denote a garment, is far from certain. Grotius, Beza, Wetstein, and Wolf, following Chrysostom, support the version of our Trs. But most conceive it to mean rather, a *linen cloak-bag* or *portmanteau*, which contained the books and parchments. So, Hammond, Whitby, Benson, Schleusner, and Priestley.*
14. *The Lord reward him*: Several MSS. of the original read, (*—will reward him*); which Harwood and Wakefield follow. Hammond and Whitby also incline to the same, or to an interpretation from it, which will relieve them of the difficulty of supposing that the ap. had expressed a vindictive spirit. Pyle says, "This is not to be taken as an *imprecation*, but as a *prophet's* expression; in like manner, as the dying speech of Zachariah (2 Cor. xxiv. 22), which see. This, in the original, is in the *future* tense, though our C. V. is not."
17. *Of the Lion*: "Probably the R. emperor, Nero.†"

* P. adds, "We can hardly believe Paul to have been so very poor and destitute, as to be so solicitous about a common cloak, which had been left by him, probably, some years before."

† "This epithet," says Josephus, "was applied to Tiberius at his death; and the same was given to Artaxerxes by Esther." Grotius. See N., Phil. iii. 2.

Wetstein. Grotius. Whitby. But by others, this is deemed a mere proverbial expression, expressive of great danger. So, Hammond, Wolf, and Wakefield. Pyle says, "either the emperor or his præfect, Helius Cæsarianus." [The atrocities of the deputy, according to Benson, equalled those of his master.]

19—21. *Prisca*: Called Priscilla, Acts xviii. 2, 26; which some think a diminutive of this.—*Erastus*: See N., Rom. xvi. 23. He is mentioned, Acts xvi. 23, xix. 22.—*Pudens*—*Claudia*: "*Pudens* is said to have been of the senatorian order, and *Claudia*, a British lady converted by the ap.; but without any good authority." Benson.

THE EPISTLE OF PAUL TO TITUS.

CHAP. I.

1. *According to*: or, *With respect to*: “i. e. in order to promote.” Benson. See the like phraseology, 2 Tim. i. 1.
2. *Before the world began*: See N., 2 Tim. i. 9.
3. *Manifested his word*: Wakefield and others tr.,—*Displayed this promise*.
4. *Mine own son*: C. V. *My true son*: Wakefield. “My genuine son.” Benson. i. e. one who held the Cn. doctrine, in the purity in which the ap. had taught it.
5. *Crete*: Formerly called, both by Homer and Virgil, *Hecatópolis*, from its hundred cities. The modern name of Crete is Candia, from its chief city, which bears that name.—*Set in order—wanting*: “Rectify any disorders.” Harwood. Pyle.
7. *For a bishop*:* or, *this overseer*: Wakefield. Comp. vs. 5; from which it appears, that in the apostolic age, *elder* and *bishop* were synonymous terms. Whitby admits this to have been the opinion of Chrysostom, Jerome, and other early Fathers.
8. *A lover of hospitality*: This (urged also upon Timothy) was a necessary virtue, where there were no public accommodations for strangers, as in modern times. “Not in the modern sense of *hospitality*”; says Whitby, “that is, a great table for persons of quality to come to.”
10. *Unruly and vain talkers*: or, *Unruly, vain talkers and deceivers*: Benson. Wakefield.
11. *Whole houses*: or, *families*: viz. of gentile Cns.
12. *A prophet of their own*: Epimenedes is allowed by all to be here meant. Newcome trs., (and so, Benson and Pyle)—*a poet*; adding, “They are called *prophets* from their pretensions to inspiration.” “Prophets are also

* Comp. with this description (7-9), 1 Tim. iii. 2-6; 2 Tim. ii. 24, 25.

called *poets* (Virg. Ecl. ix); it being so usual with the heathen, for divine subjects to be delivered in verse." Wetstein.—Benson says, "From this, as well as other places, it appears that Paul had read the Greek poets: probably, in his younger days, in the schools of Tarsus, before he became the pupil of Gamaliel at Jerusalem. And even after he was an inspired ap., he did not think he acted out of character, when, as ap. of the *gentiles*, he quoted their *poets*."

Always liars: "Which reputation they seem to have got, from saying what was truth." Priestley. Bp. Warburton (as quoted by Benson) explains the above:—"While the other Greeks concealed the origin of their gods, who were dead mortals; deified, as having been public benefactors, the Cretans boasted that Jupiter, *the father of gods and men*, was a native of their country, and showed his tomb. This so inflamed all Greece against them, that to decry this Cretan tradition, they called them, as here, *eternal liars*.* *Evil beasts*: "Men of a savage temper." Benson. Schleusner.—*Slow bellies*: or, *Greedy bellies*: Wakefield. This should have been rather rendered, say Benson, Harwood, and Pyle,—*swift bellies*: "i. e. insatiable, devouring gluttons."

14. *Jewish fables*: Comp. 1 Tim. i. 4, iv. 7., and Ns. thereon.

15. *Unto the pure, &c.*: i. e. Cns., all meats are clean.—*Is nothing pure*: "i. e. no rules of diet they can prescribe to themselves, will recommend them to the divine favor." Priestley; who adds, that "the ap. seems to allude to some arbitrary prohibitions by these Judaizers, about meats and drinks."

16. *Unto every good work reprobate*: Wakefield trs.—*And approve themselves by no one good work*. See N., 2 Tim. iii. 8.

* "This letter must have been a private one, it is fair to infer, and not to be communicated to those whose characters are thus described. Consequently it was not designed for the use of posterity, though in the course of divine providence it has happily been preserved." Priestley.

CHAP. II.

2. *The aged man*: Hammond and Le Clerc conceive that the Gr. word denotes here, rather, 'the deacons' or some other officer of the church. McKnight also trs. it,—*elders*; and adds, that "the advice given, is the same as that given to the same persons, 1 Tim. iii. 2, 8."
8. *He—of the contrary part*: "i. e. your adversaries." Harwood.
9. *Not answering again*: "i. e. disobedient." Schleusner. "Not contradicting." Harwood. Pyle.
11. *The grace of God*: i. e. the G. dispensation.—*That bringeth salvation, &c.*: or, *Which bringeth salvation to all men, hath shone forth*: Harwood. Wakefield. Ros.
13. *And the glorious appearing*: or, *Even the appearance of the glory*: Benson. *The glorious manifestation*: Wakefield.

CHAP. III.

1. *To be subject*: "This might have some reference to the Jewish rebellion against the R. empire, which was drawing on about this time. The Cns. were careful to distinguish themselves from such Jews by their pacific demeanor." Benson.
3. *For we ourselves*: Benson and Priestley, following Jerome, think that Paul, though using the plural number, here means himself; McKnight, that he represents the Jews; Newcome and Grotius, the gentile Cns.; and Pyle extends it to both. Whithy contends, "that for the ap. to mean to include himself, would ill accord with the account he has given of his character, Acts xxiii. 1."
5. *Saved us*: "i. e. brought us into the privileges of the Cn. covenant." McKnight, Benson, &c.
By works of righteousness: or, *justifying works*: i. e. "works tending to gain us admission into the G. covenant." Newcome.—*The washing of regeneration*: i. e. baptism, the appointed sign of admission into the Cn. church, represented this new moral creation it was intended to effect.

10. *That is an heretic*: C. V. *A fomentor of divisions*: Wakefield. "One who teaches what he knows to be erroneous." Whitby. McKnight. Newcome. "The Gr. word does not with the ancients," says Benson, "signify doctrine; but a sect or party." See Ns., Acts xxiv. 14; 1 Cor. xi. 19.
11. *Condemned of himself*: "He that thus breaks off from the unity of the church, inflicts, in effect, that punishment on himself, which the church uses to the immoral; *to wit*, he casts himself out from it." Hammond. Wetstein.
12. *Artemas and Tychicus*: "*i. e.* to supply your place in Crete." Pyle.
13. *Zenas, the lawyer*: "A Roman civilian; as Tertullian had been. Doubtless many such became Cn. teachers, since that religion so eminently comprehends all maxims of right." Grotius. Benson, however, regards *Zenas*, as an interpreter in the Mosaic law.

THE EPISTLE OF PAUL TO PHILEMON.

1. *Philemon—our fellow-laborer* : Philemon was a citizen of Colossæ,* as is evident from Col. iv. 9, where Onesimus, his slave, is spoken of in the salutation, *as one of you*. Doddridge and Grotius, from the term *fellow laborer* incline to think him presbyter or bishop of that church; “but this conclusion,” says Benson, “is wholly unnecessary. Paul repeatedly calls those his ‘fellow-laborers,’ whether men or women, who, in any way, contributed to help forward the G.”
2. *Apphia* : Chrysostom and Theodoret assert her to have been the wife of Philemon; and from the position of her name, modern critics approve this conjecture.
5. *Hearing of thy love and faith* : Newcome and Bowyer read this vs. as a parenthesis; that is, making what Paul says, vs. 6, the object of his *prayers* (vs. 4).
6. *That the communication of thy faith* : rather, *Your fellowship or partaking in the faith* : “i. e. the faith which thou hast in common with us.” Grotius. Wetstein. Benson. Doddridge. Wakefield. While Hammond, Beza, Castalio, and Whitby, explain it,—‘Thy liberality to others, flowing from thy faith.’—*Become effectual, &c.* : “i. e. that its effects (*viz.* of Philemon’s faith and virtues) might be so conspicuous, as that all may see and admire it.” Priestley. Pyle.
7. *The bowels of the saints* : “The hearts of Cns.” Harwood.
8. *To enjoin thee* : The delicacy of Paul’s address in waving his apostolic authority, is noticed by all, as well as in his keeping back (vvs. 9, 10) Onesimus’ name till the last,† and after describing him by the most endearing terms.—*Convenient* : “i. e. fit and proper.” Benson.

* Theodoret, in the fifth century, says, that Philemon’s house was still remaining at Colossæ.

† Our Trs. but little felt this beauty (as might be supposed); since, by their neglecting the order of the Gr., they show it only in

9. *Paul, the aged*: C. V. *That old man, Paul*: Wakefield. Benson, however, inclines to render,—*the ambassador*, (see N., Titus ii. 2, where the Gr. is the same); alleging, that Paul being, as all admit, not more than fifty-five years old at this time, could hardly be called *aged*. Pyle inclines to the same opinion.
11. *Was to thee unprofitable*:* Thus gently does he notice the fault of Onesimus, that he might not irritate the feelings of Philemon.—*And to me*: McKnight trs.—*Even as to me, i. e.* as he has been to me.
13. *In the bonds of the gospel*: Benson and Priestley notice, that Paul herein implies, “the G. is the common concern of all Cns. He, therefore, who becomes a confessor for its sake, is not to be looked upon as a private man: he may lawfully make himself the public care; and holds a claim on every Cn., who has the power to serve him.”
14. *That thy benefit*: “Kindness to me, in sparing him.” Grotius, Priestley, &c.
15. *Departed for a season*: “Paul here uses a soft expression which seems to ascribe the separation of Onesimus from his master, to God’s over-ruling providence, for bringing about his great and good purposes; as the bondage of Joseph is represented, Gen. xlv. 5.” McKnight. Benson.—*Forever*†: “i. e. for his whole life after.” Benson. Pyle. Whitby.
16. *Both in the flesh and in the Lord*: Wakefield trs.,—*both as he is a man and a Cn.*
17. *As myself*: “Observe how the ap. rises in his expressions. Vs. 10, he calls Onesimus his *son*; vs. 12, his *bowels*, i. e. his beloved son; and vs. 17, his *very self*.” Benson.
18. *Hath wronged thee*: Most critics infer from hence, that Onesimus, when he deserted his master, also robbed

part. With Benson and Wakefield, most modern critics give it,—*in behalf of a son of mine, whom I have begotten during these bonds, Onesimus.*

* Doddridge remarks, that “Paul evidently refers to the etymology of the word Onesimus, which signifies *profitable*.”

† “This is one instance, in which,” says Benson, “the Gr. word (—*forever*) must stand for a finite and indefinite duration, and there are other instances in SS.”

him. Grotius observes, that they commonly go together, and quotes from Martial, an epigram, to that point;—
 ‘The saucy hands learn from the feet, to sin. I marvel not at finding a runaway, a thief.’ “As there is no other evidence of this, however, the *wrong* may be the loss of Onesimus’ time and service.” McKnight and Priestley.

19. *I Paul have written it, &c.* : This, some have called (rather facetiously) a promissory note of the ap. Pyle seems to be somewhat in the same vein from his par. of *Albeit, I do not say, &c.* ;—“Though I could balance that account, by reminding you, &c.”
20. *Joy of thee in the Lord* : “Deny me not this Cn. pleasure.” Pyle’s par.—*Refresh my bowels* : “Put at rest my anxiety on this head.” Grotius. Some tr.,—*Gratify my tender feelings*. “Give me to see this fruit of your Ctny.” Ros.
21. *Even more than I say* : “Here seems to be the plainest hint of the ap.’s desiring Onesimus’ freedom, if there be any such in the whole Ep. ; of which I much doubt.” Benson.*

* Ros. puts such a meaning on the words ; and Lardner hints, that the request was successful. McKnight decides like Benson.

THE
EPISTLE OF PAUL*
TO THE HEBREWS.

CHAP. I.

1. *At sundry times* : or, *In several parts* : “i. e. partly by one prophet, partly by another.” Newcome. McKnight.
2. *These last days* : “i. e. the times of the M.” Js. Pierce.—*Heir of all things* : Comp. Gal. iv. 1. “Having all spiritual power committed unto him.” Priestley.—*By whom also he made the worlds* : or, *With a view to whom he constituted the ages* : i. e. the successive dispensations to men.” Grotius, Sykes, &c. ; while others render,—“*Through or by whom, he constituted the ages* : i. e. the future state of things under Ctny.” Priestley. Wakefield. Harwood. Doddridge.† or, ‘*The age, viz. of the M., eminently distinguished for moral and religious advantages.*’ Jn. Simpson.
3. *The brightness of his glory, &c.* : rather, *A ray of his brightness and an image of his perfections* : Carpenter. Grotius. Wakefield. The import of these phrases is probably the same with that, (Phil. ii. 6)—*the form of God*, on which see Ns. Jesus is called also the *image of God*, 2 Cor. iv. 4; Col. i. 15, on which, see Ns. Grotius explains the last phrase,—“An exact impression, like that of the seal upon wax.” Thus the authority, truth, justice, &c. which dwelt in the Father essential-

* The received titles of the books of the N. T. are followed (as of course) throughout this work. The true authorship of this Ep., it is well known, is still, as it has been from the first, a subject of controversy.

† So too, the Arabic, Syriac, and Vulgate Trs. The Gr. word (*—world*) is of frequent occurrence in the N. T., yet it is applied to the material universe only in three places (of which this is one), by any critics; Sykes and others contend, that it has no where this import. See Ns. 1 Cor. ii. 6, x. 11; Heb. vi. 5, ix. 26.

ly, were seen secondarily in Christ, when they were displayed before men (John xiv. 9).” [For this description of our S. applies to his personal ministry.]—*Up-holding, &c.*: properly, *Directing all things by the word of his power* (or, *his powerful authority*): Carpenter. “i.e. all things in the new creation of the G.; his power, i.e. the Father’s; or derived from him.” Grotius. Priestley, &c.

4. *Being made—than the angels*: “properly, *And is become so much greater than those messengers*; viz. the prophets, spoken of, vvs. 1, 2.” Carpenter. Jn. Simpson. Wakefield. C. adds, “Had this word (—*angels*) been correctly rendered, the mind would at once have been led back to those vvs. The writer’s object throughout this Ep., is to show the superiority of the Cn. over all preceding dispensations; and he begins by showing that of the Mediator of it.
5. *Of the angels*: or, *Of those messengers*: Wakefield, &c. (So too, vs. 13.) These quotations are from Ps. ii. 7; 2 Sam. vii. 14; and primarily referred to David and Solomon. Whether they had another and mystical application to the M., as Grotius thinks; or, as others, were quoted only from the seeming pertinency which they had in the mind of the writer, is uncertain and not important.
6. *And again, when he bringeth, &c.*: rather, *And when he bringeth again the first-born, &c.*: Carpenter. Js. Peirce. Sykes, viz. after his resurrection, from which this title (*first-born*) comes. See Col. i. 18, and N.—*All the angels—worship him*: rather, “*Let all the messengers of God pay homage to him*: i.e. God, by this powerful testimony to his high commission, declared him superior to all former prophets, Moses himself included.” Carpenter. Jn. Simpson.
7. *And of the angels*: or, *Concerning those messengers*: —*His angels, spirits*: Almost all critics discard this version, both here and in the original passage (in Ps. civ. 4). Jn. Simpson, Priestley, Le Clerc, &c., render,—*Who maketh the winds his messengers, and flaming fire his ministers.**

* The connexion (in the Psalms) places beyond doubt, this, as the correct translation.

8. *Thy throne, O God* : But many of the best critics conceive this should be rendered,—“ *God is thy throne, i. e. the support of thy throne.*” Grotius, Wakefield, Sykes, &c. These two vvs. (8, 9) are from Ps. xlv. 6, 7; which Ps. is thought to have been originally written to celebrate the nuptials of Solomon, and that to him these words were addressed in the first instance; meaning,—‘God is the foundation of thy power.’
9. *Thy fellows* : viz. the prophets spoken of vvs. 1, 4, 6. In its original sense, it means, “thy brother-monarchs.” Schleusner. See N. preceding.
10. *Thou, Lord, in the beginning* : Ps. cii. 25. “These vvs. (10–12) are obviously addressed to the Supreme.” Carpenter. Priestley adds, “That the immutability of God is here declared as a pledge of the immutability of the kingdom of Christ.”
14. *Ministering spirits* : or, *Servants* sent forth to serve*, &c. : Imp. V. i. e. all the former prophets are eager, in their inferior station, fulfilling the orders of Jehovah, to wait upon the future heirs of salvation,—to wit, as the bearers of those prophecies of the M., which awakened and confirmed the faith of the chosen people, and prepared the minds of men for his advent.

CHAP. II.

2. *By angels* : rather, *By messengers†* : See Ns., i. 4, 5.—*Was steadfast* : “i. e. the threats denounced in the Law, were certain in their execution.” Sykes.
3. *So great salvation* : “The doctrine and means of salvation, proposed by such high authority.” Newcome.
5. *Unto the angels* : Here, and in vvs. following, the connexion requires that the Gr. be understood of *celestial spirits*; as throughout the first Ch., the same rule had de-

* “The Gr. (*-spirit*) is an Hebraism, to express a person’s self. See 1 Cor. ii. 11; 2 Tim. iv. 22; Phil. vs. 25.” Imp. V.

† Whitby concedes this to be the sense here, though he has been so little consistent, as to explain this word otherwise on Ch. i. That prophets, like Moses, Aaron, Joshua, &c., were concerned at the giving of the Law from Sinai, we know (Exod. xxiv. 12); but that any created, celestial spirits were concerned in it, we have no evidence at all.

terminated the sense to the more common one, of human messengers, prophets.—*The world to come* : or, “*That future age, viz. the age of the M.*” Sykes, and most critics. So too, vi. 5.

- 6, 7, 8. *For one—testified, saying* : Ps. viii. 4–6. “What the Psalmist affirms of man in general, is now eminently true in the case of Jesus Christ.” Sykes. [But the best critics are far from agreeing that this Psalm had, originally, any reference to the M. ; and suppose that its citation by the author of this Ep., is to be referred only to its striking his own imagination.]
8. *We see not yet* : “He wishes to say, that we see this only faintly realized in Adam or any of his posterity ; so that they call for another application, viz. to Jesus.” Grotius, &c. ; while those critics, who refer *him* to Christ, explain it, ‘that the triumph of Ctny. is as yet incomplete.’
9. *For the suffering of death, &c.* : The disposition of these clauses in the C. V. injures the sense. As Wakefield and others tr., it should be,—*Made a little lower than the angels, that he, by the favor of God, might taste death for every man ; for the suffering of death, crowned, &c.*
11. *Are all of one* : “i. e. Jesus and his disciples are both of one father, God.” Newcome. Sykes. “Of one father, Abraham, the father of the faithful.” Js. Peirce. Doddridge says, “of one family,” explaining it to the same effect, as P. “Of one original and nature.” Whitby.—*To call them, brethren* : See John xx. 17 ; Matt. xxv. 40, xxviii. 10. “The passage itself, (vs. 12,) is cited from Ps. xxii. 22.” Peirce.
13. *And, again, &c.* : These two passages stand together. Isa. viii. 17, 18.
14. *Took part of* : rather, *Partook*, or, *Shared in* : [The language of our Trs. implies, that Jesus’ participation in human nature, was a voluntary act, which the original, by no means, conveys.] Js. Peirce well observes, that “the Gr. word does not here import ‘a faint resemblance, but a proper, exact conformity. He partook of flesh and blood, as truly as the children do.’”
16. *Took not on him—of angels* : Properly rendered, *he help-*

*eth not angels ; but he helpeth the race of Abraham : Wakefield, and so critics universally.**

17. *To be made like* : properly, *To be like* : as Wakefield, Carpenter, Priestley, &c.

CHAP. III.

2. *In all his house* : rather, *all his family* : “ *i. e.* God’s family.” Wakefield, &c. [Such is the sense of this word in the vvs. following, 3–6.]
3. *He who hath—the house* : rather, *the head* (or, *founder*) of the family : Js. Peirce, Wakefield, Pyle, &c.
5. *For a testimony, &c.* : “ *i. e.* Moses was designed to prepare God’s church for the message which Jesus should afterwards bring ; and he so testified of Christ, that they who were attentive to what he said, might learn with certainty, the truth of what Jesus should deliver, when he came.” Js. Peirce.
6. *Over his own house* : “ properly, *Over his family, i. e.* God’s ; in which, Moses and Jesus were each faithful, though the last takes precedence of the other.” Js. Peirce. McKnight. Pyle. Sykes. “ *To render, over his own house,*” says Peirce, “ is wholly repugnant to the scope of the context, and spoils the sense.” †
7. *Wherefore* : Grotius, Beausobre, Js. Peirce, &c., read the vvs. 7–11 as a parenthesis ; so that vs. 12,—*Take heed, brethren*, closely connects with *Wherefore*.—*To-day, &c.* : Ps. xciv.
9. *When* : rather, *Where* : as Grotius. Wakefield. Whitby. Hammond.

* Some indeed tr.—it (*i. e.* the fear of death) *layeth not hold of angels*. But the C. V. is confessedly, on all sides, wrong ; and as evidently, without excuse. The many words it has supplied, (as the italics show)—a method which the true sense did not need,—affords a sad proof how much King James’s Trs. were the slaves of their prejudices. Their version of much of both these two first Chs. equally illustrates this remark.

† And so, Sykes : “ To judge from our Trs., the superiority of Christ over Moses consisted in the latter’s governing in *another’s* house, but Christ in *his own* ; whereas it is in this, that while Moses acted as a *servant*, the Son did, as a *son* ; but both, in God’s household.”

14. *Partakers of Christ*: "i. e. sharers with others of the doctrine he taught, or of the benefits derived through him." Sykes. McKnight, and Peirce are similar.
16. *For some when they had heard*: Whitby trs. this, interrogatively, like vvs. 17, 18,—*For who were they, that hearing, did provoke? were they not all that came, &c.?* Wakefield, Pyle, and others, in like manner.

CHAP. IV.

1. *Should seem to come short*: or, *Should fall short of it*: Newcome, Wakefield, Js. Peirce, &c. "The Gr. verb (*—seem*)," says Schleusner, "in the idiom of that language, is an elegant expletive, i. e. it is used in cases where no doubt is thereby implied." Comp. Mark x. 42, with Matt. xx. 25; and see N. on the former; also, marg N., page 406.
2. *Unto us was the gospel, &c.*: rather, *glad tidings**: as Newcome. Sykes. Wakefield. Harwood. "*viz.* to them, of the possession of the land of Canaan; to Cns., of a celestial inheritance." Wetstein.—*Mixed with faith*: "i. e. incorporated with it; an image taken from the process in the human body, which converts food into nourishment." Grotius.
3. *As he said, as I have, &c.*: This is an intricate passage. Wakefield incloses in a parenthesis, *As he said to rest*, thus:—*into that rest, (spoken of in this scripture, So I swear in mine anger, that they shall not† go into my rest) that rest indeed, after God had finished his work at the foundation of the world.* Sykes relieves the obscurity of the place in a like manner.
4. *For he spake*: or, *the scripture spake*: as most critics. "The import of this argument (vvs. 4, 5) is, that the sab-

* The Gr. word strictly denotes, 'glad tidings,' and the G. being such in an eminent sense, the word came thus to be used to mean the same thing. The C. V., having so long rendered it in one way, seem to have forgotten its primary meaning.

† Comp. Ps. xcv. 11. 'If they shall, &c.'—the force of this phrase is clearly negative; being the Hebrew form of taking an oath. See 2 Kings, vi. 31.

bath-rest is consistent with another and a later rest, because God, by the Psalmist, expresses his resolution in respect to the Hebrew people, *They shall not &c.*, long after the Jews had received and observed the rest of the seventh day." Js. Peirce; who reads vs. 4 as a parenthesis.

6. *That some must enter therein*: "There is a Rest to be enjoyed (*i. e.* it is secured by promise); and they, to whom the first mention of any kind of rest was made, failed even of that, by their infidelity and perverseness." Sykes.
7. *He limiteth*: or, *appointeth*: Wakefield.—*To-day, after, &c.*: Wakefield, more clearly, *To-day, so long after, as in that declaration—To-day, if, &c.* "*i. e.* he determines a certain day for seeking entrance into that rest." Js. Peirce.
8. *For if Jesus*: "*i. e.* Joshua," as all critics; which the Gr. word also signifies. See N., Acts vii. 45.—*Afterwards*: *viz.* by David, as vs. 7.
9. *Remaineth a rest*: That is, since the promised rest has been shown to denote neither the sabbath-rest, nor the rest of Canaan.
10. *Hath ceased from his own work*: *i. e.* the rest promised, is pointed out and limited by this circumstance; which does not apply to any form of wordly rest.
12. *The word of God*: *i. e.* the Gospel.—*Is quick*: rather, *alive* or *living*: Grotius, Wakefield, &c.—*Of the soul and spirit*: "Alluding, as is supposed, to the philosophical notions of the three-fold division of man, of which these represented two, *viz.* the seats of rational and sensitive life." Hammond. Js. Peirce. Whitby. See N., 1 Thess. v. 23.—*Of the joints and marrow*: "A comparison borrowed from the dissection of a victim by the priest." Hammond. Grotius. Priestley.
13. *The throne of grace*: "So called, because upon this God sits, who has shown us such great favor through Jesus Christ." Sykes.—*With whom we have to do*: "To whom we must give account." Harwood, following Chrysostom. The Vulgate, and Castalio, however, tr.,—*Concerning whom we speak*.
16. *Grace to help—need*: rather, *Pardon for our seasonable relief*: Wakefield. The Imp. V., similar.

CHAP. V.

5. *Glorified not himself to be made* : "i. e. did not arrogate to himself the honor of being, &c." Js. Peirce. *Did not confer upon himself the honor of the high priesthood* : Wakefield.—*But he that said, &c.* : "i. e. God, from whom his call to that office came ; he was appointed to it, as much as was Aaron." Sykes.
6. *As he saith* : viz. Ps. cx. 4.
7. *In the days of his flesh* : "i. e. in the time of human infirmity, and exposure to great evils." Grotius. [*The strong crying and tears* (referring to the agony in the garden), which follows, goes to confirm this sense of *flesh*.*]—*Was heard in that he feared* : or, *Was delivered on account of his pious submission*. Harwood. Sykes. The Vulgate Tr. Many tr. this clause,—*And was delivered from his terror or anxiety*.† Grotius. Wetstein. Beza. Wakefield transplants it into the next vs.,—*Yet from his pious reverence, did he learn, &c.*
9. *Being made perfect* : "i. e. thus completely qualified by his sufferings, for his office of high-priest." Js. Peirce.—*The author of eternal salvation* : Having taught the doctrine, and being himself an example of the fact ; having led the way to eternal life.
10. *Called of God* : McKnight renders, 'being saluted by God.' Sykes likewise : "Something more than 'called' ; just as a man is saluted or proclaimed emperor." So, Js. Peirce and Pyle.
11. *Hard to be uttered, &c.* : Wakefield trs.,—*Hard to be explained to you, who are dull of hearing*. "Which it will not be easy for you to understand." Peirce's par. of the last clause. By the things *hard to be understood*, as some suppose, the writer meant the allegorical turn which he gives, in the following discourse, to the history of Melchisedek.
12. *Milk—strong meat* : Comp. i. Cor. iii. 1, 2, and Ns. thereon.

* See N. on the clause, *manifested in the flesh* (1 Tim. iii. 16).

† "The Gr. expresses both, natural anxiety, distress, terror, &c. ; and also, religious reverence." Schleusner.

13. *In the word of righteousness* : or, *the doctrine of justification by the G.* : Sykes. Pyle.
 14. *By reason of use* : “*i. e.* by long custom or habit.” Js. Peirce.

CHAP. VI.

1. *Let us go on to perfection* : “*i. e.* I shall proceed to offer you something more solid and fit for you, as adult persons’; the writer seeming to have in view, what he had said, in the last vs. of Ch. v.” Peirce.—*Dead works* : “Works, which lead to death, or works wrought by those that are *dead in sins*. See 1 Tim. v. 6.” Newcome.
2. *Of baptisms* : “*i. e.* Cn. baptism; the plural for the singular superlative. Comp. Eph. iv. 5.” Jn. Simpson. “So called, because it is bestowed on numbers.” Storr. Gro- tius explains it “of a double baptism, outward and in- ternal. Comp. John iii. 5.”—*Laying on of hands* : “The use and purport of which was, sometimes to give the h. s.; sometimes, to appoint persons to offices (Acts vi. 6, xiii. 3); sometimes, to heal (Acts ix. 12, 17).” Sykes.—*Of eternal judgment* : “*i. e.* whose effects will continue forever.” Newcome.*
3. *This will we do* : viz. ‘go on unto perfection.’ (vs. 1). [Some read as a parenthesis, from *not laying again* to the end of vs. 2.]
4. *The heavenly gift* : The bounty of God, bestowed on men through the G.
5. *The powers of the world to come* : “Have had experience of the extraordinary miracles wrought in this age of the M.” Peirce. So too, Newcome. Wakefield. Sykes. Pyle. See N., ii. 5.
6. *If they shall fall away* : or, *Who having† again fallen away* or *relapsed* : Erasmus, Js. Peirce, Bowyer, and

* “All these (viz. vvs. 1, 2), as being things which every Cn. must have known and believed, he passes over, to proceed to subjects of greater difficulty. This he does at the close of the Ch.” Priestley.

† This is what the Gr. strictly imports. McKnight well observes, that “our Trs., following Beza, have, without any authority, insert- ed the word *If*, that the text may not appear to contradict the doc- trine of the *Perseverance of the saints*.”

others ; who think that *again* much more properly connects with this clause, than with the next, where it is superfluous.—*And put him to an open shame* : “ i. e. they treat him (the Son of God), as if they thought he deserved the sentence executed upon him.” Sykes.

8. *Nigh unto cursing* : “ i. e. near being pronounced barren.” Newcome. “ An allusion to the curse, Gen. iii. 17, 18. The writer uses a soft expression, that he might not appear to represent their case as already desperate: they were ‘ nigh ’ unto a curse.” Peirce.—*Is to be burned* : “ Of the eastern agriculture, a considerable part consists in leading rills of water from fountains and brooks, to render the fields fruitful. When this is neglected, the land is scorched by the heat and the drought of the climate.” McKnight. Comp. Matt. xiii. 40–42 ; John xv. 6.—These two vvs. (7, 8) illustrate the case of the faithful and apostates.
9. *We are persuaded, &c.* : “ This is very like Paul’s way of closing and softening any thing he had said, that sounded terrible and dreadful. (Comp. 2 Thess. ii. 13 ; Rom. viii. 9 ; Eph. iv. 20.)” Js. Peirce.
10. *Work and labor of love* : Wakefield, Newcome, and others, tr. this Hebrew form of speech,—*Your active love or proof of love*. [The Gr. (—*labor*) is, by critics generally, pronounced to be without sufficient authority or evidence, and rejected from the text.]
11. *Show the same diligence, &c.* : Some would render,—*Show the same diligence even to the end, in order to the full, &c.* : Harwood and Sykes’s par.’s to the same purport.—*Full assurance* : or, *consummation* : Grotius.
- 13–15. *Made promise to Abraham* : “ The example of Abraham is here brought up, as a motive to perseverance in duty under all trials, as being one, who, after due exercise of his faith and patience, obtained the promise.” Priestley.—“ The expressions in the quotations from Genesis, (xxii. 16, 17) vs. 14, are manifest Hebraisms, —‘ I will greatly bless ’—‘ I will greatly multiply thee.’ ”
16. *Of all strife* : rather, *contradiction* : Schleusner. Peirce.
18. *By two immutable things* : “ viz. the promise and the oath of God.” Peirce. Beausobre.—*Who have fled for refuge* : “ As the man-slayer to the city of refuge, from the aven-

ger of blood (Numb. xxxv. 6 ; Josh. xxi. 27)." Grotius. —*The hope set before us* : *The hope* is put for foundation of hope,—the G.

19. *Entereth within the veil* ; "i. e. that part of the tabernacle which was behind or within the second veil, viz. the Holy of holies. *Hope* is to the soul, perplexed and tempted, what an *anchor* is to a ship tempest-tost at sea,—a stay, upon which we may rely firm and sure ; and it is what will lead us to heaven itself, the true Holy of holies, &c." Sykes.

20. *After the order* : "This is strictly, *After the likeness* : i. e. such a priest as was Melchisedek, (viz. in being king and priest together, in being without successor, &c.) Such a priest cannot be said to have an *order*." Hammond, Grotius, Wolf, &c. [The import of this phrase (which is several times repeated, (v. 10, vi. 20, vii. 11, 17, 21,) and as given in our C. V., tends to mislead) is the very same as that, vs. 15,—*after the similitude*.]—*Of Melchisedek* : "The author returns to his subject, from which he had digressed, v. 11." Newcome. Sykes.

CHAP. VII.

1. *Melchisedek* : "From the short history we have of Melchisedek (Gen. xiv. 18–21), it does not appear that he was more of a priest than Abraham was. He was a petty prince ; and in these times, all princes were likewise priests of their several tribes, and occasionally offered sacrifices, as did Abraham." Priestley.—*King of Salem* : Grotius and Peirce, on the authority of Josephus, suppose that this was Jerusalem.* But Whitby, McKnight, and others, contend, that it is evident, from the very passage in Genesis, that *Salem* was in the way from the valley of Damascus to Sodom. This is confirmed by a tradition received from Jerom.
2. *A tenth part of all* : viz. of all the spoils.—*King of righteousness* : "Which the name *Melchisedek* imports."

* P. brings, in confirmation hereof, Ps. lxxvi. 2, where Jerusalem is so called, long after.

Peirce. McKnight adds, "With the nations mentioned in the Mosaic records, it was common to give names to persons, expressive of their qualities, and to places, in commemoration of some striking event."

3. *Without father—mother—descent**: "i. e. there is no mention (in Genesis or elsewhere), of his father or mother, and he is without priestly pedigree." Grotius. Sykes. Pyle. Newcome. Harwood.—*Neither beginning of days, nor, &c.*: "i. e. there is neither succession nor limit to his priesthood. The Levitical priests began their ministry at thirty years of age, and ended it at fifty. (Numb. iv. 35-47)." Hammond, McKnight, &c.—*But made like*: properly, *But resembling the son of God, &c.*: Wakefield, Imp. V., &c. [The words, *but made*, are unmeaning and uncalled for, as the remarks of all critics on this vs., clearly show: they only serve to enhance that air of mystery, thrown over this narrative, in which our Trs. so delight, but which rests entirely with their version.]
7. *The less is blessed of the better*: i. e. the inferior by the superior. "He who blesses, is supposed to be in higher favor with God." Newcome.
8. *Here—there*: or, *In the one case—in the other*: as Wakefield.—*That he liveth*: "i. e. his history does not take notice of his death. As regards priestly succession, he did not die at all." Beausobre. Peirce.
9. *As I may so say*: or, *in a manner*: Wakefield. "To use the expression." Peirce.
11. *For under it*: The C. V., it is allowed, affirms what was clearly not true; for the priesthood was *under* (i. e. subsequent to) the Law, being entirely regulated thereby; not, the Law *under* the priesthood. The best critics therefore render,—*Concerning that priesthood*. So, Peirce. Beausobre. Wolf.
12. *A change also of the law*: Sykes remarks, "This, by no means, follows of course: but so much of the Mosaic institute concerns the priesthood immediately, all their

* Wolf and Wetstein show, from Euripides, Horace and Livy, that this phrase was applied by the heathen, to one of ignoble birth, i. e. whose ancestors are unworthy to be mentioned, as he derives no credit from them.

sacrifices, purifications, the temple service, &c., that it might, in one sense, be said, that to supersede the priesthood, was to abolish the Law."

13. *Pertaineth to another tribe* : *i. e.* he was not of the family of Aaron ; another proof of the entire change of the priesthood.
15. *For that, &c.* : or, *Because that* : Newcome. Whitby.
- Peirce. Sykes, with others, trs.,—*Is still more evident,* if another priest ariseth, &c.* : "*i. e.* evident that the Law is to be changed, if a priest appears, who is always to continue such."
16. *Of a carnal commandment* : "The law, concerning the priesthood, is so called, because the priests who were appointed to it, were frail and dying men ; whereas, that which appointed Jesus as high-priest, was a law which supposed him so appointed, to possess immortal life and vigor." Peirce. McKnight. Whitby.
18. *Of the commandment going before* : or, *The former commandment* : Wakefield.
19. *Made nothing perfect* : *i. e.* no man perfect. "The Law did not lead to true, inward justification, but dwelt in external rites." Grotius. Sykes.
22. *Made a surety* : "*i. e.* the engager or sponsor that the conditions shall be observed by him, from whom they are brought." Sykes. The priests under the Mosaic covenant, were *sureties* that God would perform his promises to the Jews, because they offered those sacrifices which were the appointed ratification of the promise.
—*Testament* : properly, *Covenant*† : as all allow.
- 23, 24. *They truly were many priests, &c.* : "Here is another proof of the superiority of the Cn. covenant ; the Aaronical priests were *many* and *successive*." Sykes.
25. *To make intercession for them* : Wakefield trs.,—*To manage their concerns* : "To interpose on their behalf."
- Carpenter. Harwood. Sykes. The Gr. word, which is applied to Jesus, only here and Rom. viii. 34,‡ is of great lati-

* The colon in the C. V. makes a pause, which is opposed to the construction and sense

† *The New Covenant* is, by the consent of all critics, the true title of the christian scriptures.

‡ These two texts are the only foundation of the popular doc-

tude, signifying, 'to do any thing for the benefit of another.'

26. *Became us* : or, *Was proper for us* : Wakefield. Sykes. The superior dignity of the dispensation required a like superiority in its head.—*Made higher than the heavens* : 'i. e. exalted into glory,' as iv. 14.
27. *Daily* : The Gr. is indefinite. "From time to time." Peirce. "Every year." Sykes. These critics remark, that if this is meant of the day of Expiation, it was only annual.

CHAP. VIII.

1. *This is the sum* : "i. e. the chief thing of all that I have been discoursing, viz. what follows." Peirce. Wakefield trs.,—*Now to sum up what hath been said*.
4. *He should not be a priest* : Many date the commencement of Christ's priestly office from his resurrection, (from v. 5 of this Ep.); while others conceive, that it is only in a loose, figurative way of speaking, that Jesus is said to be a priest at all; being so, in truth, only as he is called a *door* or *vine*, or any thing else, to which he was occasionally compared.—*There are priests* : i. e. he would thus interfere with those of the Levitical order.
5. *Serve unto the example* : rather, *Who pay religious service after a pattern and shadow*, &c. : Wakefield. i. e. the tabernacle made by Moses, was a *shadow* or a faint imperfect copy of that which was shown him in the mount.—*Admonished of God* : or, *Divinely directed*.
6. *A more excellent ministry* : "Because the service which he conducts, is that of the heavenly tabernacle." Js. Peirce.—*The mediator* : i. e. simply, a medium of communication; as Moses was the *mediator* between God and the Hebrew nation (Gal. iii. 19). The mediation of Jesus is not a more intricate office than that of Moses.
7. *Should no place have been sought* : "i. e. there would have been no occasion for promising another." Pyle.

trine of the *Intercession of Christ*, involving sentiments very wide of the true import of the word.

8. *For finding fault with them, he saith* : Most critics, however, connect *with them* differently ;—*For finding fault* (*viz.* with the former covenant) *God saith unto them* (*i. e.* the Jews).—This passage (vvs. 8–12) is from Jer. xxxi. 31–34.
9. *And I regarded them not* : “*i. e.* gave them up in turn ; in many of their troubles, did not interpose for them.” Grotius. *And I gave up my care of them* : Wakefield.
13. *In that he saith, &c.* : “ By saying, ‘ a new covenant,’ he manifests the first to be old, and growing out of date.” Js. Peirce.—*Now that which decayeth* : Wakefield trs., —*But what is going to decay from old age, must shortly disappear.*

CHAP. IX.

1. *Then * verily* : Wakefield and others tr.,—*Now that first covenant, &c.* : The writer gives (vvs. 1–5), a brief detail of the grand Mosaic tabernacle and its furniture. Comp. Exod. xxv. 10–30, xxvi. 31–37, xvi. 32–34, xxxvi. 35, xxxvii. 1–9 ; Numb. xvii. 1–10.
9. *A figure for the time then present* : or, *for the present time* : as most Trs. “*i. e.* this equally holds good now under the temple service.” Sykes, Pyle, &c.
10. *The time of reformation* : “ Which means, the change that Jesus made of the way and manner of serving God.” Js. Peirce. The *time of reformation* being opposed to the *present time* (vs. 9), denotes the age of the M.
11. *Of good things to come* : or, *future good things* : Imp. V. *i. e.* the blessings of the M.’s reign.—*By* (or *Through*) *a greater—tabernacle* : “*i. e.* the true spiritual tabernacle or temple in the heavens.” Priestley. That tabernacle, of which Moses’ was only a faint outline, (see viii. 5).—*Not of this building* : “*i. e.* not of man’s construction.” Peirce. Sykes. Harwood.
12. *Into the Holy place* : *i. e.* into the true Holy of holies, (*viz.* heaven).

* The negligent use of the connecting particles, between Chs., and single vvs. also, is one of the most prominent errors of our Trs

14. *Through the eternal spirit*: or, perhaps, *Through the holy spirit*: Which several critics, following some of the most ancient versions, take to be the true text. "i.e. under the guidance of the spirit of God; with a full knowledge of his will, and desire to obey it." Carpenter, Sykes, Harwood, &c.
15. *Of the new testament*: properly, *Of the new covenant*: as all Trs. See N., vii. 22.—*That by means of death*: or, *That death having taken place for the redemption, &c.*—*Which are called*: "viz. who submit to the new covenant; converts to Ctny." Peirce. Harwood.
16. *Where a testament*: properly, *a covenant*: "Where a covenant is engaged in, there must be something done, which implies the death of the covenanting party." Sykes's par.
17. *For a testament, &c.*: "For a covenant made, where the death of any thing intervenes, is firm and binding*; but is of no force, while the contracting party does not engage himself to any forfeiture of life." Sykes's par. [These two vvs. have given some perplexity, and led to copious comment. As the Gr. word signifies both *a covenant*, and *a testament* or will; some critics incline, like our Trs., to the latter, (though the less usual sense,) in this place; on the ground, that the writer's words can only apply to a *testament*. But the more judicious critics, as Peirce, Whitby, Newcome, Wakefield, and others, give a like version to that of Sykes above; alleging, that covenants were often, if not always, ratified by the blood of victims, whose death signified, 'Thus may it happen to him who violates the covenant.'† Sykes insists much and well, on the great unlikelihood, that the writer should give up, and without intimation, for this short passage, the uniform meaning of the word, as previously used;—to be then directly resumed again.]

* Wakefield trs. this first clause,—*For a covenant is confirmed over dead things*. The C. V. inserts *men*, without the common sign (*viz.* of italicising) to show that it is not in the Gr.

† "In this case, Jesus, who is the mediator of the covenant, is himself the victim; in whose blood, it is both confirmed and consecrated."

18. *Whereupon, neither, &c.* : "Whence, neither was the first covenant initiated and established without blood." Js. Peirce's par.
- 19-22. *When Moses had spoken* : Comp. Exod. xxiv. 6-8, where this first solemn ratification of the covenant is found. Commentators notice, that the original account makes no mention of the *blood of goats*, of *water*, *scarlet wool* or *hyssop*, or of the *sprinkling the book*. Doddridge supposes, the writer may have derived these from tradition.
23. *That the patterns, &c.* : "The patterns of heavenly things, are things under the dispensation of the Law; the heavenly things *themselves* are things under the Cn. dispensation, of which the former was a type. Comp. viii. 5." Imp. V. See also, N., vs. 11.
26. *In the end of the world* : rather, *the conclusion of the ages*, or, *the last age* : as Peirce, Sykes, Doddridge, &c., &c. See N., 1 Cor. x. 11.
28. *To bear the sins* : or, *To bear away sins* : Wakefield. Sykes. Imp. V. ; "an allusion being supposed to the scape-goat (Lev. xvi. 20-22)." Newcome.—*Of many* : i. e. of all ; as all admit. See N., Rom. v. 15, and marg. N.—*Without sin* : or, *A sin-offering* : as Wakefield. Pyle. Whitby. McKnight. So, 2 Cor. v. 21, which see. "*Sin* is here put for the effects of sin,—the abasement and sufferings to which, in his first advent, he was subject." Peirce. Hammond. Doddridge.

CHAP. X.

1. *Having a shadow* : "Alluding to the practice of painters, who first draw a mere *outline* or *sketch* of an object ; so that in this writer's view, the Mosaic Institute was not even a complete *picture*, but only a '*sketch*' of the G. dispensation." Priestley. Peirce interprets the *image of the things** differently—"the very original of the things themselves." —*Of good things to come* : "The kingdom of glory in

* These two critics, however, as is seen above, do not give to the *future good things*, the same application.

heaven." Newcome. So, Peirce and Sykes. "The Cu-
sacrifice." Pyle. "The blessings of the G." Harwood.
Priestley.

3. *A remembrance every year : or, A yearly acknowledgment of sins :* Wakefield.

5. *When he cometh—he saith :* Ps. xl. 6–8. Expositors, very generally, suppose this Ps. to refer to the M.; that though spoken by David, the words belong, in a *mystical* sense, to our S. Sykes contends, (and not without plausibility,) that it is no such prophecy, nor cited by this writer, in that light. He thinks, "that the writer cites this passage from the Psalm, to prove by the authority of David, that under the Mosaic dispensation itself, sacrifices were held, in no account, in comparison with the practice of virtue, and obedience to the divine will. The whole is the language of David himself, and the words, *coming into the world*, perfectly well agree to him. They describe one, who, 'from a humble and mean condition, was, by God's providence, advanced to be a mighty King.'" He therefore trs.,—*Wherefore, One, when he cometh, &c.* [So, Harwood understands it,—'Wherefore, when the royal prophet was advanced to dignity and eminence, he justly observed, &c.' That the phrases *coming* or *being sent into the world*, do not, in their scriptural use, respect the time of one's birth, but imply 'a transition from comparative privacy and obscurity, to a conspicuous station,' is clear enough from John xvii. 18, xviii. 37, on which see Ns.

A body thou hast prepared me : "i. e. thou hast given me a body, strength, constitution, whereby I am enabled to serve thee ; and this will I do." Sykes. Harwood. [Virtuous resolutions and conduct are therefore here put in contrast with legal ceremonies, in the former clause.]

7. *In the volume of the book it is written of me :* "But where was this written concerning David? The answer is: The divine purpose, expressed in the promise to Abraham, of the great extension of the empire of Israel, (see Gen. xv. 18) had not been accomplished until David's reign. David also introduces (Ps. lxxxix. 25) God's assurance to himself, exactly agreeing to this covenant, expressly made with Abraham, and recorded in Gene-

esis ; the roll,* or *volume of the book* referred to." Sykes.

9. *He taketh away the first, &c.* : "He abolisheth the former will and prescription of God concerning legal sacrifices, that he may establish the latter, concerning the sacrifice of Christ." Peirce. "He speaks negatively of sacrifices, the stronger to establish the obligation of doing the will of God." Sykes.
13. *Until his enemies be made, &c.* : "These are, whatever impedes the progress and influence of the Cn. truth ; viz. sin, superstition, idolatry, and death itself." Ros.
15. *The holy ghost also is a witness to us* : "*i. e.* the sense of that inspired prophecy (Jes. xxi. 32-34) is to the same effect.' See the next vvs." Pyle.
19. *Having therefore, brethren* : Here commences the writer's Practical application of the subject ; the SECOND DIVISION of the Ep.
20. *A new and living way* : "*i. e.* a way unknown before, and which leads to eternal life." Sykes.—*Through the veil, that is his flesh* : The *veil*, in the temple, separated the sanctuary, or court of the priests, from the Holy of holies. Under this image, which seems to occupy the writer's mind, he intimates that Jesus, *by his flesh, i. e.* his death, has removed the veil ; opening an entrance for us into the *Holiest* : which may represent the Cn. covenant (see Ns., ix. 23, 24, x. 1) ; or, the glory and happiness of heaven.
22. *Having our hearts sprinkled* : Here is manifest allusion to the purification of persons and things under the Law, by the sprinkling of blood, (Numb. xix. 2-10 ; Heb. ix. 9).
25. *The assembling of ourselves* : "Many had deserted these assemblies through the fear of persecution." Hammond. Newcome. Peirce.—*The day approaching* : "*i. e.* the great day of retribution ; as our life draws to an end, and persecution is increasing its perils." Newcome. So, Harwood. "The destruction of the Jewish state, with its temple and capital." Js. Peirce. Pyle. Gilpin.

* The Gr. literally is,—the head of the book. "As books were, anciently, several rolls of skins or cloth (see N., Luke iv. 17), that which was the first roll or volume, was the head of the book ; which plainly enough denotes the book of Genesis." Sykes.

- 26, 27. "If we apostatize from Ctny., after having made profession of it, we are left without hope, this being the last dispensation of God to man; expressed by the figurative form, *there being no more sacrifice for sin.*" Priestley.
28. *He that despised: or, who breaketh:* Wakefield. So, Peirce, Sykes, &c. Comp. Numb. xv. 35.—*Under: "i. e. when convicted by such evidence."* Peirce.
29. *Trodden under foot:* "An expression of contempt; no value being set upon what was so treated. See Dan. viii. 10; Isa. lxiii. 3." McKnight. Sykes.—*An unholy thing: "i. e. but as the death of a common malefactor."* Grotius. Hammond. Peirce.—*Unto the spirit of grace: "i. e. he virtually ascribes the extraordinary gifts of the h. s., as did the Pharisees, to demoniacal agency."* Peirce. Priestley.
30. *Him that hath said:* Deut. xxxii. 35, 36.
33. *Made a gazing-stock:* "Exposed as upon a theatre." Peirce. "To wild beasts and other deaths. See 1 Cor. iv. 9." Newcome. Grotius.
34. *Had compassion of me in my bonds:* or, *On those who were in bonds:* 'The slight change in the Gr., which gives this translation, has the support of many MSS., the Syriac, Coptic, and Vulgate versions; and is adopted (following some of the early Fathers) by Griesbach, Whitby, Newcome, Peirce, and Harwood, as the true text. It certainly best suits the preceding vs.—*In yourselves, that ye have: or, That ye yourselves have:* Newcome. Hallett.*
35. *Hath a great recompense of reward:* or, *Which will be recompensed with a large reward:* Hallett. Wakefield.
37. *He that shall come:* "This title seems to have been a common phrase with the Jews, and to be synonymous with 'the M.': it was probably borrowed from Mal. iii. 1." Priestley.
38. *Shall live by faith:* See N., Rom. i. 17.
39. *That believe to the saving of the soul:* Interpreters generally apply this in its most obvious sense, that is, to

* The friend and continuator of Peirce, whose work was, at this point, interrupted by his death.

a future life. But Wakefield trs.,—*Who faithfully persevere to the deliverance of our lives*; understanding it, of the escape of the Hebrew Cns., from the approaching calamities of their country.

CHAP. XI.

1. *Faith is the substance*: rather, *the confident expectation*: So, almost all Trs. *Faith is a foundation*: Wakefield. "Faith is such a firm persuasion, as gives, as it were, a substance or present existence to the good things we hope for." Hallett's par. "The Gr. word is, strictly, 'the foundation or ground-work, on which any thing is built.'" Sykes.—*The evidence*: properly, *The conviction*: so all Trs. and critics.
2. *The elders obtained, &c.*: "The ancient saints became acceptable to God." Hallett. "For this our ancestors were so deservedly commended." Harwood.
3. *That the worlds were framed, &c.*: or, *That the ages were ordered by the word (i. e. wise council) of God*: Sykes. Wakefield. Harwood. See Ns., ix. 26; 1 Cor. x. 11. Jn. Simpson trs.,—*By the word of God, we understand that the ages were compacted together by faith, 'i. e. we perceive by the scriptures of the O. T., that the several divine dispensations, from the beginning of the world to the coming of Jesus, were knit together into one entire scheme, by a like principle of faith.'*—*Things which are seen, were not made, &c.*: or, *So that the present state of things arose not from what did then appear*: Wakefield. Sykes comments,—*"It was contrived that Christ's coming into the world, which we see, was brought about by means, which could not be seen."*
5. *That he should not see, &c.*: or, *So that he saw not death*: Wakefield.
7. *Moved with fear*: "*i. e. from a principle of pious reverence.*" Harwood. Wakefield. Sykes. "Excited by the fears of his own destruction." Hallett.—*He condemned the world*: "They are said to condemn others, who show by their own course, what these should do, and who consequently reproach them, if they neglect it. So, Matt. xii. 41, 42." Grotius. See also, N., 1 Cor. vi. 2.

12. *And him as good as dead* : “i. e. as to begetting children.” Sykes. “He too, figuratively dead.” Harwood.
13. *And embraced them* : “Having with joy saluted them at a distance : a fine image.” Newcome. Some tr.—*and having hailed them*.
15. *Been mindful of that country, &c.* : “If that country had been the object of their desire.” Hallett. Harwood. Schleusner. *If they had meant that which they left* : Wakefield. “Had judged it to have been such ; *to wit*, a better country.” Sykes.
16. *Is not ashamed to be called their God* : “i. e. humanly speaking, he would have been ashamed, if he had not provided for them an abiding city, an everlasting life.” Newcome. “It is evidently implied, that he would not have styled himself, *their God*, if he had not prepared it for them.” Hallett. “Had they had absolutely no reward, it would have been matter of shame and folly in them, to have called God, *their God*.” Sykes.
17. *His only-begotten* : Not literally such, since Abraham had Ishmael by Hagar, and others by Keturah ; but this was the *best-beloved* son, as being the only heir of the promise. See N., John i. 14 (page 148).
19. *Accounting* : or, *Reasoning with himself* : Wakefield. Pyle.—*In a figure* : “i. e. comparatively speaking.” Sykes. “He recovered him, beyond hope, from the very jaws of death.” Ros.
20. *Blessed Jacob and Esau, &c.* : “Foretold the blessings, which, in future times, should descend upon these, his sons.” Hallett.
23. *A proper child* : C. V. *A promising child* : Wakefield. “A child, beautiful and fair.” Sykes. (See Acts vii. 20). So, Grotius and Schleusner. “A well-formed, perfect, and healthy child” ; i. e. likely to live, and neither maimed nor sickly ; which had he been, so special care might not have been taken of him.” Hallett.
25. *The pleasures of sin for a season* : “Of a wicked and idolatrous court, which could, at most, last no longer than his short life.” Hallett.
26. *The reproach of Christ* : C. V. Newcome, Beausobre, Priestley, and many others, explain this,—“reproaches similar to what Jesus endured.” “The reproach he

should suffer for his faith in a M. to come." Hallett. Gilpin. "The scoffs cast upon the Hebrews, for expecting the Christ to arise among them." McKnight. But the error is, in supposing our S. to be referred to at all. They find a much more natural clue to the meaning, who render this,—*the reproach of the anointed people*, "i. e. meaning the Jewish nation, who were a chosen or consecrated people; and are called in the O. T., God's *anointed*. (Comp. Ps. cv. 15; Hab. iii. 13.)" Grotius. Carpenter. Whitby. Thus also, Sykes: "Moses esteemed the indignity and contempt he underwent from Pharaoh, on account of his professing himself a Jew, preferable to all the honors and riches of Egypt."*

27. *He endured*: "Persevered in what he had begun." Sykes. *Supported himself, as if he had seen his invisible deliverer*: Wakefield.

30. *After they were compassed about*: or, *After marching around them*: "viz. in solemn procession." Hallett. Harwood. Comp. Josh. vi. 3–15.

31. *Rahab, the harlot*: Some critics doubt, whether the Gr. properly denotes, 'one of ill repute'; but rather suppose it to mean, 'the keeper of a house of entertainment.' So, Wakefield and Schleusner. It is generally allowed, that she dwelt among the Hebrews after the sacking of Jericho, and was married to Salmon, a Jew of repute, whereby she became one of our S.'s ancestors. (Comp. Josh. vi.; Ruth iv. 21, 22; Matt. i. 5). Some think that the Gr. word may signify 'an idolatress'; the image of fornication being used frequently in SS. to describe the followers of false gods.

33. *Wrought righteousness*: "Displayed illustrious virtue." Harwood. Grotius, Sykes, and Hallett, to the same effect. Wakefield and others tr.,—*Wrought deliverance*: "viz. for their country, from the calamities in which it was involved": [referring the phrase to the heroes just mentioned.]

* Jn. Simpson's meaning is akin to the above. He trs.,—*the anointed*; but seems to refer it, not to the Hebrew people, but Moses himself; who was presently to bear this character towards his countrymen. Wakefield trs.,—*the reproach of the Messiah*—meaning, perhaps, the same thing. See N., 1 Cor. x. 4.

34. *Of the aliens: or, Of foreigners*: Hallett. Harwood.
Of their enemies: Wakefield.
35. *Women received their dead*: The allusions here are to the widow of Zarephath and the Shunamite, 1 Kings xvii. 14; 2 Kings iv. 20-37.—*Others were tortured, not expecting deliverance*: Which, as most expositors think, refers to the fortitude which the Jews displayed under the persecution of Antiochus Epiphanes. The heroic conduct of Eleazar, and of the mother and her seven sons, is found, 2 Macc. vi. vii.—*A better resurrection*: “viz. than that of the children just mentioned; only to live again in this world.” Hallett.
37. *Were sawn asunder*: “Jerome calls it, a most certain tradition, that Isaiah, the prophet, was sawn asunder with a wooden saw.” Hallett. The Jerusalem Talmud says the same: viz. by the mandate of king Manasseh.—*Were tempted*: Grotius, Hammond, and Whitby, think that this is wholly out of place, in giving a catalogue of violent deaths, and consider it as spurious. “The Syriac Tr. and some MSS. omit the word.” Newcome. N. and Wakefield retain the word, but derive it from another root, so as to render,—*they were pierced through with stakes*.—*In sheep-skins*: “Elias is doubtless the instance, which the writer had in his eye. Our C. V. says, he wore a *mantle*, but the Septuagint renders,—*a sheep-skin*.” Hallett.
39. *These all—through faith*: This expression by no means conveys, (as is remarked), a testimony to the uniform virtue of all the persons spoken of in this Ch., as if they all were such as might entertain the hope of salvation: they are only brought forward, as examples of the efficacy of faith in specific instances. “The faith spoken of throughout this Ch., is ‘a simple confidence in the divine veracity’* ; an undoubting assurance, that what God has declared by any of his prophets, will certainly take place.” Priestley.
40. *Some better thing for us*: “The promise to them, was the first personal appearance of the M. ; the better thing provided for us, is the promise of his second appear-

* Though many, very weakly, understand it in the broad sense of modern times.

ance ; that they might *then* be made perfect, but not without us, though we have received the accomplishment of the first, without them." Wolf.

CHAP. XII.

1. *A cloud of witnesses* : A multitude of confessors and martyrs, by whose example we ought to be animated. — *Which doth so easily beset us* : " Perhaps an allusion to the long garments worn in the East, which would be an hindrance in the race." Hallett. Beausobre. Hallett and Pyle suppose the sin of apostacy to be principally meant, to which, in a time of distress and persecution, they were especially prone.
2. *The author and finisher* : rather, *The leader and finisher* : Sykes ; " i. e. one who has led the way in faith ; one who also has gone through, and brought it to perfection ; that is, has shown all that can be accomplished by this principle." " The original introducer and perfecter of our religion." Harwood. *The guide and complete pattern of this faith* : Wakefield.
4. *Have not yet resisted unto blood* : Your maintenance of the cause of Christ has not yet cost you, your life.
5. *And ye have forgotten* : rather, interrogatively, *And have ye forgotten ?* McKnight. Wakefield. Grotius. Hallett. Sykes. Pyle.
8. *And not sons* * : " Not legitimate children." Harwood. " The meaning is, no due care is taken of you ; no concern is shown about your welfare." Sykes.
9. *The Father of spirits* : Beausobre, Wakefield, &c., following Chrysostom, tr.,—*Our spiritual father* : so also, the preceding words—*our natural fathers*.—*And live ?* : " The writer here alludes to the law, (Deut. xxi. 18,) which inflicts capital punishment on the rebellious child." Doddridge.
11. *Peaceable fruits of righteousness* : " Perhaps, an allusion to the *olive-crown* given to the victor in the Olympic

* Whitby quotes from Buxtorf,—“ Hence the Jews have a saying, Woe to the man who goeth out of the world without tribulations.”

games; the olive being a symbol of peace." Hammond. Whitby. Doddridge.

12. *Lift up the hands—and the feeble knees*: "Alluding to the exhausted strength of pugilists." McKnight. "But it is much less likely that the Grecian games are referred to, than travellers, who are faint and weary with a long journey. The Hebrews had been harassed by persecution, and were in danger of apostacy." Ros.
13. *That which is lame*: or, as some tr.,—*the limb which halts*.—*Be turned out of the way*: or, *Be put quite out of joint*: McKnight. Ros. Pyle.
15. *Springing up*: Comp. Deut. xxix. 18, from which this is thought to be a quotation. As the change in a single letter, would make it conform to the original passage, some suppose an error in the text, and tr.,—*as gall*. So, Grotius, Whitby, and Wakefield.
16. *Any fornicator—like Esau*: Some think that Esau is so called, because he married into a heathen family, (Gen. xxvi. 34). See N., xi. 31.—*Or profane person*: "i. e. for treating with such contempt, his birthright, with which went a prophetic blessing, and (before the Law) the priesthood also, to the first-born." Doddridge. Pyle. Le Clerc.
17. *Would have inherited*: i. e. would have been glad to do so.—*No place of repentance*: "i. e. no change of purpose in his father." Hallett. Schleusner. Wolf.
18. *That might be touched*: or, *Which was an object of touch*: as some tr.* "i. e. tangible, in opposition to Mt. Zion, the heavenly Jerusalem, which was spiritual and not perceptible by the senses." So, Newcome,—*An earthly, material mountain*.
20. *Which was commanded, &c.*: properly, *They could not endure that strict command, 'If even a beast,' &c.*: Wakefield and all Trs.
22. *For ye are come to Mt. Zion*: "i. e. ye have attached yourselves to a dispensation, which has nothing in it terrible or perilous." Sykes. "The writer describes (vvs. 22, 23) a state present, not future; the exalted privilege

* The C. V., (as is noticed,) is obviously wrong, since the people were forbidden to approach it. Priestley and Pyle, from this circumstance, think that the negative particle (*not*) must have been lost from the sentence.

ges of the Cn. covenant, as opposed to that of the Hebrews under the Law." Priestley. Imp. V.*—*The heavenly Jerusalem*: The city of Jerusalem was typical of the Cn. church. The upper or heavenly Jerusalem is opposed to the Jerusalem that now is; i. e. to the state of things under the Law (Gal. iv. 25, 26).

23. *Church of the first-born*: "i. e. of the aps., who received the first-fruits of the spirit (Rom. viii. 23)." Grotius. Hammond. Whitby. "Under the Law, all the first-born were dedicated to God, and became his property, Exod. xiii. 2; Numb. iii. 13. The Levites were taken instead of them. Now, *we ourselves* are to act as *persons hallowed or sanctified* to God; are taken to serve him directly, not the *Levites* in lieu of us." Sykes.—*Which are written in heaven*: "In allusion to the book which contained the names of the first-born of the children of Israel, (Numb. iii. 40.);" Hallett.

24. *Better things than that of Abel*: "The blood of the righteous Abel cried from the ground (Gen. iv. 10) for vengeance; the death of Jesus publishes peace and pardon to mankind." Hallett and Sykes.

25. *That spake on earth*: or, *when speaking upon earth*: i. e. God, from Mt. Sinai.

26. *I shake—also heaven*: Hag. ii. 6. "This, however, almost beyond doubt, denotes those convulsions in the moral and political state of the world, which are to precede the setting up of the M.'s kingdom on earth." Priestley and Sykes. S. remarks, "that in prophetic language, the heavens are put for the higher powers, and those who enjoy great dignities and honors." "All great changes are represented in the SS. by figures of this kind (Isa. xiii. 13; Joel ii. 10)." Whitby. See N., Luke xxi. 25.

27. *Yet once more, signifies*: i. e. it is a mode of expression, to be used when something of moment, and before unheard of, is meant." Grotius.—*As of things that are made*: "An ellipsis for things made with hands (as ix. 11),

* This is probably true; though the lofty strain of the discourse leads away the mind, at first glance, to the final scene of things; an illusion, which the last clauses of each vs., literally taken, particularly help to confirm.

i. e. inferior and imperfect; the heathen religion and the Jewish ritual being here meant." McKnight. So, Beza and Wolf. "*Things* appointed only for a particular purpose, which has been answered." Grotius. Hammond. Doddridge.

28. *Which cannot be removed*: or, *Which cannot be shaken*.* Wakefield, Imp. V., and other Trs.
29. *For our God*: rather, *For even our God*: Wakefield. McKnight. Imp. V. "Gracious as he has shown himself in our admission to the blessings of the Cn. covenant, he is yet alike severe to those, who forsake or violate his laws." Sykes.

CHAP. XIII.

4. *Marriage is honorable*: or rather, *Let marriage be honorable, &c.*; *for whoremongers, &c.*: Hammond. Wolf. Wakefield. Hallett. The last observes, that "standing as this does, among exhortations, it should doubtless be made one." "The Gnostics, (who are alluded to,) considered marriage as a state of pollution, unworthy of those who aimed at perfection." Priestley.
5. *Your conversation*: '*i. e.* your general conduct or manner of life'; as all critics.—*He hath said*: Deut. xxxi. 8. This promise, as is observed, was made originally to Joshua; but may equally be applied to all the servants of God.
7. *Which have the rule*: rather, *Who have had the rule* (referring to those who are dead); as all critics. "Bp. Lloyd thinks, that this may refer to James (the brother of John), the first apostolic martyr (Acts xii. 2); and to James the Less, commonly called the first Bp. of Jerusalem."† Doddridge.—*Of their conversation*: See N., vs. 5.
8. *Jesus Christ, the same yesterday, to-day and forever*: "*i. e.* the evangelical doctrine, as taught by Jesus and

* The Gr. word is so rendered, vs. 27; and should have been in the same way here, an antithesis being obviously meant.

† The last is most probably meant; who had suffered death only a short time before this Ep. was written.

- his *aps.*” Newcome. That this is the import of the words, is plain from the inference (next *vs.*); “*i. e.* since this does not vary with the opinions of men.” Priestley, (See N., 2 Cor. i. 19). Calvin, Le Clerc, Clarke, Sykes, Harwood, Pyle and Ros., thus understand it.
9. *With grace, not with meats*: *i. e.* it is better to be established in the truths of the G., than to practise the unprofitable ceremonies of the Jewish Law.
10. *Which serve the tabernacle*: “Who cleave still to the Jewish ritual service.” Whitby.
12. *Sanctify the people with his own blood*: “How was this done? It was by his blood, that the covenant of God was ratified, and the people sanctified through the truth. Such as came into the belief of him as the Christ, were separated from the world to the service of God. They were made a *chosen generation*, a *royal priesthood*, a *peculiar people*, &c.” Sykes.
13. *Let us go forth therefore*: “Let us quit Jerusalem, to go to him; not thinking ourselves any longer obliged to the worship and ceremonies of the Jewish temple.” Hallett. “In imitation of him, let us not hesitate to suffer as he did, however reproachful or painful such suffering may be.” Priestley.—*Bearing his reproach*: That which he was reproached for bearing, and for suffering upon, *viz.* the cross; which, however, the writer does not expressly mention, that he may not offend the feelings of his readers.
14. *No continuing city*: The writer had here, in his eye, as Hallett and others think, the destruction of Jerusalem, which happened A. D. 70; about eight years after the supposed date of this Ep. “He speaks, as if we were here in our *wilderness* state, travelling towards the place of our Rest. In the wilderness, the Jews were obliged to dwell in tents, and had no fixed place of abode.” Sykes.
15. *Let us offer the sacrifice of praise*: “Here the writer reverts to the object of a great part of his Ep., which was to show those, who made a boast of the Jewish ritual, that there are in Ctny. things, that though, by a figure of speech, they may bear the same name, are of a much superior kind. Thus he here finds in it, a *priest* and a *sacri-*

fice; as also, (at vs. 10) an *altar*, to which the unconverted Jews had no access." Priestley.

20. *That great shepherd of the sheep, &c.* : or, *That shepherd of the sheep, become great, by the blood, &c.* : Wakefield. Sykes.

22. *I have written—in few words* : "i. e. contracting my letter as far as possible ; not enlarging, as I might." Newcome, Hallett, and Sykes. *For I have given you but few commands* : Wakefield. Harwood.

23. *Timothy is set at liberty* : Le Clerc thinks that Timothy was not a prisoner during the life of Paul ; and Lardner and McKnight, on this account, would render the words,—*Is sent abroad on an errand*, i. e. on a mission. This use of the Gr. verb, however, is allowed to be unusual.

THE EPISTLE OF JAMES.

CHAP. I.

1. *James, a servant of God*: The author of this Ep., as seems to be agreed, was James, the son of Alpheus, (or, Cleopas) sometimes called the Less, and also a kinsman of our L.'s. (Comp. Matt. x. 3; Mark xv. 40.) See N., 1 Cor. ix. 5. He presided over the Jerusalem church, obtaining from his eminent piety, the surname of the Just, and suffered martyrdom about A. D. 62. (See N., Heb. xiii. 7.) The writer's modesty in styling himself only a *servant*, and not an apostle, has created some objections to this general opinion; but which are not thought of much weight.

Which are scattered abroad: Literally,—‘in the dispersion.’ But a small part of the twelve tribes, it is thought, returned after the captivity, to their own land, notwithstanding the lenient edict of Cyrus, granting them this permission. (See Ezra i. 3.) They kept themselves, however, in a measure, a distinct people, as to laws, customs, and worship.*——*Greeting*: “Luther, from this sort of salutation, took occasion to question the authority of this Ep.; which he calls ‘simple, weak, and naked, and wholly unlike the salutation of the other aps. It makes no mention of *God* nor of *Jesus Christ*; nor of *grace* and *peace*; but in the style of profane authors, only uses the word, *greeting*.’”† Benson; who remarks upon, and easily does away, these cavils.

* Much difference of opinion has arisen from this salutation, as to the persons addressed in this Ep. Michaelis, Beza, Gilpin, and Cave suppose,—believing Jews only all over the world; Grotius applies it to all Jews out of Palestine; McKnight, Lardner, and Pyle, to the Jewish people at large, within the limits of Judæa, or beyond them.

† Luther's extreme prejudice against this Ep., is well known, which, from its seeming opposition (ii. 14–26) to his favorite doctrine respecting faith, he calls,—*epistolam stramineam*, (an epistle of straw.)

3. *That the trying of your faith* : Le Clerc renders this,—
Your trials have produced the patience of faith.
4. *Have her perfect work* : C. V. *Have a full effect* : Wakefield. *Operate fully* : McKnight.
5. *Upbraideth not* : “Upbraideth no one for his importunity.” McKnight. Benson says,—“for his former abused favors.” “Giveth not his favors in a haughty, contumelious manner, as those who by words or manner, convey a reproach, as it were, with the gift; such gifts, Seneca calls *stony bread*.” Grotius.
8. *A double-minded man* : “Who is divided between hope and fear.” Benson. “Drawn this way by a sense of duty, and that by some sinister view.” Priestley. Doddridge, similar. “Who can neither like or dislike any thing long; who now repents of his wish, and then of his repentance; as Q. Curtius says.” Ros.
9. *The brother of low degree* : *i. e.* the poor Cn.—*He is exalted* : “*i. e.* in the sublimity of his Cn. vocation.” McKnight. Harwood. Pyle. “When he attains a prosperous and honorable state.” Benson.
10. *In that he is made low* : “*i. e.* in the depression and indigence which he incurs for his Cn. profession.” McKnight. Schleusner. Benson. “Let him bear himself modestly, considering his own meanness; *i. e.* the precariousness of his condition.” Grotius. Doddridge. Ros. takes it ironically,—“Let him boast himself, if he will, in his littleness; these riches, so unstable and perishable.”—*Because, &c.* : “*i. e.* they are, at best, but an uncertain possession.” Priestley.
11. *With a burning heat* : Jerome refers this, as do others, rather to a *burning wind*, which accompanied the rising of the sun, and swept off the grass, herbs, and flowers. The orientals call this wind, which Niebuhr and Shaw describe, the *Simsom*. See N., Matt. vi. 30.—*The grace of the fashion of it* : or, *The beauty of its appearance* : Wakefield.
12. *For when he is tried* : or, *hath been proved* : Wakefield. Harwood.
13. *When he is tempted* : Wetstein notices, that this word has an import here, very different from the preceding vs. : there it means, ‘the general discipline of adversity’; in this and the next vs., the ‘being seduced to sin.’

15. *When it is finished*: "i. e. when it is perfected into habit, or come to its full growth." McKnight. Benson.
When her full time is come: Wakefield.
17. *No variableness, neither, &c.*: Wakefield trs.—*No change, nor variable shadow*.^{*} "After comparing God to the light, and the sun, the great fountain of light, the apostle here uses some astronomical terms, which denote that he is not, like the natural sun, subject to any *parallaz*, or a return from one part of the heavens to another, such as is the cause of the change of seasons." Priestley. McKnight comments in a similar manner.
18. *Of his own will*: or, *Moved by his own benignity*: Ros. Schleusner, &c.
19. *Slow to speak*[†]: "This refers to the Cn. religion, which men should be *prompt* to hear, but not forward to teach, before they understood it." McKnight. Pyle. Ros. R. adds, "There were some among those early Cns., who were vehemently bent upon becoming teachers of their faith, while they were as yet but novices in it."
20. *The righteousness of God*: C. V. *The righteous designs of God*: Wakefield. *The righteousness which God requireth*: Newcome.
21. *All filthiness*: or, *defilement*: Imp. V.—*Superfluity of naughtiness*: or, *Abounding of maliciousness*: McKnight. Benson.—*The engrafted word*: or, "*the doctrine implanted, viz. in you or in the world.*" McKnight. Wakefield.
25. *Whoso looketh*: or, *looketh with attention*: Wakefield. Benson. This is the force of the Gr. verb, as all allow, which is very expressive, and is the same which is used, 1 Pet. i. 12. [See also, Luke xxiv. 12; John xx. 5, 11, where it is rendered,—*stooping down.*]—*The perfect law of liberty*: i. e. the G.
27. *To visit*: rather, *To take care of*: as critics generally.

^{*} Wakefield trs., in the first edition of his N. T. (which he afterwards unwillingly altered),—*With whom is no parallaz or tropical shadow*; and asks, "Why should we attempt to rob the sacred writers, of such science as they possessed?"

[†] "Hence the philosophers say, that two ears were given to man, but only one tongue; and while the first were broad and open, the last was fenced in with a hedge of teeth, to keep it within due bounds." Grotius.

CHAP. II.

1. *Have not the faith,* &c.* : or, *Hold not your glorious faith in our Lord J. C.* (or, Ctny.) "i. e. do not think you hold it rightly, while cherishing these partialities." Benson. Wakefield. Whitby. Priestley. [The C. V. inserts *the Lord* without authority and without necessity.]
4. *Are ye not then ? &c.* : McKnight trs.,—*Do ye not make a difference within yourselves,* "i. e. in your minds, between them?"—*Judges of evil thoughts* : or, *judges from false principles ?* : Priestley. *Judges, who reason ill* : Beza. Doddridge.
5. *Rich in faith* : C. V. *But rich in faith* : Wakefield. *To be rich in faith* : McKnight. Imp. V.
9. *Are convinced of the law* : rather, *Are convicted of transgression by this law* : Wakefield, Doddridge, Imp. V., &c.
10. *He is guilty of all* : "i. e. he tramples on the authority of the lawgiver, who appointed the whole." Benson. Doddridge. Harwood. See next vs. *He is guilty of showing disrespect to all* : Imp. V. *He is liable to the punishment of offending in all* : Newcome. The Jewish doctors affirmed, that by the careful observance of any one precept of the law, men secured to themselves the favor of God, however negligent of the rest. They therefore recommended to their disciples, the making choice of some particular precept, in the practice of which they were to exercise themselves. Whitby says, "That they commonly chose either the law of the sabbath, or, of the sacrifices, or, of the tythes ; esteeming these, the great commandments of the Law."
13. *Mercy rejoiceth against judgment* : or, "exults over judgment, viz. to him who shows mercy." McKnight.
14. *Can faith save him ?* Faith is evidently to be taken through the residue of this Ch., for a bare assent to, or profession of, the principles of religion. So, Schleusner, —'the naked perception of the Cn. truth.'[†]
18. *Without thy works* : "Many printed editions of the Gr.

* McKnight and Ros. read this vs. interrogatively.

† "Nuda cognitio religionis Christianæ."

- N. T. read here,—*from or by thy works*; which many think the true text. The two clauses are thus in exact antithesis. Wakefield trs.,—*Thou canst not show me, &c.* “This is what the Gr. (—*shew*) virtually imports.”
19. *The devils also*: properly, *The dæmons also*: Wakefield. Farmer. Wetstein. See N., 1 Cor. x. 20, where the same Gr. word is used. F. supposes an allusion to Job xxvi. 5, which he renders,—*The giants (or, ghosts of the dead) tremble under the waters, together with their host.* He adds, “The ap. does not appear to be advancing any new doctrine in respect to dæmons, but rather to be arguing with the persons to whom he writes, on their own principles.”
26. *Without the spirit*: rather, *Without breath*: Wakefield. Harwood. Imp. V.

CHAP. III.

1. *Be not many masters*: rather, *Be not many of you, teachers*: as all Trs.—*We shall receive*: i. e. we shall be liable thereto, inasmuch as it is a responsible station.
2. *We offend all*: rather, *We all of us slip or stumble*: Benson. Schleusner. McKnight; an image, taken from persons who walk carelessly, or upon uneven ground. So, next clause,—*if any man stumble not, &c.*—*A perfect man*: See N., 1 Cor. ii. 6; Phil. iii. 15.
4. *The governor*: “i. e. the director or pilot.” Wakefield. McKnight. *The steersman*: Doddridge.
6. *A world of iniquity*: “This is an image of the same kind with a sea of troubles. So Milton speaks of an *universe of death*, and a *world of woe*.” Benson. McKnight.* —*The course of nature*: rather, *The wheel of life*: Wakefield. Benson.—*Set on fire of hell*: “The ap.’s words here are like what the poets have said, concerning wicked men being agitated by the *torches of the furies*.” Benson.
12. *Both yield salt water and fresh*: Griesbach, Grotius,

* The Syriac Tr. runs,—*And the wicked world is the word*; which, as Whitby thinks, makes both the sense and the similitude clear: in the view of other critics, it mars the comparison.

Benson, and Wakefield, follow some important Gr. MSS., which read,—*In like manner, sea-water cannot produce that which is fresh.* This amends the sense, and prevents a repetition of the figure (vs. 11). Wakefield trs.,—*No more than a salt spring can supply fresh water.*

14. *Glory not and lie not,** &c.: “Do ye not causelessly boast, in arrogating to yourself, contrary to truth, the title of wise men?” Ros. Griesbach also gives this interrogatively.
15. *Devilish*: or, *Demoniacal*: McKnight. Imp. V.
18. *The fruit of righteousness is sown*, &c.: “i. e. from this desire of peace, which they cultivate, many other virtues spring, as its fruits.” Ros. Wakefield renders,—*The peaceable fruits of righteousness are sown for the practisers of peace.* So also, Doddridge and Pyle,—*for, not by, them, &c.*

CHAP. IV.

1. *Wars and fightings*: “They mistake, who trace in this the first rudiments of Jewish rebellion against the Romans; for such did not appear until after the date of this Ep. But the strifes of family, sect, and town, are hereby denoted; which did not imply the din of weapons.” Ros.
4. *Adulteress and adulteresses*: Benson, Doddridge, and Grotius, take these words in a *figurative* or *spiritual* sense; to wit, ‘who thus violate your engagements of fidelity to God.’ “Wickedness in general, and especially idolatry, are often described in SS. by this term.” B.
5. *The scripture saith in vain†*: The common opinion is, that this vs. has suffered from the negligence of transcribers, (there being no such passage as the next clause) and that the true version is,—*Do ye think that the scripture speaketh falsely?* (viz. in condemning such a temper.) *Does the spirit which dwelleth in us, stir up to en-*

* “To lie against the truth, is a pleonasm; like Rom. ix. 1; 1 John i. 6.” Grotius.

† “This place, if any one, has tortured interpreters, and been tortured by them in turn.” Wolf.

vy?: Thus, Hammond, Whitby, Pyle, Wakefield, Imp. V., &c.—“Semler concludes this quotation to be from an apocryphal book, well known to those Hellenistic Jews, to whom he wrote, called the *Will of Simeon*; and which would not be more strange, than Peter (in his second Ep.) and Jude, quoting from the *book of Enoch*. It is there said,—‘Envy ruleth the whole mind of man, and permits him neither to eat, drink, or do any thing well; it prompts to stab him who is the object of envy, &c.’” Ros.

6. *But he giveth*: rather, *Nay, but it* (*viz.* the spirit) *giveth more abundant favor*: Imp. V. So, other interpreters.—*He saith*: rather, *It saith*: *i. e.* the Scripture.
7. *Resist the devil*: “Defeat the attacks of the false accuser, and he will cease to assail you.” Harwood.
11. *Speaketh evil of the law, &c.*: “*i. e.* you really judge and condemn the law itself, which forbids those practices; *to wit*, those calumnious habits.” Priestley. Harwood. McKnight and Benson refer the words preceding (*speaking evil of and judging a brother*) to matters of conscience, or points which Ctny. has made indifferent. “*The Law, i. e.* the G.; the law of liberty. See i. 25, ii. 12.” M. and B.
12. *There is one lawgiver*: Many Gr. MSS., and the Arabic, Syriac, and Vulgate Trs. add—*and judge*; which most critics adopt, as the true text.
15. *If the Lord will, we shall live*: or, *If the Lord will, and we live, then let us, &c.*: Imp. V. Benson. Wakefield.
16. *Ye rejoice in your boastings*: “*i. e.* vaunt yourselves in your proud speeches about futurity.” Benson. Wakefield trs.,—*Ye boast in your presumption*.
17. *To do good*: “*i. e.* what is right, *viz.* in respect to futurity.” Grotius. McKnight.

CHAP. V.

1. *For your miseries*: “*i. e.* in the impending siege and destruction of Jerusalem, whose approach was pointed out

by the signs specified in our L.'s prophecy, Matt. xxiv." Priestley.* McKnight.

3. *Ye have heaped treasure* : The Syriac Tr., which Wakefield follows, connects *as it were* fire with this sentence, — *Ye have laid up treasures to be as fire unto you, in the last days* † ; Whitby, and McKnight render, — *Ye have treasured up* (viz. misery) *for the last days, i. e.* against the destruction of your country, which is at hand.
4. *The Lord of sabaoth* : or, *of hosts* : as most Trs. So, Rom. ix. 29.
5. *In a day of slaughter* : or, "*As on a festival-day, i. e.* when animals were liberally sacrificed." Grotius. Beza. Benson.
6. *The just* : By which term, most critics understand Jesus Christ to be meant, of whom the same is used, Acts iii. 14, vii. 52, xxii. 14. McKnight, Wakefield, and Imp. V., tr. accordingly, — *The just one*. Le Clerc, Benson, and Ros. interpret *the just* or *righteous* man, as a general expression ; meaning, those Cns. who were the subjects of Jewish persecution.
8. *The coming of the Lord* : Priestley is perhaps alone, in referring this to the final judgment. (See N. Rom. xiii. 11.) Ros. seems to understand it of 'the time of death'; but interpreters, most generally, of the destruction of Jerusalem.
9. *Grudge not one against another* : Doddridge, Benson, and Beza, tr. this, — *Groan not secretly against each other, " i. e. as expressing hereby, a suppressed impatience."* Schleusner explains it, — 'to spread unfavorable reports.' Newcome trs., — *Grieve not for one another, i. e. the afflictions you mutually suffer.* — *Lest ye be condemned: i. e. Lest God punish you.*
11. *We count them happy* : "The Papists, to countenance their practice of 'making saints,' tr. this sentence, — *Behold, we beatify those who suffer with constancy.*" Benson. — *The end of the Lord* : or, *What the Lord did in the end* : Imp. V. *The issue of the Lord's dealing* : Wakefield.

* P. adds, "That though the main part of the Ep. was addressed to Cn. Jews, the first part of this Ch. respects the unbelievers among them ; especially the rich, luxurious, and oppressive."

† By which phrase, understanding, "the day of judgment."

14. *Anointing him with oil*: Lightfoot shows, from the Jewish writings, that this was an ordinary medicinal application to the sick, and that by the Jews, *anointing* and *charming* were used together.—“The Romanists build upon this passage, their sacrament of *extreme unction* on the death-bed, for the cleansing of the soul.” Wolf, Whitby, Benson, &c. B. observes, “That this was a practice of the aps., on their mission, during our S.’s ministry, (Mark vi. 13.)
16. *Effectual*: Which most trs. and critics render,—*inwrought*, or *inspired*. The Gr. will bear this version, and the clause (as is observed) is otherwise tautological.
20. *And hide a multitude of sins*: Whether this blessing is to be referred to the converter or the converted, may be hard to say. Hammond and Whitby take the former sense, (to which Doddridge also leans); Grotius, Beausobre, Benson, Schleusner, and McKnight, the latter.*

* Wakefield trs.,—*Will save his own soul*, &c.

THE FIRST EPISTLE OF PETER.

CHAP. I.

1. *To the strangers scattered* : Who are described by this appellation, is, by no means, agreed. (1.) These Eps. were addressed to none but Jews, in the judgment of Grotius, Beza, Hammond, Cave, and Schleusner. (2.) To gentiles only, say Wetstein and Sykes. (3.) Both were included, as Lardner, Wolf, Doddridge, and McKnight infer, on the ground that some passages suit only the one, and some, only the other.
3. *Elect—of Jesus Christ* : “Who have been called to the faith of the G., according to the original design of God the Father, in a new covenant, confirmed not by the blood of brute animals, but by that of Jesus.” Priestley’s par.
5. *Through faith* : “i. e. during your faith.” Benson.
7. *Being much more precious* : “i. e. your principles being of infinitely superior worth.” Harwood. The Imp. V. trs.,—*Which is a much more precious proof than that of gold, which perisheth, though proved by fire.* Benson and Grotius also, connect *precious* with the ‘trial,’ or, ‘proof’ of faith ; not, with ‘the faith’ itself.
9. *The end of your faith* : or, *The reward of your faith* : Benson. Beza. Schleusner.
10. *Of the grace* : “i. e. the great blessings.” McKnight. “The favor of having the G. preached unto you.” Benson.
11. *The spirit of Christ* : (1.) Whitby and Doddridge suppose this, “Christ’s own spirit, which he communicated to the prophets.” But this is the least likely, and the rarest interpretation. (2.) “The *spirit*, which, through the prophets, presignified the time and circumstances of Christ’s sufferings.” Grotius. Imp. V. (3.) “The same divine spirit which inspired the prophets first, and afterwards dwelt more fully in Christ.” Priestley. Pyle. Gilpin. (4.) Perhaps, however, the words have no reference to

our S. whatever, and may simply mean,—*the spirit of an anointed one*, i. e. the prophetic spirit." Jn. Simpson. See Ns., Heb. xi. 26; Acts iv. 26.

12. *The angels desire to look into*: "or rather, *the messengers*: i. e. the prophets just spoken of (vs. 10.) Comp., in proof, Matt. xiii. 17; Luke x. 24, where this is affirmed of *kings, prophets, and righteous men*." Jn. Simpson.* The Imp. V. gives a similar, but less natural explanation.
13. *At the revelation of Jesus Christ*: "i. e. his second coming." Priestley, Pyle, &c.
14. *In your ignorance*: "Which fixes the application of this passage to gentile Cns." Priestley. Benson. P. adds, "The Jews are never spoken of as ignorant, but as abusing their superior knowledge."
17. *In fear*: or, *With pious reverence*: Ros.
18. *Redeemed*: "i. e. delivered from your former state of heathenism, prejudice, and vice, by the G.; which was ratified by the death of Jesus, (vs. 19.)" Imp. V.—*From your vain conversation, &c.*: C. V. *From your unprofitable course of life, delivered down from your fathers*: Wakefield. "From that idolatrous and wicked course of life, in which you were educated." Benson.
20. *Before the foundation of the world*: Comp. Ns., John viii. 58, xvii. 5.
21. *Who, by him*: "i. e. who, through his G." McKnight.
22. *Through the spirit*: "Which truth was ratified by the effusion of the spirit." Harwood.
23. *By the word of God, which liveth, &c.*: McKnight trs., —*Through the word of the living God, which remaineth forever*.
25. *But the word*: or, *declaration*: Wakefield; who trs. the next clause,—*and the gospel which hath been preached to you, is that declaration*.

CHAP. II.

1. *As new-born babes*: "Which title, the Rabbins applied to gentiles who were proselyted to Judaism." Wolf. Wets'n.

* Le Clerc interprets of 'the time of the last judgment,' what the angels or messengers are ignorant of, yet desire to know.

2. *If so be*: rather, *Since ye have*: Benson, Wakefield, Imp. V., &c.
- 4, 5. *A living stone—lively* (properly—*living**: as all Trs.) *stones*: "The Cn. church was not an edifice of lifeless materials, as was the temple of Jerusalem; but a spiritual building, consisting of the members of Christ's body, living by the spirit communicated from their head (Eph. iv. 16; Col. ii. 19)." Whitby.
7. *Disallowed*: or, *Rejected*: Ps. cxviii. 22.
8. *And a stone of stumbling, &c.*: Isa. viii. 14. McKnight trs.,—*Also a stone—offence. The disobedient stumble against the word, to which, (viz. punishment) verily they were appointed.* "To which (prejudice and infidelity) they were wilfully and habitually disposed, (as Acts xiii. 48)." Pyle.
- 9, 10. *A chosen generation, &c.*: See Pref. to the Eps.—*Were not a people*: "This being addressed to gentile Cns." Priestley. Benson. This prophecy (Hos. ii. 23), Paul applies to them, Rom. ix. 25.
11. *Strangers and pilgrims*: "The one denotes those dwelling;—the other, those travelling out of their own land. From their present, literal condition (comp. i. 1), he takes occasion to remind them of the universal lot of mankind, to whom this equally applies." Grotius.
12. *Conversation*: *i. e.* course of life.—*Day of visitation*: "*i. e.* a season of persecution and trial; as most expositors. "In a day of inquiry, *i. e.* when you are examined for imputed disobedience to the government." Wakefield. Hammond. This opinion, it is observed, agrees very well with the context. "At that time, when those gentiles see that the Cns. alone escape from the calamities, which will fall upon the Jews for their seditious and turbulent conduct." Grotius. "The day when God, in his mercy, shall bring them to the Cn. faith; when, knowing you better, they will do justice to that." Ros.
13. *Every ordinance of man*: "Every civil constitution." Harwood.

* The Gr. is the same in both cases; and the writer's image and allusion is marred by this causeless change in the version of our Trs.

14. *That are sent by him*: "i. e. commissioned; the R. governors of the provinces, at a distance from the capital." Wakefield.
16. *As free, and (or, yet) not using, &c.*: "The Jews affected political independence, boasting that God alone was the King of Israel. Which leads Peter to say, that their Cn. liberty was not to be made a pretext for disclaiming all subjection to human laws; as those Jewish Cns. used it, who hoped for the political reign of the M. on earth." Ros. Pyle.
17. *Honor the king*: i. e. the R. emperor; who was known, in the provinces, says McKnight, by this title.
19. *For conscience toward God*: "i. e. a regard to the divine will." Benson.
23. *But committed himself, &c.*: The Vulgate Tr. (following, it would seem, a various reading of the original) runs thus,—*and delivered himself up to the unjust judge*. Wakefield says, "This is an admirable reading; the ap., thus exhibiting, as it were, in due series, his master's sufferings. But he concludes, "that it does not rest on sufficient authority, to be adopted into the text."
24. *Who himself bare our sins*: or, *bare away*: Carpenter. Imp. V. "i. e. he removed and took them away*"; as he is said, to *bear our sicknesses* when he healed them by his miraculous power, Matt. viii. 17." Priestley. Imp. V. See N., Matt. viii. 17. Grotius thus comments; "He so slays our sins, as those who are fixed to the cross, are wont to be slain. See, for a like mode of expression, Col. ii. 14; Rom. vi. 6; Gal. ii. 20, v. 24. But here the comparison is not fully expressed. For Christ did not, strictly, at his death, take away our sins; but he was the means, whereby they were taken away. For the cross of Jesus is the foundation of preaching; as is preaching, of repentance. Repentance truly takes away our sins with their body, (or, bodily) i. e. entirely; this word referring not to *Christ*, but *our sins*.—'As his body was slain upon a cross, so our sins are, as it were, slain on a cross.' The members expressing a comparison, are often omitted, which makes the expression stronger."

* Wakefield trs.,—*carried up our sins himself, in his own body, to the cross.*

25. *Bishop* : or, *Overseer* : Benson. Newcome. McKnight. *Guardian* : Wakefield. Imp. V. (Comp. Ezek. xxxiv. 11, 23 ; John x. 11, 14.)

CHAP. III.

1. *May, without the word* : "Without entreaty ; of their own accord." Ros. "Without having the G. further preached unto them." Benson. Gilpin : "i. e. by their example merely." "Without contentious loquacity ; which foment quarrels, and alienates the husband both from the wife and from the Cn. faith." Wetstein. Priestley thinks, "That this part of the Ep. respects the case of women, whose husbands were not Cns. ; of which there must have been examples, as also of the reverse. This was productive of so much inconvenience, that Paul strongly advises against contracting such marriages."
2. *With fear* : i. e. respectful deference.
3. *Wearing of gold* : i. e. gold chains or necklaces. Doddridge and Benson quote from classical heathen authors, (as Plutarch, &c.) several passages, to the same effect with the advice in these vs.
6. *Are not afraid with any amazement* : Wakefield trs.,—*And alarmed by no terrors* ; which gives to this clause, a sense, at once, clear and free from mystery. But the place has given rise to diverse, and some of them singular, comments. Doddridge, Whitby, Priestley, and Pyle, hint, "That this refers to the instance, in which Sarah acted beneath her character, when, through *fear* and sudden *amazement*, she denied having laughed at the angel's prediction (Gen. xviii. 15)." Benson says, "He can discern nothing of the sort, and thinks it would be very singular, if it were so." "Being dutiful, freely and cheerfully ; not from the constraint of fear." Schleusner. Grotius says : "And not being terrified with the fear of being robbed of your chastity, which the officers in the provinces often threatened ; in like manner, as Sarah did not yield to the passion of Abimelech (Gen. xx. 1-14)."
7. *According to knowledge* : "i. e. as becomes Cns." Ros.

—*Be not hindered*: “i. e. unkind treatment will lead to reproaches and quarrels, which must mar the good effect and acceptableness of your devotions.” Grotius.—Wakefield, with Benson and Ros., follows Griesbach, in giving a new punctuation to this vs., which improves the sense: *Likewise, ye husbands, live with your wives, under a conviction of the greater weakness of the female vessel; giving them honor also, as being, &c.*

9. *Contrariwise blessing*: or, *On the contrary, giving good words*: Wakefield. So, Harwood and Benson.

11. *Eschew*: i. e. turn away from.—*Ensue it*: or, *Pursue it*. [Both these are obsolete words.]

14. *And be not afraid of their terror*: a Hebraism.

“i. e. their most formidable threatenings.” Benson. *And be not struck with fear of them*: Imp. V.

15. *To every man that asketh you*: “James has here in mind, heathen magistrates chiefly.” Ros.—*Meekness and fear*: or, *Gentleness and respect*: Wakefield.

18. *Put to death—but quickened, &c.*: “Dying indeed as to this frail life, but restored again by that divine power, which had attended his ministry.” Grotius.

19, 20. *By which also he went*: properly, *By which, after he was gone, he preached to the spirits in prison*: Imp. V.; “by the h. s., after his ascension, imparted to his aps. (see vs. 22), he preached to *imprisoned spirits** (or, persons), i. e. to the gentile world, who were in bondage to idolatry, ignorance, and vice. Thus he *proclaimed liberty to the captives* (Isa. xlii. 6, 7, xlix. 9, lxi. 1, 2). He preached, not to the self-same persons, but to persons of a like cast and character, with those to whom Noah preached, while the ark was building; who then indeed, preached with little effect.” This is Grotius’ solution, which Priestley, Wakefield,† and others, follow; the on-

* Hammond and Whitby take in the same figurative sense, this phrase, and refer also to the same passages from Isaiah (above quoted), in illustration. By the *spirits in prison*, Lord Barrington understood Noah’s family shut up in the ark! But, as others notice, they could not well be called ‘disobedient.’

† W.’s version sets this sense in a clearer view: ‘In which indeed he went and preached to the minds of men in prison; who were also hard to be convinced in former times;—when the patience of God continued waiting, &c.’

ly one, which throws light on this obscure and entangled passage. The Imp. V. adds, "The writer is contrasting the success of the G., with the inefficacy of Noah's preaching, under the direction of the same spirit of God."

Were saved by water : "i. e. bearing up the ark which enclosed them." McKnight. "Carried safely *through* the flood." Benson. Gilpin. Pyle, similar : "*Out of* or *from* the water" ; as *by the fire* (1 Cor. iii. 15) should be rendered, 'as out of the fire.'" "Amidst the waters." Grotius. Ros.

21. *The like figure whereunto, even baptism* : "And Cn. baptism beareth some resemblance to the ark ; in that it saveth us, Cns., from the common destruction ; by which baptism, I do not mean the washing off the pollution of the body, &c." Benson's par.

CHAP. IV.

1. *Hath ceased from sin* : "Hath freed himself from its solicitations." McKnight.
4. *Speaking evil of you* : "i. e. reproachfully, for your change of conduct." Benson.
5. *Who will* : or, *But they will*, &c. : Wakefield. Imp. V.
6. *That are dead* : "The gentile Cns. are here understood ; spoken of vs. 3, 4 ; whose moral state is often thus expressively described. Comp. Eph. ii. 1, 2." McKnight. Doddridge. Pyle. "Believers have devoted themselves to Christ, and may be said to, therefore, to death." Wetstein.—*According to men—According to God, &c.* : "They may be condemned to death in the body, but they live to God in the spirit." Wetstein. McKnight. "That they might be subject to censure for the life they lived according to the lusts of men, (i. e. 'in the flesh') and live a spiritual life, according to the will of God." Priestley.*
7. *The end of all things* : "Of the temple, of the law, of

* Wakefield trs. the whole vs.,—*For this indeed was (the effect) of the preaching of the G. to the dead, that some will be punished as carnal men ; but others lead a spiritual life unto God, i. e. meaning by the living, Cns. ; and by the dead, unconverted gentiles."*

the Jewish state." McKnight, Benson, Pyle, &c.—
Watch unto prayer : C. V. *Watchful in prayer* : Wakefield.

8. *Fervent charity amongst yourselves* : properly, *A fervent love for one another* : Wakefield. Benson. McKnight.
10. *The gift* : "i. e. spiritual gifts of any kind." Whitby. Priestley. McKnight. Grotius explains it, of 'all bodily or mental endowments.'
11. *As the oracles of God* : McKnight adds,—*require*.—*Minister* : (viz. to the poor and distressed). The presbyters and deacons of the churches are designated in these clauses.
12. *The fiery trial* : The approaching persecutions. "A metaphor, taken from the process of trying the worth of metals by fire." Doddridge.
14. *The spirit of glory and of God* : Wakefield trs.,—*the glorious and powerful spirit of God*. "If you sustain with fortitude, adversity for the sake of your religion, it is a token, that you are endowed with a singular firmness of mind, truly divine." Ros.
15. *A busy body in other men's matters* : C. V. *A designer upon others* : Wakefield.
17. *Judgment* : "i. e. severe calamities." Benson.—*The house of God* : "i. e. the Cn. church, which is now the family or people of God, as the Jews were formerly. (See 1 Tim. iii. 15 ; Heb. iii. 2, 5, 6.)" Benson. Pyle. Harwood.—*That obey not* : i. e. the perverse, unbelieving Jews.
18. *Scarcely be saved* : "If the believing Jews shall, with difficulty, escape the destruction of their city." McKnight. So, interpreters generally.—*The ungodly and the sinner appear* ? : "i. e. they will assuredly be destroyed." Ros. "How dreadful must these judgments be upon the infidel and obstinate part of the nation." Pyle.
19. *Them that suffer* : "The victims of this persecution." Priestley.

CHAP. V.

6. *Humble yourselves therefore* : "i. e. in this present time of persecution and distress." Benson.

8. *The devil : rather, the false accuser* : Harwood. Imp. V. *The calumniator* : Jn. Simpson. Wakefield trs. (both words)—*Your slanderous adversary*. "Your wicked adversaries and malicious accusers (i. e. the unbelieving Jews) sleep not; they are on the watch for you, as their prey." Benson. "The enemies of Ctny. in general." Priestley. Jn. Simpson. The latter quotes many passages from the O. T., in which human adversaries are described by the images, *a lion roaring for his prey*, or *greedy for his prey*.
12. *As I suppose* : "This form of speech is not the language of one, doubtful as to another's character, but is consistent with the firmest persuasion. Comp. Rom. iii. 28 viii. 18." Ros. Benson. Doddridge. "In my estimation." Harwood.—*The true grace* : or, *The true gospel* : McKnight. Imp. V.
13. *The church—at Babylon* : What was the place here referred to, is by no means agreed. (1.) By some, Babylon in Egypt is here understood. (2.) By several critics, Peter is supposed to mean the most celebrated city of that name, Babylon in Assyria; as Lightfoot, Wetstein, Beza, and Benson. Against which, it is urged, on the authority of Strabo, that this city was nearly, if not quite, demolished. (3.) The more current opinion, is that of Grotius, Hammond, Whitby, Lardner, and others,—viz. that under this name was figuratively described, *Rome*; called, as many think, Babylon, by John in the Revelation, (Ch. xvii. xviii.)

THE SECOND EPISTLE OF PETER.

CHAP. I.

1. *The righteousness of God*: or, *The benignity*: Ros. Harwood. . *Through the justification* (i. e. the method of justifying provided by) *of God, &c.*: Newcome. Imp. V. Benson.
3. *According as*: or, *Certainty*: McKnight. *For*: Wakefield. See N.—*To glory and virtue*: This seems to be thought a Hebraism. *By a glorious kindness*: Ros. Wakefield. ‘By his glorious power.’ Pyle.
4. *Of the divine nature*: “Transformed into the image of God’s moral perfections.” Doddridge.—*The corruption—in the world, &c.*: Wakefield tra.—*after escaping destruction from worldly lusts.*
5. *To your faith, virtue*: properly, *fortitude, or courage*; ‘to wit, in the profession of this faith;’ as all interpreters.
8. *In the knowledge*: “From these virtues, it may be known, that you have the true knowledge of this religion; that, which is not empty and without fruit.” Ros.
9. *And cannot see afar off*: strictly, *Shutting up his eyes*: Benson. Wolf. Wakefield—*That he was purged*: “i. e. the vows he made at his baptism.” McKnight.
13. *In this tabernacle*: Paul uses the like image, 2 Cor. v. 1. Peter is supposed to allude (next vs.) to our S.’s prediction, John xxi. 18.
16. *The power and coming*: “An Hebraism for ‘the powerful presence.’” Grotius. Ros. “We informed you of the life and mission of J. C., which was approved and signalized by a train of splendid miracles.”* Schleusner. Harwood. Ros.

* Several critics refer this to the second coming of Jesus; the last clause, however, is clearly to be understood (as all admit) of his transfiguration, and the *but* has no propriety or force, except upon the interpretation given above.

19. *A more sure word of prophecy* : properly, *The word of prophecy more confirmed* : all Trs. and critics ; i. e. confirmed by this (vs. 17) and other miracles. The language of our Trs. implies a superior force in the evidence from prophecy ; for which there is no foundation.—*Whereunto* : viz. to the prophetic writings.—*A light—in a dark place* : Such was the Jewish people, to whom this *light* was confined, in respect to the whole heathen world. “The intimations of the ancient prophets were obscure and dim, till confirmed by Ctny.” Priestley.—*The day-star* : “So our S.’s coming was described, Luke i. 78. See also Rev. xxii. 16.” Pyle.
20. *Is of—private interpretation* : There are several explanations given of this clause : (1) “Not of private suggestion, impulse, or invention.” Grotius. Whitby. Doddridge. (2) “The prophets were not *interpreters* of their own predictions, nor did they often, or in any great degree, themselves understand them : They were the passive subjects of a divine afflatus.” Wetstein. Priestley. Schleusner. (3) “No prophecy is obvious of itself, but is explained by its accomplishment.” Ros. Pyle. Imp. V.

CHAP. II.*

1. *False teachers among you* : “The Judaizing Cns.” Pyle. “The Nicolaitans ;” [a sect of the first century.] Whitby. “The Gnostics.” Hammond. Priestley.—*The Lord that bought them* : “They who take this to mean J. C., greatly mistake. It was the Father, the *Lord* of the whole world, of whom alone this is said. See Deut.

* The second Ep. of Peter was among the disputed books of Christian antiquity ; i. e. it was not admitted early or readily into the *Canon*. The doubts of its genuineness were then, as well as since, among modern critics, founded on the peculiar style and character of this Ch. Doddridge says, “This description seems to be taken from some Jewish writer, who had thus portrayed *false prophets* of his own time, or who had lived before him. This will explain the great resemblance between this Ch. and the Ep. of Jude, which is noticed by all.”

xxvii. 6." Pyle. So Michaelis, Clarke, Wetstein, Whitby, and Benson, who remark, that "The Gr. word denotes in the SS., none but the Father." See (in the N. T.) Luke ii. 29; Acts iv. 24; 2 Tim. ii. 21; Jude, vs. 4.—*Damnable heresies: or, destructive opinions: Wakefield.*

3. *Now of a long time:* "i. e. threatened of old, (see Jude vs. 4.)" McKnight. Wakefield trs. (the whole clause)—*their punishment has been long ready to appear.*

4. *The angels that sinned:* That *celestial beings* are here meant, is not the universal opinion. Priestley observes, "That this is all the account we have, as to such a fall of angels, and as all the other examples here given, are from the O. T. history, it is far more probable, that this allusion is to some circumstance related by Moses. He follows, (as much the most probable) the solution of Jn. Palmer, viz.—"That it designates those, who, in the account of the Antideluvians, are called (Gen. vi.) the *sons of God*, (a term which the Septuagint Tr. often renders—*angels*,) and who, with the rest of the old world, were destroyed in the deluge. This makes the whole a connected series of examples; the next being that of *Sodom and Gomorrah*." (2.) Jn. Simpson trs.,—*the messengers that sinned*. [For his comment, see N., Jude vs. 6, (the parallel passage,) which, he thinks, assists much to elucidate this.]—*To hell:* strictly, *Into Tartarus:* Benson. McKnight. Harwood. *Sinking them in the deep:* Wakefield. "The Greek word (which occurs only here in the N. T.) is the same which the ancient poets used, to denote the place where the rebellious Titans were confined." McKnight.

5 *Noah, the eighth person:* "i. e. with seven others." Benson. Wakefield. The hill where the ark rested, is called the *hill of the eighth*, or *Themanim*; and a village near it, bears the same name." Hammond. Whitby.

8. (*For that righteous man:* Wakefield trs. this vs.—*For that man of undefiled eyes and ears, whilst he dwelt among them, was daily tormenting his righteous soul, &c.*

10. *Of dignities:* "'i. e. the civil rulers.' The Judaizing teachers are the persons here meant, who kept alive a turbulent and factious spirit; holding out the hope of

- deliverance from the R. yoke. Comp. vs. 19." Ros. So Lardner and McKnight. Comp. Jude vs. 8.
11. *Bring not railing accusation*: Comp. Jude vs. 9. "The writer's allusion here is very dark. Some think it to be to an apocryphal book now lost. Others think that he had in his mind, Zech. iii. 1, 2, (which see). By *Joshua*, as some of the ancients thought, was meant the Jewish people, whom Jude might call the *body of Moses*, as Paul calls Cns., the *body of Christ*." Priestley.
 12. *As natural brute beasts*: i. e. governed only by their natural appetites.
 13. *Count it pleasure to riot in the day-time*: Schleusner explains this of 'daily dissoluteness;' Grotius,—of the transitory nature of pleasure, 'i. e. even for a day.' But the sense given by Benson and others, is more natural:—" 'They carry their licentiousness even to the extent of revelling in the day-time;' which 1 Thess. v. 7 confirms." See N., 1 Thess. v. 7.—*Spots and blemishes*: 'viz. to their Cn. profession.' Ros. Benson.—*With their own deceivings*: Many Gr. MSS. and early versions read—in their love-feasts, (see marg. N., page 225,) which many critics follow, as the true text. This also better agrees with Jude vs. 12, which see. Ros. renders (upon this reading)—"living luxuriously in their love-feasts, while partakers with you." Imp. V. and Benson, to the same effect.
 14. *Cursed children*: "'i. e. children of a curse;' liable to fall under the just judgments of God." So critics generally.
 15. *The way of Balaam*: "i. e. being led under the influence of the same base passions, to commit the same base actions. Baalam loved wealth and honor so immoderately, that to obtain them, he acted contrary to the dictates of his conscience." McKnight. Comp. Numb. Chs. xxii., xxiii., xxiv. "The ways of unrighteousness are called (Numb. xxii. 7,) the rewards of divination, which he was eager to obtain." Benson.
 17. *Wells without water*: "As empty as springs quite dried up," Pyle.—*Clouds, &c.*: "That are gusty, but bring no rain." Ros.—*The mist of darkness*: or, the blackest darkness: Wakefield; i. e. the severest doom. Comp. Jude vs. 13.

18. *Great swelling words of vanity* : "i. e. lofty pretences as to their religious knowledge." Benson. Pyle. See Jude vs. 16.—*That were clean escaped*, &c. : "Who, by embracing Christianity, had become thoroughly reformed from the sins of idolatry." Benson.
22. *According to the true proverb* : "The first of these proverbs is found, Prov. xxvi. 11. The latter also is said to have been common among the ancients ; in sense, it is like Eccles. xxxiv. 25, 26, which see." Benson ; who thinks that Horace alludes to these proverbs.* Blackwall cites this proverb, as painting with great propriety and strength, inveteracy of habit ; and the odious and sottish manners of the hopelessly depraved.

CHAP. III.

1. *This second Epistle* : Tillotson has followed Grotius in conjecturing, that this Ch. begins a distinct epistle ; but to them, this notion is confined. G. indeed supposes that this whole Ep. was the work of one *Simeon, Bp. of Jerusalem*, who became such upon the death of James the Less, (See N., James i. 1.) Hammond has replied to this opinion.
3. *The last days* : "i. e. the close of the Jewish polity and dispensation." Benson. Harwood. B. adds, "As it was now about three years only to the destruction of Jerusalem, probably some of these scoffers had already come." McKnight applies this to 'the end of the world.' The import of the phrase depends, in a degree, on the interpretation of the following vvs.
4. *Where is the promise*, &c. : "i. e. what sign is there of its fulfilment?" Benson.—*For since the fathers fell asleep* : Some tr. this—*Except that the fathers (i. e. the earliest race of men) have fallen asleep.*—*All things continue* : "The course of nature remains the same." Ros.
5. *Standing out of the water and in the water* : "Formed

* Ep. I. ii. 26, where speaking of Ulysses, he says, "If he had yielded to the charms of Circe, He had lived like an impure dog, or a sow that is fond of the mire."

out of, and consisting (or, subsisting) by means of water." McKnight. Harwood.

6. *Whereby*: "i. e. The heavens and the earth being so constituted, as to produce this effect." Wetstein. So, most interpreters.
7. *The heavens and the earth reserved unto fire*: This is commonly interpreted of the consummation of all things; Benson refers to the Stoics and other heathen philosophers, and also to some of the Greek and Roman poets, to show that an opinion existed among them, that the world was to be destroyed by fire. Yet there are those, who take this figuratively. (1.) Priestley says, "As the world was once destroyed by a flood, there is no reason to believe that it will always retain its present state. It may therefore be destroyed by fire, or any other means. But the ap.'s language in this place, is probably figurative, and only descriptive of those great changes which will precede the *second coming of Christ*, and the commencement of his proper kingdom." (2.) Hammond, Wetstein, Cave, and Lightfoot, also take it figuratively; but refer it to the destruction of Jerusalem and the Jewish state. In the prophetical language of the Old Testament, future events are prefigured in a similar manner, by convulsions in the whole system of nature.* (Comp. Isa. xxxiv. 4; Ezek. xxxii. 7; Joel ii. 10, 30, 31; Haggai ii. 6; also Matt. ch. xxiv.) See Ns., Heb. xii. 26; Luke xxi. 25.
9. *As a thousand years*: Benson, contending against the opinion of Hammond and others, just noticed, says, "Peter, if he had been speaking of the impending destruction of Jerusalem, would hardly have talked of a *thousand years*."
10. *The elements shall melt, &c.*: Those who interpret the language of this Ch. as having a literal reference to the end of the world, do not agree as to what these comprehend; McKnight and Benson say, only the earth and the surrounding atmosphere. Mede, Wolf, and Whitby make it to include the whole planetary system.

* These critics apply, of course, *the coming*, spoken of, vs. 4, to the subversion of the Jewish state, [as does Harwood]; this phrase and the *day of the Lord* having generally in the N. T., as H. thinks, this application.

11. *Ought ye to be* : McKnight follows Castalio in placing the point of interrogation after *be*.—*to be* ? *Such as by holy behaviour and godliness are expecting, &c.*
13. *New heavens and a new earth* : The commentators spoken of, vs. 7, interpret this, of the flourishing, happy, and peaceful state of the Cn. church, after the destruction of Jerusalem. Whitby concurs with them in this, though opposed to them on the preceding passage.
15. *Is salvation* : "That his patience is for the benefit of us and others ; if we will so improve it." Grotius.
16. *Hard to be understood* : "Peter does not say, that Paul treats of this particular subject in all his Eps. ; but that in them all (in some of which he treats of it), there are difficult places, which have been thus perverted." Priestley.
17. *With the error of the wicked* : "i. e. by the deceit of these lawless teachers." McKnight. See vs. 3.
18. *In grace, and in the knowledge, &c.* : "In the knowledge of the G. of our L. and S., Jesus Christ." Benson. Harwood. *In the favor and knowledge of our Lord, &c.* Wakefield. Imp. V.

THE FIRST EPISTLE OF JOHN.

CHAP. I.

1. *From the beginning*: "i. e. of the G. dispensation." Benson. McKnight. Whitby. Ros.* Comp. with this passage, Ns., John i. 1-14. The resemblance, as is observed, between the introduction of the G. and the Ep. is close, and they mutually explain each other. This vs., as given in the Imp. V., appears with much more clearness,—*Concerning the word of Life, him who was from the beginning, whom we have heard, &c.* "John's principal aim, here as in all his writings, was, to refute the opinions of the *Gnostics*, and especially of the *Doctæ*, who maintained that Jesus was a man only in appearance; that he had no real flesh and blood, and consequently never felt pain." Priestley.
2. *The Life—that eternal Life*: "Jesus is so called, as being its great teacher and revealer." Imp. V. "The revealer of immortality." Harwood.
- 6, 7. *Darkness—light*: "These terms are repeatedly used in SS. for 'knowledge' or 'felicity' on the one hand; and ignorance or misery on the other," Benson. Priestley. P. says, "The *Gnostics* were, from the first, charged with licentious practices."
7. *Cleanseth us from all sin*: Confirming or sealing by his blood or death, the new covenant, in which pardon is expressly promised to the penitent.
8. *That we have no sin*: McKnight believes, "That the ap. has in view here (and vs. 10) the *Nicolaitans* and *Simonians*, who corruptly asserting that under the G. dispensation no action was forbidden, argued that nothing they were pleased to do, was sinful."

* Thus, all the best critics; a strong presumption of the correctness of the same sense, given to these words, John i. 1.

10. *Make him a liar: or, mistaken; viz.* in shedding the blood of Jesus for a needless purpose. The term *liar* is harsh, and conveys an improper sense." Wakefield. *Make him false: Imp. V.—His word is not in us: "Are still utter strangers to his religion."* Harwood.

CHAP. II.

1. *Advocate*: "The Gr. word is one of very general import."* Schleusner. Priestley and others think; "That it corresponds to *patron* among the Rs., under whose protection the client had put himself; so that he was expected to take his part in general, and if necessary to plead for him." "We have a friend, who has done everything which was requisite to assure us of forgiveness; and on his declarations we may securely rely." Carpenter.
2. *Propitiation*: "Jesus is such, as his G., by bringing sinners to repentance, averts the divine displeasure." Imp. V. See N. IV. 10.
3. *That we know him*: "To 'know God,' to 'be in him,' to be 'born of him,' to 'abide in Christ,' to 'know the truth,' and the like, are so many expressions to denote being a Cn." Pyle. "The loud boastings which the Gnostics made of their 'knowledge,' accounts for the frequent repetition of this expression throughout the Ep." Wetstein.
8. *A new commandment*: "The duty of love to the brethren has something in it, that is peculiar to the Cn. religion." Pyle. So, Priestley; who explains "the *old commandment*, to be the doctrine of universal virtue; on which he had been dwelling, (vvs. 3-6)." Hammond, Whitby, Benson, &c. consider it "to be the same thing, which is called both *old* and *new*: it was in some respects *old*, as having been enjoined by the Mosaic law; and yet other considerations entitled it to be called *new*. Jesus made it peculiarly the badge of distinction between his disciples and the rest of the world, John xiii. 34; 35."

* It is the same which is translated, John Chs. xiv. xv. xvi.,—*Comforter*.

10. *None occasion of stumbling in him*: C. V. *He hath no cause of stumbling*: Imp. V. "There is no danger of his stumbling in that light." Benson.
12. *Little children*: Beza and Wolf suppose that this expression has the same large import here, as it seems clearly to have (vs. 1); viz. as embracing the whole body of Cns., of all ages and characters; * whom (vs. 13) he distributes into three classes. To this opinion McKnight inclines.—*For his name's sake*: "Upon your embracing the G." Benson.
- 13, 14. *The wicked one*: "Have subdued vicious habits and inclinations. Jn. Simpson. Perhaps, "triumphed over persecution." Imp. V. Harwood refers it "to the state of Heathenism, in which they had been enslaved."
16. *Lust of the eyes*: "i. e. covetousness." Lightfoot. Grotius. Benson.—*Pride of life*: "Derived from all those objects which minister to vanity." Wolf. Doddridge, &c.
18. *The last time*: "viz. of the Jewish commonwealth." Grotius and critics generally.—*Antichrist*: This word strictly signifies, 'in place of Christ,' i. e. a false Christ. "We may infer that hereby were meant those false teachers who were foretold by our L. (Matt. xxiv.) to arise about the time of the fall of Jerusalem, and who were now gone abroad. When John mentions these teachers collectively, he calls them, *Antichrist*, (singular number,) as Paul in a like manner, uses the expression, *The man of sin*. (See N., 2 Thes. ii. 3.) But when John speaks of these teachers as individuals, he calls them, *many*." Benson. Doddridge takes them to have been apostates from Ctny. (See vs. 19.)
19. *They were not of us*: "i. e. sincere professors of the G." Harwood.
20. *An unction from the holy one*: "But it is not necessary for me to give this warning, for having received the gifts of the spirit of God, it must be well known to you." Priestley.
22. *A liar*: i. e. the impostor; the same as *Antichrist* (which follows).—*That denieth the Father*: "Who at-

* The Gr. word (—*little children*) is not the same in these two vs.; which confirms the conclusion above.

tested Jesus to be his son by a voice from heaven ; and thus, in effect, they deny them both." Priestley.

23. *But he that acknowledgeth* : This part of the vs., as the italics in the C. V. show, is not found in many copies of the N. T. But, on the other hand, several MSS. and versions have it. By some critics, it is retained as part of the true text, and by others, rejected as a marginal note, which, in the lapse of time, was brought into the text. It expresses, however, only what the preceding clause contains ; and the question of its genuineness is of little consequence.
27. *And even as it hath* : or, as Wakefield, imperatively,—*So as it taught you, remain therein.* So, M'Knight.
29. *If ye know, &c.* : "God, who is righteous himself, will acknowledge all that are so, to be his children." Priestley.

CHAP. III.

1. *Knoweth us not* : "i. e. doth not acknowledge." Mc-Knight. Harwood. [So next clause.]
3. *Even as he is pure* : The Imp. V. trs.,—*Even as Christ is pure* ; and he is here meant, as most critics agree.* So vs. 5,—*he, i. e. Jesus.*
8. *From the beginning* : "i. e. from the earliest mention of him." Cappe. See N., John viii. 44.
9. *Commit sin* : 'i. e. habitually, wilfully ;' as all expositors.—*His seed remaineth in him* : "i. e. the principles received at his moral birth." Harwood.
15. *Is a murderer* : "i. e. is actuated by a similar spirit ; and the law of Ctny. regards the internal thought or purpose as the act." Ros.
16. *The love of God* : The Imp. V trs.,—*Hereby we know love, because Christ laid down, &c.* All critics point him out, as the antecedent.† [See marg. N. below.]

* The antecedent is frequently in this Ep. left to be supplied by inference ; a striking peculiarity in John's style.

† Here note again, the prejudices of our Trs. ; since no word is required to be inserted, to complete the sense. Thus Wakefield trs.,—*Hereby we understand what love is, since he laid down, &c.*

18. *In word,—in tongue* : i. e. fair speeches. These words mean but the same thing; a redundancy of terms, common with this writer.

CHAP. IV.

1. *Every spirit* : "By which is to be understood, not the men pretending to inspiration, nor the doctrines they delivered; but the *spirit* from whence the doctrines proceeded, viz. whether that of God, of the man himself, or of a *dæmon*." Benson. Many, however, take *spirit* as equivalent to 'teacher.'
2. *Come in the flesh* : "i. e. that he was a real man; in opposition to the Gnostics and Docetæ, who taught that he was such in appearance only." Priestley. Benson supposes the same reference.
4. *Greater is he that is in you* : "The powers that have been imparted to you by the h. s., give testimony to your religion, far superior to what these worldly minded impostors can pretend to." Pyle.
5. *Speak they of the world, &c.* : or, *They speak suitably to the world, and the world listeneth to them* : Wakefield. "They speak from a worldly principle." Benson and McKnight's par's.
9. *His only-begotten son* : See Heb. xi. 17, and N. The Gr. word properly signifies,—'the only son that a man has ever had.' "An only child is proverbially considered an object of peculiar interest and regard. Hence the Hebrews expressed either or both these ideas, by the same word." Jn. Simpson; who observes, that in Ps. xxii. 20, where our Trs. render,—*darling*, the Septuagint Tr. has the Greek word, here used. John alone, of the N. T. writers, applies this epithet to Jesus; the others, using its equivalent, *well-beloved*. See N., John i. 14, page 148.
10. *Propitiation* : "That this word has not the sense of appeasing or making God propitious, is clear from the first part of the vs., without further comment." Carpenter.

CHAP. V.

1. *That is begotten of him* : All who bear his image ; true Cns.
5. *That Jesus is the Son of God* : Comp. vvs. 1, 4, 5. "The position that the titles *Messiah* and *Son of God* are equivalent, is in these three vvs. made out by John, with the precision of a syllogism." Prof. Everett.
6. *By water and blood* : "i. e. referring to Jesus' baptism and to his death," (as most critics explain it) ; at both of which, were given signal testimonies to his divine mission. Priestley, however, rather refers them to one event ; viz. *the blood and water*, which issued from Jesus' side when it was pierced with a spear, (John xix. 34.) He thinks, "that John's allusion to this fact again, shows that he attached importance to it ; and it was probably, as being an evidence to the Gnostics, of the real humanity of Jesus."
7. [This text requires no comment ; it being (as is familiar to all) rejected as spurious, by critics, with nearly universal consent. It is found in no MSS. copies of an early date, or of any authority ; in none of the ancient versions ; nor is it cited by the early ecclesiastical writers, though to prove the doctrine of the Trinity, they have quoted the words both before and after. It first appears in a Latin writer of no credit, in the close of the *fifth* century, and by him it is suspected to have been forged. It has been rejected in many editions of the N. T., since the Reformation ; including those of Erasmus and others, and recently, of Griesbach. It is omitted by Luther in his German version : in the old English Bibles of Henry VIII., Edward VI., and Elizabeth, it was printed in smaller type or enclosed in brackets ; but between 1566 and 1580, it began to be printed as it now stands ; by whose authority, cannot be known.*]

* It is hardly necessary to mention (after the above) that Calvin, Beza, and the best critics consider the true import of the words, as having no relation at all to the doctrine of the Trinity, but that it is, in effect, the same as the last clause of vs. 8, which see.

8. *The spirit*: "Which has been so liberally bestowed since his ascension." Benson.—*Agree in one*: i. e. in the same testimony.
16. *A sin unto death—a sin not unto death*: These expressions have no relation to *spiritual* death, as at first glance they may seem: but John's "allusion is to those diseases which were inflicted as a punishment for sin, and which were often healed by the prayer and anointing of the elders. They had the gift of discerning in what cases the malady would be removed; i. e. whether or not the sin was unto death. So, Benson, Priestley, Gilpin, &c. Comp. James v. 14–16, which well illustrates this place.
20. *This is the true God*: "i. e. HIM, whom Jesus came to announce, to give us instruction respecting, (John xiv. 8); not Jesus himself." Grotius, Clarke, Newcome, Wetstein, Whitby, and all the best critics. That the pronoun (—*This*) often refers to the remote, and not the nearest antecedent, appears (as they notice) from Acts ii. 22, 23, vii. 18, 19; 2 John vs. 7. McKnight (who evidently agrees with the above) remarks, "That a different construction makes confusion in the vs., by confounding Jesus with *the True*, from whom he had just been distinguished."*

* This vs. could never have led to any mistake, but for the extreme pains, which our Trs. have taken to give it a false meaning. McKnight remarks on their unwarranted introduction of the word *even* into the text; and Clarke, Wakefield, &c. tr. the clause, (as it should have been)—*Through his Son*, J. C.; i. e. we are in the faith and worship of the true God, derived through his son, who is *the way*.

THE SECOND EPISTLE OF JOHN.

1. *The elect lady* : To these words, divers interpretations are given. (1.) Lardner, Beza, and Doddridge (like our Trs.) suppose a particular female, not named, to be addressed,—‘the Cn. lady.’ (2.) This term has been explained figuratively, as meaning some Cn. church; perhaps, that of Jerusalem. So, Michaelis, Hammond, Whitby, and Pyle. (3.) Grotius, Wetstein, and Wolf, suppose it to mean, ‘The lady Electa.’ (4.) While others take the Gr. (*—lady*) to be the proper name, viz. Kyria; which, they say, was not an unusual name for a person. The *elect* may either denote ‘the excellent’ Kyria, or merely, ‘the Cn. convert.’ Benson, Harwood, Ros., and Schleusner adopt this opinion.
7. *That J. C. is come in the flesh* : See N., 1 Ep. iv. 3.—*Deceiver and—antichrist* : See Ns., 1 Ep. ii. 18, 22.
9. *Hath not God—Hath the Father and the Son* : “Jesus and his Father having the same cause and object, a separation from the true church of Christ, is a separation from the Father; a union with it, is an union with both.” Priestley.
10. *Neither bid him, God speed* : “i. e. avoid familiarity with such.” Grotius. Ros. thinks, “That this matron was a deaconess, who received and entertained travelling Cns., at the cost and in behalf of the church; and that John’s caution was very necessary to such persons, since this hospitality was a virtual admission into the communion of the church, which would be most prejudicial to the Cn. cause.”—The Jews were forbidden to say *God speed*, to an excommunicated person, or to one ploughing on the sabbath-day, or on the seventh year; or to come within four cubits of an heretic.” Lightfoot. Wetstein. Whitby.
13. *Thy elect sister* : “Your sister, who is an excellent Cn.” Benson. “The Cn. church I am now with.” Pyle. See N., vs. 1.

THE THIRD EPISTLE OF JOHN.

1. *Gaius* : This name occurs several times in the N. T. (See Acts xix. 9, xx. 4 ; Rom. xvi. 23 ; 1 Cor. i. 14.) Lightfoot, Michaelis, and most critics, think that the person here spoken of, from his generous disposition, was Paul's host at Corinth (Rom. xvi. 23).
2. *Above all things* : rather, *Concerning*, or *with respect to* : Grotius. Beza. Benson. Pyle.
5. *To strangers* : Grotius thought, that hereby were meant Cn. Jews, who were driven out of Palestine by the persecution of their countrymen ; or who had been forced away, by the calamities brought upon that country during the Jewish war. Some suppose both the *brethren* and the *strangers* were occupied in preaching the G. "The Romanists, to give countenance to their doctrine of *pilgrimages*, tr. this word—*pilgrims*." Benson. McKnight.
9. *Diotrephes* : "He was some presbyter of the church in which Gaius was, and perhaps aiming at the vacant bishopric." Grotius. [That he had it in his power to suppress the ap.'s letters, shows, as it is observed, that he must have been some officer in the church ; they being generally first sent to such.] Benson suggests, "That he was a Judaizing Cn., who could not endure such as preached the G. to the gentiles, nor would suffer any of his church to do so." Erasmus calls him, the founder of a new sect. —*Receiveth us not* : "Does not acknowledge my apostolic authority." Benson. McKnight.
10. *And casteth them out* : "i. e. those of his own charge, who wished to entertain the travelling brethren." Michaelis ; and so, most critics.
12. *Demetrius* : Benson and Priestley think him to be the bearer of this Ep. Michaelis says, "He was probably one of the travellers spoken of, vs. 5 ; since, if he had been a resident of the same place with Gaius, he would have been too well known to him, to need any commendation."

THE EPISTLE OF JUDE.

1. *Jude—brother of James*: From this designation, the author of this Ep. is commonly believed to be Jude, or Judas, the ap.; but who also bears the names of *Lebbeus* and *Thaddeus*. (Comp. Luke vi. 16 with Matt. x. 3; Mark iii. 18.)
4. *Ordained to this condemnation*: “Described as proper objects of it.” Harwood. Pyle. Or,—“as persons who should fall under it.” Benson.
5. *Though ye once knew this*: C. V. *Of what ye know very well*: Benson. Wakefield.
6. *The angels which kept not their first estate*: See N., 2 Pet. ii. 4. Jn. Simpson understands this of the spies who were sent out by Moses, to explore the land of Canaan. He tra.—*The messengers who watched not duly over their own principality, but deserted their proper habitation, he kept with perpetual chains, under darkness, unto the judgment of a great day.* “These messengers had *principalties* (they were heads of tribes, Numb. xiii. 1–16); they *deserted their proper station*, in not heading them against the people of the promised land (Numb. xiii. 30, 31); they *sinned* in this, as well as in the exaggerated account they brought back of the inhabitants, and in distrust the promise of Jehovah; for this, they were struck with *judicial blindness of mind*,* and in the *judgment of the great day*, i. e. the day of the plague, (Numb. xiv. 36, 37) were destroyed.” [Jn. S. thinks, that as the discourse, both in Peter and Jude, relates in its whole connexion, to human beings and events in Jewish history, that it is wholly unlikely, that a sudden transition is here made to an unknown order of beings.]

* “Comp. 2 Peter ii. 4, where the expression literally is,—‘having tartarized them with chains of darkness’; but which, (like that in Jude) in its literal import, has no meaning.” Jn. S.

7. *The vengeance of eternal fire* : "Everlasting in its effects; the cities having been finally destroyed." Newcome. Benson. Harwood.
8. *Filthy dreamers* : Comp. 2 Pet. ii. 10. "The Gr. word does not imply the notion of impurity. The ap. may allude to those dreaming and delirious fancies, by which the Gnostics corrupted and dishonored their religion." Whitby. [The insertion of *filthy* by our Trs., is wholly gratuitous and needless; and no other Trs. or critics express or imply it.]
9. *When he disputed about the body of Moses* : What is here meant, has much puzzled commentators. (1.) Hammond understands the Jewish church and state, just as Paul calls the Cn. church, *the body of Christ* (1 Cor. xii. 27; Eph. i. 23, iv. 12; Col. i. 18). As there is an allusion (so most critics think,) to Zech. iii. 1, 2, and as Michael was, in popular account, the peculiar guardian of the Jews, (see Dan. x. 13, 21, xii. 1) the words in that prophecy, *the Lord hath chosen Jerusalem*, have been thought to favor this opinion. (2.) But Beza, Whitby, Tillotson, and others, apply this to the *natural* body of *Moses, dead*, which Michael was conveying away for *secret* burial; but which the devil sought to hinder, under pretence of doing honor to Moses, by a public burial; but in reality, to induce the Hebrews to deify him, and thus to lure them to idolatry. (3.) Lightfoot says, "The Talmudists have the relics of a story about *Samuel* or the angel of death having a dispute, as to fetching away the soul of Moses. Jude, in citing it, only does the same as Paul, in the mention of *Jannes* and *Jambres* (2 Tim. iii. 8): viz. alleging what was current, and owned among the nation, though there was no such thing in scripture; but arguing with them from their own authors and concessions." [The 'devil' is here *the angel of death*, and the *living* Moses is meant by his *body*. Pyle seems, with Lightfoot, to suppose this to be Jude's allusion.]

This strange passage has caused; mainly, the doubts which exist, as to the genuineness of the whole Ep.—Michaelis says, "Origen found this story, which has so much the air of a Jewish fable, in one of their books, now lost, called the 'Assumption of Moses,' from which,

he was assured, by careful comparison, Jude made his quotation."* [Le Clerc, Wetstein, and other critics make mention of this book.] Newcome adds, "This was probably taken from an apocryphal book; though we may be instructed by the moral, without admitting the fact."

Durst not bring a railing accusation: Blackwall, whom McKnight and Doddridge follow, trs. this,—*He would not or did not presume to bring, &c.*; "not that Michael was afraid of the devil, (which the C. V. implies, and is a very improper idea,) but he held it beneath his dignity." Doddridge says, "Dr. Tillotson suggests, that the archangel was afraid the devil would have been too hard for him at railing."

11. *Of Cain—of Balaam—of Core* (properly, *Korah*): Comp. 2 Pet. ii. 15.—*And perished*: or, *Are going to destruction*: Wakefield. "They shall perish in like manner, as Korah, &c." Harwood. Ros. McKnight.—*Gainsayings*: "i. e. rebellion." McKnight.
12. *Spots in your feasts of charity*: Comp. 2 Pet. ii. 13, 17. The Gr. word (*—spots*) primarily means,—*rocks in the sea*. Wakefield, Schleusner, Ros., and Priestley; so tr. it here, "i. e. dangerous and noxious men, like hidden rocks to the mariner." Others follow the C. V. as best according with the parallel place in Peter.—*Twice dead*: Ros. thinks this an expression of energy merely,—'More than dead,' or, 'twice dead, if it were possible.' He quotes from Horace, similar turns of speech. "Being unfruitful for two seasons." Benson. "They have died twice; once in the Jewish, and a second time, in the Cn. vineyard." McKnight; who supposes, "that the ungodly teachers referred to by the writer, were mostly of the Jewish nation."
13. *Wandering stars*: "The Jews called their teachers, *stars*; and those in the Cn. church are represented under the same emblem, Rev. i. 20; ii. 1." Doddridge.

* M. adds, "That another part of this legend is to be found in another Cn. father; according to which, Michael was employed in burying the body of Moses; which the devil attempted to hinder, saying, 'that he had murdered an Egyptian, and was not therefore, worthy of honorable burial.'" This, he says, shows the mistake of Whitby, &c. (above) as to the nature of the dispute.

14. *Enoch—prophecied of these* : Whether this should be rendered *concerning* (as our Trs), *to*, or *against these*, critics are not agreed. "The denunciation, though designed immediately for the people of old, is applicable to the wicked of every age." McKnight. Wakefield trs., —*Enoch—was their instructor of old time*. "This quotation (vs. 15) is from an apocryphal book, called 'The prophecies of Enoch,' or perhaps, even from oral tradition. As the use of letters was unknown in the time of Enoch, it is clear that he could not have left behind him any written prophecies." Michaelis.
16. *Great swelling words* : Comp. 2 Pet. ii. 18.
20. *Praying in the holy ghost* : "i. e. by a spiritual impulse or dictation." Benson. Grotius. Or, *with an holy mind* : Wakefield. Harwood.
22. *And of some have compassion, &c.* : Wakefield trs.,—*And make a difference, by rebuking some, and by having compassion on others ; and others save with fear, &c.**
23. *Out of the fire* : "A proverbial expression, as Amos iv. 11 ; Zech. iii. 2." Benson. Grotius. See N., 1 Cor. iii. 15.—*Hating even the garments* : "A figure taken from the prohibition against legal pollutions, (Lev. xv. 4.)" Beza. The allusion is to the facility with which infection (as of the leprosy or the plague) spreads itself, even by the clothes.

* W. says, "He has made the best he could of this passage, by the help of versions and MSS.; but who can expect to give perspicuity to every clause of so singular a composition?"

A TABLE

Of the Times and Places of the composition of the Epistles of the N. T. as computed by various critics. [Bp. Lloyd's theory is that which is adopted in the Public version. Dr. Tomline is well known as the late Bp. of Lincoln; now Bp. of Winchester.]

THE EPISTLES OF PAUL.

	Bp. Lloyd. A.D.	Bp. Tomline.	Lardner.	Michaelis.	Places.
1 Thessalonians	54	52	52	51	} Corinth.
2 Thessalonians	54	52	52	51	
Galatians	58	52	52-3	49	} Corinth or Macedonia.
1 Corinthians	59	56	53	57	
2 Corinthians	60	57	57	58	} Ephesus.
Romans	60	58	58	58	
Ephesians	64	61	61	64-5	} Rome.
Philippians	64	62	62	65	
Colossians	64	62	62	64-5	
Philemon	64	62	62	64-5	
Hebrews	64	63	63	64-5	
1 Timothy	65	64	56	58	} Macedonia.
Titus	65	64	56	51-2	
2 Timothy	66	65	61	66	} Greece or Macedonia.
					Rome.

THE CATHOLIC EPISTLES.*

James	64	61-2	
1 Peter	64	63-5	60
2 Peter	65	63-5	64
1 John	69	80	
2 John	69	80-90	
3 John	69	80-90	
Jude	70	65-66	

* "These Eps. derive this title," says Michaelis, "from their not being addressed to one community or church in particular; hence, they were *general* or *catholic*." The second and third Eps. of John do not, he adds, come under this description; but they were always annexed to the first Ep., lest their brevity should endanger their being lost.

CORRECTION OF NOTES

IN THE PRECEDING WORK

Matt. xv. 1. See page 25. "As of the two evenings." What Grotius had here in view, is only to be conjectured; as the brevity of his own allusion allows no clue. Perhaps, it might refer to some Jewish question as to the relative sacredness of the evening *before* or *after* their sabbath; for a like question is often started among Christians, *viz.* whether the Saturday or Sunday evening has the best claim to be religiously observed. But if this surmise be correct, the query arises, what was the doubtful precept of the Law, which created this point of casuistry? There does not seem to be any thing in the law of the sabbath, to which this description can serve.

John ii. 20. See page 159. The relative position of the two last periods in this Note, tends to the confusion of the sense. "From that time," (twelfth line,) refers back to the eighteenth year of his (Herod's) reign; *i. e.* counting from that point in his reign, (when the rebuilding of the temple began) the sixteen years to the birth of Jesus, with the present age of the latter, (then about thirty) makes the requisite number *forty six*. Herod's reign is stated to have been 'about thirty seven years;' which supposes from two to three years, after our S. was born, added to the periods of *eighteen* and *sixteen*, above given. This accords with history, (Matt. ii. 16, 19).

John xx. 28. See page 218. Beza is cited in this Note for the opinion of those who regard Thomas's words as an *exclamation*, and not an *address*. A biblical friend, who pointed out this error, as he deemed it, was anxious it should be rectified; and upon consulting what editions of Beza were accessible, it must be owned, that no evidence can be found for ascribing that opinion to him. But it was so stated in the Note on very respectable, and surely unsuspecting, authority, *viz.* that of Newcome; one who cannot be thought to have any bias in favor of the opinion he has chanced to serve. His integrity no one will presume to impeach. Beza may have changed his opinion on the subject, and Newcome have had access to editions of his N. T., which the Compiler has not seen. But it certainly is somewhat singular, that English critics should in two or three instances, have thus repeated second-hand (through the medium of Newcome,) this opinion of Beza; in a country, where the author himself, it might have been thought, was not placed beyond consultation at the fountain-head, in every form and shape in which he had appeared.

Philemon, vs. 20. See page 492. Ros.'s comment under this Note should have been attached to the first fragment of this vs.; not to the last.

